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## PERIODICALS READERSHIP AS A SOURCE OF SCIENTIFIC RESEARCH IN THE SCOPE OF ECOLOGICAL EDUCATION HISTORY IN THE POSTMODERN CULTURE

**Abstract:** The purpose of the article is to explain the methodological aspects of the source space in the 21st century exemplified by periodicals as the basis of historical research in the scope of ecological education in the Second Republic of Poland (1918-1939). In this context this article presents a scheme of the features of postmodern culture (the second half of the 20th century and the first decades of the 21st century) and examples of a dozen periodicals, which constitute a source basis for scientific research in the scope of educational history (both specific/ environmental and dedicated to the youth and children).

**Keywords:** postmodern culture, history of ecological education, printed materials, periodicals, methodology of historical research.

### Postmodern Culture Features

Co-creators of the culture of modernism appreciated the development of the modern technique built on the foundation of the modern technology and the development of (especially) environmental sciences (compare Suchodolski 1968, p. 22). In the second half of the 20th century the modernist freedom, equality and fraternity gave space to the postmodern liberty, diversity, also in the area of the interpretation of facts, by abandoning the thinking oppositions and freeing thoughts (compare Wolter 2006, p. 211). Postmodernism is defined as “the end of the modern era begun with René Descartes or with the Enlightenment” (Szacki 2002, p. 911-916). It implies both the radical as well as the conservative. It is connected

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with the post-industrial quality of high technology, multidimensional critique of the postindustrial society (Bullock, Stallybrass, Trombley, Eadie 1999, p. 461). As a result of the second industrial (postindustrial) revolution associated with the global IT revolution and a fast development of telecommunication the exclusive needs were connected with the mass culture (see Wilkoszewska 1997, p. 32-43). The consequence is a gradual fading of barriers between the avant-garde and tradition, the art and consumerism. The post-modern processing of the heritage is happening with the hermeneutic mission in culture, a social challenge of a continuous becoming (pursuant to the paradigm of the postmodern culture the identity is not a gift, but a task), expressing one's objection against one (the only) thinking interpretation (see Witkowski 1997, p. 37-67, 251-315).

Therefore it may be reminded that in the second half of the 20th century the Canadian philosopher, sociologist, theorist of the culture of social communication Herbert Marshall McLuhan proposed a metaphor of a "global village" in his book entitled "The Gutenberg Galaxy" (1962). This is how he named the social interactions of the end of the 20th century, when the electronic media reduce the distance between people and give back (partially) the initial feeling of the tribe membership (the world reduced communication-wise to the social scale of a village). A similar vision of the world was presented by the member of the International Institute of Strategic Research, Alvin Toffler in his books entitled "Future shock" (1975), "The third wave" (1980).

In the last decades of the 20th century the idea of the "electronic village" created by Herbert M. McLuhan became more common. Roland Robertson popularized the term "globalization"<sup>1</sup>, understood as a "collection of processes, which make the social world one" (Sztompka 2002, p. 582). Globalization defined as a tendency of spreading analogous phenomena, irrespective of the geographical context and the degree of economic advancement of a given region is the creation, "building the world as a whole, namely as a development on the global level of consciousness that the world is a continuously created human environment" (Marshall 2008, p. 104). Therefore the metaphor of a "global village" defines the integration tendencies both in the macro-social scale (reduction of cultural barriers and a mutual intermingling of various cultural elements), and the micro-social scale from the point of view of an individual subject of reality and the social fact understood in this way.

Despite huge transformations in the social life according to Ulf Hannerz the homogenization of culture does not seem very probable, especially that there are/will be monuments, museums, monographs, historical reconstructions (Hannerz 2006, p. 715) of the national cultures in the global tendency of spreading the analogical social phenomena. Besides, education is a social process conditioned by the cultural heritage and the historical culture, by fulfilling the function of orientation in time

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<sup>1</sup> According to historians the sources of globalization are rooted in the Roman Empire and the universalism of the Carolingian era.

and space that enables the understanding of the presence and the knowledge of the ideation and normative heritage (Znaniński 2008, p. 8), and the social identity in determining one's own roots (*Biała Księga Kształcenia...* 1997, p. 29) (individual personality, social personality).

