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The idea of protection in the pedagogical concept of Edmund Bojanowski

Introduction

Faced with the rapidly changing socio-cultural changes, the urgent need for new inspiration and concrete practical solutions in the field of young generation education is growing. This prompts many contemporary educators to deep reflection and analysis of the already valuable concepts of upbringing, including the inexhaustible potential of thought and pedagogical solutions. The openness of mind and heart allows many of them to see as one of those unique concepts of education, the concept developed in the mid-19th century by Edmund Bojanowski (1814-1871) – a man of outstanding mind and interest in science, a sociologist with deep Catholic convictions. Inspired by the teachings of the Catholic Church and the needs of the people around him, he developed the original concept of pre-school education known as the “Protection”. He wanted to protect them from evil influence and form them so that they could in the future sanctifying themselves become simultaneously a leaven of new generations who would be capable of bearing the burden of the moral renewal of society. The child’s education was seen integrally, in a unique style, based on “dialogue”, respect for the student and Catholic values. The concept of pre-school education of Bojanowski, supported by a strong scientific and spiritual foundation, can now be a model and an alternative point of reference for many educational backgrounds.

The persistent relationship of theoretical research and practical activity in the field of education usually found its deepest justification in tradition and culture, which was a kind of guarantee of social and education order. However,

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in the age of violent socio-cultural changes, the relationship has been challenged, allowing new, eccentric, and sometimes even harmful, theories and educational activities to emerge. Uncertainty and constant changes which appear in the field of education inevitably lead to the awakening, especially in the environment of educators and teachers, doubt, resignation, and inaction. Many educators are struggling today with the serious problem of maintaining proper proportions between the “autonomy” that a young person need to have in the process of education and the demands placed upon him and his responsibilities in the name of his or her own and social welfare. In many cases this kind of “insecurity” of educators leads to overgrowth of educational authority. Then he chooses as a method of upbringing “strength”, while in other cases it causes in the educators a state of resignation from setting up clear educational requirements, understood as usurpation of power over a foster child. The emancipation of children and adolescents, and the lack of clear rules and significant authorities in education, lead to the disappearance at both parents and educators the proper “protection” for young people from moral and social dangers.

Education without reference to the world of values seems very impoverished and in some way impossible. Even more so, the concept of pre-school education by E. Bojanowski deserves interest from parents, educators and teachers, because it allows young people to be protected from “evil” while at the same time enabling them to meet high social and moral demands by mobilizing them to persevere. From this as today’s educational environment approaches the problem of integral education and “protection” of the youngest, it will depend on whether humanity can preserve the values of faith, hope and love in the future. That is why, it is worth to make an effort and carefully analyze the possibilities of applying in the work of contemporary educators the concept of E. Bojanowski, especially his idea of child protection. In this context, every reflection is important, allowing educators to rediscover and better understand the proper scope of their responsibility for the youngest and to give due consideration to any action that effectively protects the child and stimulates its integral development.

Edmund Bojanowski’s concept of education

The problem of education cannot be considered in the empty space. It is always a matter of concepts, assumptions and ideals, which are a sign of the direction adopted in education. As a result, in analyzing the work of some prominent pedagogue, we seek in his legacy some important ideological and systemic assumptions that would define and express the whole of his educational vision. E. Bojanowski, on the basis of his knowledge, experience and deep spiritual life, has come to the conclusion that he must develop a concept of integral education

through which young people receive natural, cultural and spiritual help. He wanted to overcome the harmful practices that treated the child objectively by taking away his right to dignity and “own” activity. In his educational work he always emphasized the need to protect the child, understood as opening him to the world of good, in which he could grow in human and Christian maturity.

To fulfill his educational assumptions, Bojanowski first developed the concept of pedagogical apostolate, then sought out women with the right dispositions, which through his educational work would incorporate this concept into practice¹. This gave birth to the female congregation of the Little Servant Sisters, who had been created by his own initiative and with a great deal of his work. It gathered in their ranks women - guardians, totally devoted to care and upbringing of children, in the organized for this purpose so-called “nurseries”, that functioned on the basis of a detailed Bojanowski program². In addition, he collected and developed for the needs of education and teaching a variety of games, stories and folk songs that could serve to stimulate the physical, intellectual and spiritual development of the child, which also deeply involved the youngest in the world of nature, history and religion³.

In this context, understandable become E. Bojanowski’s efforts to popularize the idea of integral education, especially in the rural environment. He achieved it by the introduction of new nurseries led by skilled guardians - the Little Servant Sisters. He knew, however, that their help to the youngest would be effective if they could instill in them love for God, their motherland, and another human being, and to protect them from distortion the “image of God” in them. To achieve this, he recommended that children should be deeply embedded in culture and religion, and that by teaching, they would be well prepared to take on the responsibilities of an adult in the future. He advised that there should be a family atmosphere in which the children would be free to play, learn and develop their interests⁴.

This great concern of child that bl. Edmund Bojanowski had was rooted in the upbringing he received in his family home, and above all in his profound religiousness, closely linked to broad scientific interests and enormous love for man, especially the helpless, in need of help and support. He was convinced that education was not only a matter of knowledge and competence, but his essence was in the heart of the educator who discerned the light of calling to

¹ Cf. J. Klimek, *Specyfika apostolatu pedagogicznego realizowanego przez bł. Edmunda Bojanowskiego*, *Pedagogika Katolicka* (2007)1a (nr specjal), pp. 203-204.

² Cf. S. Możdżeń, *Bojanowski Edmund*, in: T. Pilch (ed.), *Encyklopedia pedagogiczna XXI wieku*, Wydawnictwo Akademickie Żak, Warszawa 2003, p. 417.

³ Cf. M. L. Opiela (ed.), *Kompendium edukacyjne Edmunda Bojanowskiego*, Wydawnictwo Episteme, Lublin 2016, pp. 178-430.

⁴ Cf. J. Klimek, *Specyfika apostolatu pedagogicznego...*, pp. 219-223.

serve the youngest. We can also say that in numerous writings he left behind, he insisted that the guardians surround children with rational love capable of overcoming the weaknesses of the character and the disposition of the child⁵. The natural strength of the educational activity was in the spiritual balance of the guardians, which should combine the sense of sincere piety with intellectual production and discernment in social and religious matters. In addition, being a man who, despite his poor health, was able to work without rest, encouraged the guardians to sacrifice the service of their children and support their parents in the Christian upbringing of their offspring.

The original concept of pre-school education, developed by E. Bojanowski, embodies in itself the deepest desire to protect the truth, the beauty and the good that he saw in the children's innocent hearts not yet spoiled by sins. In his developed concept of education, he thus made a specific "antidote" to the dangers threatening to children's innocence and at the same time inspiring the child for integral development. Bojanowski's education tended to such a concern for a child in which the balance between the spiritual and the physical (material) and between the autonomy left to the child and the actions of the educator (guardian) will be maintained. This balance in Bojanowski's thinking was supported by the wisdom of an educator who possessed knowledge, competence and experience, and, above all, the deep love of the child, so that he was able to perceive his needs at once and adequately cater to them⁶.

The attitude of active love has become one of the most important "tools" for educators in the hands of later protectors and at the same time the main way of realizing the ideal of social and moral renewal of the nation. The child should therefore grow in an environment which is carefully caring for him, and he is indicated with clear goals to achieve, so that he is in good order and dynamic in the path of intellectual and spiritual development.

E. Bojanowski firmly believes that the natural environment of child development and education is a family and that it remains a model for all the institutional activities that support it. He also claimed that in raising children there must be reference to deep religiousness, patriotism, the world of nature and history⁷. The entire process of upbringing according to his recommendations should lead the young man to make himself the potentials he has received from God through nature and grace. Thus the essence of education was seen in "that man should become the image and likeness of God on earth"⁸. The ideal of

⁵ Cf. M. L. Opiela (ed.), *Kompendium edukacyjne Edmunda Bojanowskiego*, pp. 150-163.