Culture is a collection of benefits, which become specific in a determined space, place and time (Turlejska 2004, p. 157-163). Culture comprises values which are specific for a particular society, the rules of conduct (normative culture) as well as convictions, views, beliefs, the significance of the language (ideal culture, symbolical one) and material objects: tools, domestic appliances, clothes, means of communication etc. (material culture) (Sztompka, 2002, p. 239). It implies "all empirical phenomena (...) all products of human activities – spiritual (ideation), material, all the activities that active human beings learn from other active units" (Znaniński, 1990, p. 15). The symbolical expression, which constitutes a convention of a cultural pattern is the co-creation of generations in "adding the content to the meaningful form" (Mielicka 2000, p. 40). The major part of culture, understood as the creation of previous generations, enables the continuation, the maintenance of the social spiritual community (Znaniński 2001, p. 175), the evolutionary permanence of culture.

Ralph Linton (a culture anthropologist) stated that culture specifies the type of society and a social personality of an individual. An individual or a social group in the process of enculturation (culturalization) learns culture. They take over the cultural content conveyed from one generation to the next, and mature to the cultural competence. Wilhelm Dilthey stated that the gist of humanity may be understood primarily thanks to its history and culture. Whereas Roman Ingarden assumed that the phenomenon of the presence may not be understood as separated from the past and the future.

According to Emil Durkheim "the history of education, at least the national school system is the first of the propedeutics to the pedagogical culture [...]. Pedagogical culture must have a solid historical basis" (Durkheim 1998, p. 658-659). Besides the creative research attitude is very important. Even more that creativity itself is an ambiguous notion. In the current understanding<sup>2</sup> it has a wide scope, it refers to a versatile human activity, the creation of new, original works, which are valuable in a given place and time. Every creativity (for example a piece of art, invention, method, method of source interpretation) implies a novelty, but not every novelty is creative (Tatarkiewicz 2008, p. 309). Pursuant to theoretical

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2 In the ancient Greece (the source of the European culture) the word "creativity" was not used, but poets were understood/treated like creators. With the emergence of the Christian culture the idea of *creatio ex nihilo* appeared with reference to God – the Creator (creator as the synonym of God, who made the world out of nothing). Only in the 19th century the term "creator" became a synonym of the artist. In the 20th century it referred to the whole human culture (widely understood human creativity).

concepts in the area of the interpretation paradigm of the humanities and social sciences, creativity is a value in the psychological and sociological functioning of a human being. Every human action, which goes beyond a simple reception and does not limit itself to the imitation (repetition) is a basis of an original expression and updating. A human being, as prof. Władysław Tatarkiewicz put it, is doomed to creativity (ibidem, p. 313) ("*pancreationism*"). It may be added that *pancreationism* developed at the verge of the 50s and 60s of the 20th century and it is a feature of the general tendency of the postmodern culture<sup>3</sup>.

### **Methodological aspects of the source space as a basis of historical research.**

Wilhelm Dilthey assumed that the humanities as the work of a human spirit, may not apply the same methods as the natural sciences considering the cognitive value of understanding of culture. According to Dilthey nature constitutes a foundation of research methods applied in the humanities (Dilthey 2004, p. 71) (psychological understanding, hermeneutic understanding), because a human being is on the border of nature and the specifically human world (compare also Ingarden 2009, p. 7), which constitutes the implication of the laws of nature. Julian H. Steward explained that the humankind "introduces the beyond-organic cultural factor to the ecological scene [...]" (Szacki 2002, p. 681), which is conditioned by the ideological, economic and political aspects.

The sources are the traces of the past (compare Manteuffel 1976, p. 29). As Ludwig Krzywicki pointed out "the past is all around us", whereas knowing the past is an indirect knowledge based on preserved historical sources. Tadeusz Manteuffel concluded that a historian is not a photographer of the sources that he or she interprets (ibidem, p. 14-15). Prof. Julian Dybiec assumed that a source plays an important role in the culture of post-modernism. In the traditional historiography a source was a certificate confirming that something existed, that it had happened. At that time the source led to the past. Whereas in the postmodern culture a source does not lead to the last, but to a different interpretation of the past. It is not a certificate of the past, but its task is to lead to it. A historian faces questions concerning minor facts. The postmodernists avoid making a synthesis, "they rely on the emphasis, not so much on the reconstruction of history, but on its constant search, they say that it is more reasonable to look for a sense of research and history than to examine it, think more about it. According to postmodernists the gist is not in the past, but in the fact that there is no compliance between the present world and the past, between the language that we use when describing the past and the past itself. Postmodernism expresses doubts in the possibility to get to know the reality with

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3 Pancreationism is visible in the irrational philosophy of H. Bergson, E. Husserl's philosophy as well as in the humanistic psychology of A. Maslow, C. Rogers (new directions in psychotherapy).

reason, it opts for a history of many layers, intermingling and crossing” (Dybiec 2005, p. 23).