⁶ Cf. M. Opiela, *Koncepcja pedagogiczna bł. Edmunda Bojanowskiego*, A. Rynio, K. Braun, A. Lendzion, D. Opozda (eds.), in: *Religijno – moralny wymiar rozwoju i wychowania*, Wydawnictwo KUL, Lublin 2012, pp. 148-152.

⁷ Cf. M. L. Opiela (ed.), *Kompendium edukacyjne Edmunda Bojanowskiego*, pp. 72-75.

⁸ *Ibid.*, pp. 42.

education included the human elements as well as the “divine” in education. For Bojanowski, a man in his nature is religious, open to transcendence, who can draw inspiration and strength from his spiritual experiences for his own development and creative activity. As a deeply believing and practicing Catholic, he saw that Christianity as a religion in which man experiences a special closeness to God is a fundamental and indispensable foundation in shaping the personality of a child without which the whole educational process would not make sense.

But the question arises as to whether contemporary teachers and educators are aware of the potential and educational dynamics inherent in the Catholic faith, which so strongly defines and integrates interpersonal relationships and ties in the educational group, and directs the “life momentum” of the child to become a responsible and valuable member of the human community. In the numerous notes left behind by E. Bojanowski, we find many of his observations on skillfully establishing and maintaining proper child-educator relations⁹. By himself, with his pedagogic talent, he often went out and had fun with children, walked with them for walks, preferred singing and stories about patriotic and religious subjects. During these meetings with children Bojanowski never forgot to discern the individual needs of each child and skillfully satisfy them. It gave him a lot of affection and recognition in the eyes of the children, allowing him to enjoy their trust and love so much that they began to call him “daddy”.

Edmund Bojanowski was able to analyze and draw conclusions about the functioning of the child, which he later used to develop principles and norms that governed the work of “nurseries” and guardians. He was able to perceive in the children the many good and enormous potential that, as he often emphasized, should be appropriately excavated and developed in a timely manner so as not to be wasted. In the implementation of this task, opening the “nurseries” for mostly the poor children from the rural environment was extremely helpful. This was met with great approval of the people, but also of many prominent intellectuals, artists and social and patriotic artists of the time who supported him in various ways in his work. When Bojanowski noticed that his educational initiative was universally acknowledged and fruitful, he decided to write a “rule” that over time became the basis of the future Congregation of the Little Servant Sisters and set the pedagogical field of work for all who would integrate into his educational and apostolic work of child care¹⁰.

⁹ Cf. *ibid.*, pp. 157-161.

¹⁰ Cf. N. Osińska, „*Nasz Dom*” *im. Edmunda Bojanowskiego w Tuligłowach Zgromadzenia Sióstr Służebniczek Najświętszej Maryi Panny Niepokalanie Poczętej*, in: A. Łuczyński, I. Gumińska-Sagan (eds.), *Aktywność opiekuńczo-wychowawcza wobec współczesnych wyzwań*, Wydawnictwo KUL, Lublin 2016, pp. 395-397.

Caring for the good of the child and his integral upbringing was his primary goal of action, which contributed to the whole, with his equally great commitment to improving the fate of rural women, raising the awareness of the people and making progress towards the moral and social renewal of the Polish people. The echoes of so many Bojanowski's social, pedagogical and patriotic initiatives have survived to our times in the tradition of the Congregation of the Little Servant Sisters. The Sisters invariably live fulfilling the charisma of their founder and cultivate his ideals, caring for the good of the child, his integral upbringing and firm rooting in religious and patriotic values. Raised to the glory of the altars Bl. Edmund continues to be a "pedagogue" for the modern educators and teachers, who has worked with children for many years, with extraordinary activity, persistence, prudence and generosity.

Nursery as an expression of concern for the good and the dignity of the child

By exploring the pedagogical message of E. Bojanowski, one can see that what is particularly fascinating and constantly attracts generations to his person and work is his charismatic and determined action to protect the dignity of the child and improve his fate. E. Bojanowski, as a man of great sensitivity to the needs of others, decides in the field of education to call into existence an institution that will realize the love for others in the form of goodness, kindness, thorough acceptance and trust in the child. Long-term search and experience has established the belief that it must be a "protective and preventive" institution, which will be characterized by the distinctiveness of the goals and tasks that it will fulfill and in its pedagogical activities will refer to national (patriotic) and religious traditions (Catholic).

In this way, Bojanowski decided to open "nurseries", which was to begin intensive care and education work among children in need of help and support. In his assumptions, the "nursery" was supposed to be an educational institution, gathering children who had not yet attended school. This enabled the parents to take up paid work without harm to the care and education of the children. He knew, however, that in order for such an ambitious task to be accomplished it should be entrusted to responsible hands, which at the same time would represent God's Providence and competent work in the field of education, combining the supernatural with human sacrifice and sacrificial work for the good of the child. In this way the greatest work of bl. E. Bojanowski was started - Congregation of the Little Servant Sisters. Its origin dates back to the founding of the first nursery (May 3, 1850) for rural children in Podrzecze near Gostyń. The Sisters, also known as "guardians", have set up apostolic and

pedagogical fields of work mainly in rural settings where they are supposed to protect children from spoilage and to care for the raising and sanctification of the rural people¹¹. He also personally dealt with the spiritual, intellectual and pedagogical formation of the first “guardians”, thus setting the essential features of the charism of the new religious congregation.

Bojanowski's great predecessors in the field of concern for the well-being of children and propagators of systematic and well thought-up care and educational activities for children and young people on Christian and secular grounds were such eminent representatives as F. Nereusz (1515-1598), K. Boromeusz 1538-1584), W. Paulo (1581-1660), JH R. Owen (1771-1851), J. Don Bosco (1815-1888). They undertook a variety of activities for the young, advocating for the protection of children from harm, the recognition and satisfaction of their material and spiritual needs, the development of good morals, the ability to protect them from the dangers of life¹². The important values that led to their multiple activities were, in particular, the attention paid to education, which was accompanied by the idea of prejudice and protection against evil and undesirable things in human life¹³.

Bojanowski was familiar with the concepts of the above-mentioned thinkers and activists, and he often wondered which model of child's education already developed in the past would be best for Polish conditions. By laying the foundations for the concept of “Nurseries”, he referred to the thought of one of the leading Polish social and educational activists – A. Cieszkowski (1814-1894). This nineteenth-century educator treated pre-school education in a broader sense: as a child's preparation for school education and as a protection against the unfavorable influence of the environment. The need to develop rural nurseries was justified by relying on moral, pedagogical and economic arguments. In order to thoroughly familiarize himself with the concepts of organizing the nurseries, Bojanowski invited Cieszkowski to Gostyń in 1842, where he shared with the audience the insights gained from establishing and guiding nurseries. In his pursuits and educational activities A. Cieszkowski found a sensitive and zealous continuator of his thoughts and postulates in E. Bojanowski, who in his nurseries led by the Little Servant Sisters created an educational environment for rural children, poor and neglected¹⁴.

In Bojanowski's assumptions, the nursery was to be a home for unaccompanied children, whose parents were most often employed at that time. It was supposed to protect children from the earliest years of moral corruption, to help

¹¹ Cf. *ibid.*, pp. 395-397.

¹² Cf. W. Zaleski, *Święci na każdy dzień*, Wydawnictwo Salezjańskie, Warszawa 1982, s. 668-685.

¹³ Cf. Jaegar, *Paideia*, t. 1, Pax, Warszawa 1962, s. 18-19.

¹⁴ Cf. M. Opiela, *Koncepcja pedagogiczna bł. Edmunda Bojanowskiego*, s. 143-144.

them overcome developmental and educational deficits and to develop their interests and talents. In addition, there was a family atmosphere in which the members lived in a simple and straightforward way, and cultivated family and national traditions. His project was to provide effective protection for children and their parents in addressing everyday care and education issues, while also providing a platform for collaboration with other institutions and social and educational organizations. It should be emphasized that Bojanowski creating nurseries chose his own independent way, supporting his work on the solid foundation of the Catholic Church, and in his development and educational program he included the supernatural life and the love of the homeland¹⁵.