Prof. Jerzy Topolski emphasized that source information is burdened with a historian’s interpretation, as he or she asks questions and uses a language. The real historical sources to be researched should be “anything that we can find information about the past” (Topolski 2009, p. 35), they should build a historical narrative. The historical sources are “saved and preserved traces of thoughts, actions of a human being and his or her environment and they enable the reproduction of interesting aspects of social life in the past” (Buksiński 1991, p. 12). They are a proof of existence of particular phenomena, they do not have any traces of analysis or interpretation. The archive sources are accumulated, prepared and provided by the institutions (for example a network of national archives), the archives of the economic entities or family archives). The first archives appeared in Poland in the end of the 12th century. They were created by church, municipal and district dukes’ institutions (libraries and museums appeared much later) (Głowacka – Sobiech 2005, p. 152). The printed sources were also accounted for the initial materials. They are, for example, printed letters, legal acts<sup>4</sup>, copied original speeches. The reproduced materials contain information about the nature of the inspired relation (for example interviews, discussions, memories, diaries, questionnaires).

The periodicals and journals are recognized sources in the scientific environment, especially in the process of realizing research projects in the scope of the history of education (compare Kabziński 2000, p. 103-108). The pedagogical periodicals readership plays an important role in popularizing the educational thought and practice. It serves to undertake comparative research, intercultural studies, and recognizing new research directions (compare Gumuła 2005, p. 79). The external critique of the source consists in establishing its authenticity: the authorship, time, place and origin of the source. The internal critique concerns establishing the level of credibility of the source or its author (Buksiński 1991, p. 16). It should be emphasized that a given source may not be examined as detached from the time of its origin. Thus, a proper interpretation is easier with the knowledge,

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4 Alicja Kicowska explains that legal acts make a list, which is put in hierarchical order, in which every one of them has their own name and rank. In the post-war educational legislature the school laws are very crucial in hierarchy. The same as the decrees, which are a different type of a legal act. The relevant source in the research of the educational history are also dispositions, which are normative executive deeds. On the other hand the administrative regulations were made by various explanatory and executive and precise provisions (for example: circulars, instructions, guidelines, rules etc.), namely the regulations of a lower rank and short validity. Compare: Kicowska A., *Akty prawne jako źródło do badań najnowszej historii szkolnictwa rolniczego* (Legal acts as the source of research of the recent history of agricultural education, in: Gumuła T., Krasuski J., Majewski S. (editing.), *Historia wychowania w XX wieku dorobek i perspektywy* (History of pedagogy and education in the 20th century, output and perspectives), Instytut Pedagogiki i Psychologii WSP, Kielce 1998, p. 441-444.

which serves the general historical situation (cultural, social, political, economic), which influenced the statements contained in the text/source document (compare Ratajczak 2005, p. 116).

As already mentioned, the periodicals are a valuable source for the research in the area of the educational culture. A periodical is a “magazine, periodical publication, regular editorial work, print showing most often on specific dates under an unchanged title, which has a continuous numbering, fixed graphics and not very often changing form and volume, containing materials of many authors and having a specific subject” (Tokarz 2006, p. 66). In the process of education, readership has a very important role. The first periodicals for children were printed in Great Britain (1751). In partitioned Poland, when the Polish culture resisted against the occupants and fought for its ideational survival, the first periodical for children “*Rozrywki dla Dzieci*” (Entertainment for children) was published in the years 1824–1828 and edited by its founder Klementyna Hoffmanowa, whose maiden name was Tańska, a pedagogue and author of books for children. The purpose of the thematic periodicals was to disseminate the Polish culture and a patriotic upbringing of children and printing advice for parents on how to help their children learn at home. “Entertainment for children” became a specific pattern for periodicals addressed not only to children, but also to their parents. After Poland regained her independence in 1918, the Ministry of Religions and Public Enlightenment regularly recommended magazines for youth and children for use in schools. Information on the above was announced most of all in normative acts in the Official Journal of the Ministry of Religions and Public Enlightenment of the Republic of Poland/ Official Journal of the Ministry of Religions and Public Enlightenment. According to the recommendations of the Ministry of Religions and Public Enlightenment the periodicals served as a didactic and educational support in updating school lectures and with reference to the practice of life. (Wolter 2020, p. 111). They were a valuable didactic resource in the process of school and universal learning.