The most important assumptions of his work were to make an integral child's education in close association with the Christian value system. He recommended that the nursery should emphasize on the shaping the pupils' personalities by introducing them into the world of moral, social and cultural values (nature, history, religion). As a person with great intuition and sensitivity, he paid close attention to the individual needs and abilities of a child in a given period of development. He also pointed to the great value of fun in younger children, and at the same time as they grew up, he recognized the need to introduce more and more practical and didactic activities. In its pedagogical concept, "nursery" should provide every child with the right conditions to develop their independence, ability, opportunity to play together and learn in a safe, friendly and adaptive environment¹⁶. Much attention was also paid to the cooperation of the "nurseries" with the family and the environment of the child's life, thus activating in this way the whole local community.

The idea of protecting the child, which Bojanowski embodied in his foundations, has deep roots in pedagogical theory and practice. In his concept of education, it signifies above all the realization of values (truth, goodness, beauty) and the intensification of the integral development of the child. Bojanowski definitely cut off from the negative meaning of "nursery" as the isolation of the child from "difficulties" and limiting his freedom in contact with the world. He mentioned many times that nursery is only the thing that protects, respects, saves, means whole, inviolability, shelter, behavior¹⁷. He pointed out that its task was primarily to prepare the pupil for life, to become more and more established in what was good and even better able to cope with the challenges that precede him. In this sense, "nursery" thus contributes to the building in the youngest Christian value system in the process of their integral upbringing, promotes the preservation of tradition and the support of the family for the moral renewal

¹⁵ Cf. M. L. Opiela (ed.), *Kompendium edukacyjne Edmunda Bojanowskiego*, pp. 38-42.

¹⁶ Cf. *ibid.*, pp.134-139.

¹⁷ Cf. *ibid.*, pp. 34-35.

and preservation of the nation's identity¹⁸. E. Bojanowski expressed the belief that "nursery" is intended to serve the most important purpose of education: to make man the image and likeness of God on earth. According to Bojanowski's idea, the realization of goals by "nursery" in the process of raising a preschool child contributes to safeguarding the worth and dignity of his person by discovering and developing his supernatural and natural gifts in relation to the reality in which he lives and to which he goes.

Bojanowski's idea of protection directly relies on the principle of prevention, which is often also referred to as prevention, anticipation or overtaking. In a much broader sense, it corresponds very well with the contemporary concept of social prevention, which is understood as a set of conceptual and practical activities, taken on a micro- and macro-social scale, aimed at prejudicing and preventing adverse social phenomena, most of which are phenomena of marginalization and social exclusion, crime and various social and environmental hazards¹⁹. In practice, this means that preventive actions, including their coverage for protection or prevention, require state institutions and social organizations to anticipate, monitor and eliminate the development of socially destructive phenomena. However, the general meaning of "prophylactic" nature of protection is generally expressed in the realization of wide-ranging educational work on shaping motives, feelings, beliefs, attitudes, character traits and behaviors of the young generation in particular²⁰. For E. Bojanowski, the idea of protection with such content as securing, preparing, anticipating and "sanctifying" constituted a manifesto that obliged all those involved in the work of raising a child to intensify his full legal and moral protection in the name of respect for human dignity, tradition and custom. In educational practice, the idea of protection has always brought with it the perspective of good that can be achieved in personal and social life. Therefore, activities undertaken in the area of "protection" are always intended to integrate the development of the child according to his individual abilities.

According to the Bojanowski concept of protection, a whole set of educational and didactic activities aimed at children are being developed today, which encompass a number of complementary areas of their daily functioning:

- physical area - proper physical development of the child, e.g. gradual and harmonious development of physical fitness and practical skills;
- mental area - comprehensive intellectual development of the child, e.g. cognitive development, talents, abilities, creative thinking and action;

¹⁸ Cf. J. Klimek, *Specyfika apostołatu pedagogicznego...*, pp. 209-211.

¹⁹ Cf. L. Pyka, *Profilaktyka społeczna (prewencja)*, in: D. Lalak, T. Pilch (eds.), *Elementarne pojęcia pedagogiki społecznej i pracy socjalnej*, Wydawnictwo Akademickie „Żak”, Warszawa 1999, p. 215.

²⁰ Cf. W. Okoń, *Nowy słownik pedagogiczny*, Wydawnictwo Akademickie „Żak”, Warszawa 1998, p. 314.

- social area - appropriate emotional development, social and patriotic attitudes, e.g. forming the emotional sphere, implementation of socially acceptable values, norms, customs and traditions;
- cultural area - shaping the aesthetic sense e.g. sensitizing on the beauty and complexity of the surrounding world;
- moral area - shaping the noble character and righteousness of morals, e.g. shaping conscience, proper self-esteem, respect for another person;
- religious area - developing and strengthening faith, for example, introducing values, religious symbols and practices into the world, showing examples of saints²¹.

The content areas are adapted to the needs and developmental potential of the child. Nevertheless, in both younger and older children, the educator (guardian), in an individualized way, encompasses all areas of his or her development, keeping in mind the welfare of the child and the progressive realization of both educational and upbringing goals. The idea of protection developed by Bojanowski is therefore a unique timeless source of inspiration for all, who want the welfare of the child and his Christian upbringing, so that, due to his physical and spiritual deprivation, he was not condemned to marginalization and social exclusion.

The idea of protection in educational and upbringing practice

The protection of the child in its basic premise, as outlined by E. Bojanowski, implies a profoundly Christian message. It is based on the thoughts and activities of many pedagogues of the past centuries and is expressed in practice as an integral approach to the upbringing of the child. Although the idea of child protection proposed by Bojanowski has many characteristics in common with other educational methods, it is not a repetition or a direct continuation. Bojanowski, based on his own thoughts, developed his own proper way of addressing problems related to the upbringing of the child he wanted to remedy by recognizing and overcoming their causes. At present, in the number of “nurseries” ran by the Little Servant Sisters, the specificity and goals of educational influences are set forth by the Bojanowski recommendations and the characteristic educational climate that transcends the visible dimension and extends to the supernatural dimension. This educational specificity of the “protection” function at the present time is expressed in:

²¹ Cf. M. Opiela, M. Kaput, E. Piekarz, A. Kornobis, Z. Zymróz, S. Chudzik, *Program wychowania przedszkolnego według koncepcji pedagogicznej bł. Edmunda Bojanowskiego*, Zgromadzenie Ssł. BDNP, Dębica 2015, p. 21-23.

- caring for the full development of the child according to his individual abilities;
- supporting the student in acquiring new skills and knowledge in a sustainable manner, without over-focusing on success or limiting only to compensating for deficiencies;
- introducing a child into the world of values through a personal example of the educator, the content provided, appropriately selected methods and measures adapted to the child's age and perception;
- in the interest of the good and the dignity of a child, expressed in the discovery and development of his natural and supernatural gifts in relation to the reality in which he lives and to which he goes;
- integration activities aimed at improving the health and physical fitness and social and material status of children;
- permanent pedagogical and spiritual formation of educators and staff employed in nursery;
- familiarizing children with the principles of the Catholic faith and raising in them patriotic attitudes;
- developing partnerships with families to address the current problems of children and build a family atmosphere in nursery²².

In the nursery of such tasks, all activities are aimed at protecting the child from threats as well as intensifying its integral development. In the first case, preventive measures are taken to ensure that the child is fully physically and spiritually secure, and in the second case, all actions are designed to allow the child to “move” freely in the area of nature, history and religion. The idea of child protection in this context is broader and can be understood as a set of targeted, systematic, planned and professional care and educational activities aimed at shaping attitudes, providing knowledge and developing the social, moral and religious skills needed in everyday safety and valuable life²³. The effectiveness of such “protection” depends primarily on the systematic and forceful influence of the educator and on the purposefulness and planning of undertaken actions. In this case, it is advisable, in Bojanowski's opinion, to adopt a long-term and multi-stage education program, implemented by professional and competent educators (guardians). It serves to increase the concern for the good of the child and to integrate all subjects and environments (persons, institutions, organizations) that can support the pedagogical work of nursery.