#### **Exemplifications of periodicals as a source for scientific research on the history of ecology education in the Second Republic of Poland (1918-1939)**

Ecological education in the institutions of natural upbringing (for example: family), institutions of direct education (for example kindergarten, school) and various institutions of indirect education (mass media) is rooted in the cultural heritage. It is realized on the foundation of ecological values, such as reverence (respect for life), responsibility for environment, compassion/empathy as a way of understanding, restraint in living without waste (Skolimowski 1993, p. 147-158). The goal of ecological education is to shape the ecological awareness, which happens thanks to recognizing the motives and methods of environmental protection, and the shaping of the environment. It helps learners acquire skills to see the phenomena in the ecosystems, to foresee and evaluate the effects of observed environmental

phenomena and human actions along with the emotional relationship with the elements of environment and nature as a whole (Tuszyńska 2006, p. 8). **Thanks to the readership (periodicals, widely understood journals) there are indirect “symbolic links” thanks to a printed work in respectively open social group.** In this understanding the periodical readership is a meaningful institution of education and indirect upbringing and also a valuable source in scientific research of the history of education.

The scope of historical research is growing systematically. The historical culture fulfills the role of orientation in time and space and is indispensable to understand the whole shape of the social science, to specify the social identity (*Biała Księga Kształcenia (White Book of Teaching)*... 1997, p. 29) therefore the historical research to make a narrative “image” of the past is reasonable (creating narrative structures). Prof. Jerzy Topolski explains that a historian, as a co-creator of culture, should construct the past (instead of making it), because he or she does not deal with the past reality, but with thinking, speaking, and writing about it using a language (Topolski 2009, p. 29). According to prof. Krystyna Duraj-Nowakowa “the historical memory does not need interdisciplinary polyphony and integrated approaches” (Duraj-Nowakowa 2011, p. 245).

In the Second Republic of Poland the issue of environmental protection, ecological education, shaping the ecological awareness as well as indirect upbringing to active ecological attitudes was presented in many specific environmental periodicals. The following may serve as examples:

- “Ziemia” (“The Earth”, illustrated sightseeing weekly) published since January 1906, an entity of the Polish Sightseeing Society (established in 1906). The editor-in-chief was dr. Kazimierz Kulwieć. The periodical was suspended during the wartime years. In the reborn Republic of Poland, the periodical was brought back to life in 1919 and the editor-in-chief was Edward Maliszewski, the publisher was Kazimierz Kulwieć and later the Polish Sightseeing Society. Due to high editing costs from the middle of 1920 until the end of 1921 the periodical could not be printed. The publication was renewed when the Polish Sightseeing Society received a financial support for the editing purposes from the Ministry of Religions and Public Enlightenment. At that time the following Editing Committee was established: prof. W. Antoniewicz, prof. J. Bystron, prof. A. Chybiński, prof. J. Czekanowski, prof. E. Frankowski, B. Gembarzewski, prof. A. Górski, prof. B. Hryniewiecki, prof. A. Janowski, K. Kulwieć (chief editor until 1925), prof. M. Limanowski, prof. S. Noakowski, prof. S. Pawłowski, prof. E. Romer, prof. J. Rutkowski, prof. M. Siedlecki, prof. W. Semkowicz and prof. A. Sujkowski. Starting from 1926 the editor of „Ziemia” was Aleksander Janowski. In 1928 dr. Regina Danysz-Fleszarowa, became the editor, later dr. Konrad Górski (1930), and from 1931 Jerzy Remer and then again Aleksander Janowski (1932). From 1934 the function of the editor-in-chief of „Ziemia” was taken over

by Aleksander Patkowski. In the period of the Second Republic of Poland (1918-1939) the “Ziemia” periodical was published in between 1919-1939.

- an annual “Ochrona Przyrody” (Environmental Protection) issued from 1920 as the entity of the National Commission of Environmental Protection, after a reorganization (from 10 June 1925), the authority of the National Council of Environmental Protection. In the period of the Second Republic of Poland (1918-1939) it was published in the years 1920-1937. The editing committee was composed of prof. dr Jan Gwalbert Pawlikowski, Eugeniusz Romer, Edward Schechter, prof. dr Stanisław Sokołowski, prof. dr Władysław Szafer (the delegate of the Minister of Religions and Public Enlightenment for Environmental Protection).
- A monthly “Przyroda i Technika” (Nature and Technology) devoted to environmental sciences, their application and the development of industry and agriculture) issued by the Polish Environmental Society of M. Kopernika published by Książnica Polska of the Teachers’ Society of Universities with financial support of the Division of Sciences of the Ministry of Religions and Public Enlightenment, then by “Atlas” editing house at the United Cartographic and Editing Corporation and the High School and University Teachers Association as a joint stock company. The editor-in-chief was prof. Benedykt Fuliński and from 1926 dr. Marian Koczwara. The editing committee was composed by members of the Polish Environmental Society of M. Kopernik: prof. Jan Nowak, prof. Władysław Szafer (from November 1922.), prof. Jerzy Wąsowicz, prof. Fortunat Stroński, prof. Edward Lubicz Niezabitowski, prof. Wilhelm Friedberg, prof. Jan Lewiński, dr. Piotr Słonimski. The monthly was issued in the years 1922-1939.
- “Wierchy, an annual devoted to the mountains. Issued thanks to the Lviv Division of the Polish Tatra Society under the editing of prof. dr. Jan G. Pawlikowski (editor-in-chief.), prof. dr. Adolf Chybiński, dr. Roman Kotys, the curator of the Tatra Museum Juliusz Zborowski, The editing book house of H. Altenberg in Lviv” (original/full title). In the next years the editing team had prof. Walery Goetel, mjr Bronisław Romaniszyn. The annual was issued by the Polish Tatra Society in the years 1923-1938.
- “Czasopismo Przyrodnicze Ilustrowane” (Illustrated Periodical on Nature) of Stanisław Staszic in Łódź”, issued in the years 1927-1939 in eight volumes a year. The editor-in-chief was Edward Mieczysław Potęga. The editing committee was made by: A. Harszaliówna, J. Kaczanowski, Stanisława Konicówna, P. Somorowski, H. Wiśniewska.
- “Świat Zwierzęcy” (World of Animals) issued from 1929 (monthly) by the Polish League of Friends of Animals. The editor-in-chief was Janina Maszewska-Knappe, since 1931 the editor-in-chief was Stanisław Zajkowski and later Leokadia Chmielewska (1935). In the beginning of 1937 „Świat Zwierzęcy” became a quarterly – an entity of the Union of Societies of Care

About Animals in the Republic of Poland (1936), in effect of a merger of two biggest institutions of animal protection in the Area of the Republic of Poland: Society of Animal Care and the Polish League of Animal Protection. Starting with the second issue of 1937 the periodical was edited as “Świat i Przyjaciel Zwierząt”.

- “Bezpłatny Dodatek do miesięcznika krajoznawczego dla młodzieży Orli Lot poświęcony ochronie przyrody wydawany nakładem Państwowej Rady Ochrony Przyrody” (a Free Addition to a monthly “Orli Lot” dedicated to the environment protection). From 1920 initiated/edited by the Polish Sightseeing Society under the editing of Leopold Węgrzynowicz. Since 1924 the editor-in-chief was Tadeusz Kiełpiński, and in 1938 the function was taken by Tadeusz Seweryn.
- „News of the League of Nature Conservation in Poland Bulletin de la Ligue pour la Protection de la Nature en Pologne” A quarterly dedicated to the environmental protection, issued in the years 1933-1934 by the Main Board of the League of Nature Conservation in Poland, whose editors were dr. Karolina Lublinerówna and prof. Marian Sokołowski.
- It is worth emphasizing that in the versatile educational space of the Second Republic of Poland (1918-1939), there were also periodicals for youth and children, which presented widely understood indirect education in the scope of ecological awareness, shaping the application aspects of ecological attitudes (especially in the local environment), in a strict connection with the idea of environmental protection (active ecological attitudes). The following periodicals may be examples of cognitively valuable historical sources (the Ministry of Religions and Public Enlightenment confirmed them for a school use):
- “Płomyk”<sup>5</sup>, in the period of the Second Republic of Poland issued in Warsaw in the years 1918-1939 as a biweekly. Next the periodical was issued three times a month, from 1924 and was issued as an illustrated weekly for youths and children. The first editor was the Union of Common Schools Teachers, later (from 1930) Polish Teachers Union. The following should be named as the editors: Rozalia Brzezińska, Zofia Regulska, Helena Radwanowa, Stanisław Machowski, Stanisław Kwiatkowski.
- “Młody Przyrodnik. Czasopismo dla Młodzieży”, a monthly issued by Saint Wojciech Printer and Bookshop Saint Wojciech – on a recommendation and under the care of the State Council of Environmental Protection by dr. Helena Szafranówna, and later based on a recommendation of the League of Environmental Protection by Jan Sokołowski, in the period from September 1937 until June 1939. The editing committee was made by: Ludwik Jaxa-Bykowski, Bohdan Dyakowski, Delfina Gayówna,

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<sup>5</sup> “Płomyk” was edited from 1917.

Zofia Gąsiorowska, Bolesław Hryniewiecki, A. Jakubski, Emil Jarmulski, Kazimierz Przemysław-Simm, Jan Sokołowski, Władysław Szafer, Helena Szafranówna, Szymon Wierdak, Adam Wodziczko.

- “Młody Przyjaciel Zwierząt” / “Młody Przyjaciel Zwierząt i Kółko Przyrodnicze” a monthly issued by the Naturalists Society of Stanisław Staszic in Łódź in the period from November 1937 until June 1939. The editor-in-chief of the periodical was Edward M. Potęga. The editing committee was composed by the Management Board of the Environmental Society of Stanisław Staszic.
- “Nasi Przyjaciele”, a monthly issued in the years 1937-1939 by the Association of Animal Care in Krakow. Kazimiera Treterowa was the editor-in-chief (Association of Animal Care). The editing committee was made by: Feliks Bursa (visiting inspector, Krakow School District School Board), dr. Marian Cichocki (school inspector), dr. Antoni Górny (school inspector), Witold Zechenter (Association of Animal Care in Krakow).

**Based on the analysis, external and internal critique of the above mentioned printed sources it was stated<sup>6</sup>, that in the above mentioned periodicals the environmental specific issues dominated, as well as the one concerning the ideation and application aspects of the environmental protection, widely understood ecological education of the Polish society.** The authors of the articles were university professors and environmental experts with a PhD degree, well known in the university societies (in Poland and abroad) in the researched historical period (1918-1939), as well as teachers employed in common schools and high schools of the times in the area of the Second Republic of Poland. It is reasonable to hope that this exceptional heritage of the ideational, normative and application culture will evolve creatively more and more visibly in the postmodern culture of the 21st century.

### Conclusion

Summing up, it should be said that studying the readership of journals is very tedious and time-consuming, but it is an effort of hermeneutic understanding and interpretation of the works contained in them. They constitute a valuable heritage of the Polish culture, antecedency of the recent directions, desiderata of the development of the ecological education in Poland and in the global scale.

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<sup>6</sup> The author of this articles has been conducting scientific research since 2012/2013 in the scope of ecological education in the Polish periodicals issued in the Second Republic of Poland (1918-1939). She regularly disseminates the results of her studies in scientific periodicals, individual and collective monographs.

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## CZASOPIŚMIENICTWO JAKO ŹRÓDŁO BADAŃ NAUKOWYCH W ZAKRESIE HISTORII EDUKACJI EKOLOGICZNEJ REALIZOWANYCH W KULTURZE PONOWOCZESNEJ/POSTMODERNIZMU

**Streszczenie:** Celem artykułu jest wyjaśnienie metodologicznych aspektów przestrzeni źródłowej w XXI wieku, na przykładzie czasopiśmiennictwa jako podstawy do badań historycznych w zakresie edukacji ekologicznej w II Rzeczypospolitej (1918–1939). W tym kontekście zaprezentowano zarys cech kultury ponowoczesnej/postmodernizmu (II połowy XX i pierwszych dekad XXI wieku), podano egzemplifikacje 12 czasopism stanowiących podstawę źródłową do badań naukowych w zakresie historii edukacji (zarówno fachowych/przyrodniczych, jak również przeznaczonych dla dzieci i młodzieży).

**Słowa kluczowe:** kultura ponowoczesna/postmodernizmu, historia edukacji ekologicznej, źródła drukowane, czasopiśmiennictwo, metodologia badań historycznych.