Edmund Bojanowski, in his pedagogical conception, wanted the integral development and education of the child. His desire has been skillfully incorpo-

²² Cf. *ibid.*, pp. 16-20.

²³ Cf. A. Żukiewicz, *Prewencja kryminalna*, w: *Encyklopedia pedagogiczna XXI wieku*, T. 4, Wydawnictwo Akademickie „Żak”, Warszawa 2005, p. 889.

rated into the whole of educational and didactic work undertaken in numerous nurseries in Poland and abroad. Thanks to that, children from the earliest years have the opportunity to take up and shape their personal relationships with people and with God. They learn a conscious and trusting attitude towards their Creator and gratitude and sensitivity to the needs of the other person. The family atmosphere and the spirit of benevolence, which are in nurseries, encourage them to sacrifice themselves in the future to the younger, the weaker, the sick, the elderly and the poor. In the nurseries children also learn about the history, traditions and culture of their nation. The educators develop a patriotic spirit in them, encouraging them to preserve their traditions and family, national and religious customs. They also have the opportunity to develop their sensitivity to the beauty of nature, which they learn to respect, cherish and protect²⁴. Such program of education allows the students to appreciate the value and dignity of their lives in the future, and they also implement it in the systematic care of their physical, spiritual and intellectual development. In other words, it can be said that Bojanowski's nurseries, in favor of integral upbringing, shapes the life of a young man in a temporal and supernatural perspective, preparing him for future life and career, social and family responsibilities.

There is no doubt that the process of integral education in the protection can be achieved mainly through the appropriately selected pedagogical staff. The rich personality, the Catholic faith and qualifications of educators and teachers, and their example of Christian life are the basis and guarantee of all educational and didactic activities undertaken in the nurseries. It is also difficult to imagine effective upbringing activities without close cooperation between the pedagogical staff and the child's family. Jointly initiated upbringing initiatives have a significant impact on the development of the child's personality and its attitude toward the surrounding world. Properly organized cooperation between the two educational backgrounds depends to a large extent on the initiative and ingenuity of the educator - the teacher employed in the nurseries, which should have the following characteristics:

- cheerful spirit and gentleness;
- witness of Christian life;
- openness to another person;
- sensitivity to the needs of children;
- sacrifice, patience and self-control towards pupils;
- solidity, prevention and consistency in action;
- honesty, harmony and natural balance in everyday life;
- honesty, responsibility and creativity in thinking and acting;
- diligence, modesty and aesthetics in appearance.

²⁴ Cf. N. Osińska, „*Nasz Dom*” im. *Edmunda Bojanowskiego w Tuligłowach...*, pp. 402-405.

In E. Bojanowski's opinion, this particular vocation in pedagogical work in nursery should also be characterized by the art of "positive" education. It is the ability to show the children the good in the right proportions, but also the ability to captivate them by their nobility and beauty and to help them grow internally in freedom and in truth. It is therefore a kind of art of recruiting youth hearts to joyfully and with satisfaction light them to the good, overcoming the deficits and to prepare them for future tasks by working diligently on the character.

Raising a child with deep respect for his or her dignity and rights demands that educators and teachers approach the pupils in the spirit of Christian love. It is through this that the educator is able to rise above the limitations and formalities and to raise enthusiasm in the pupils to work on themselves, inspired by the good they have experienced from the educator. In the pedagogical concept of E. Bojanowski, the interpersonal relations between the educator and the pupil are based on a family spirit, for which values are fraternal values, mutual kindness, trust, direct contact. The educator is supposed to share the tendencies and interests of the children, but in such a way that pupils learn to work with their own choice and in accordance with their values, nobly and with love. The idea of protection introduced by E. Bojanowski leads educators to build unity and solidarity in interpersonal relationships with children and their parents. Over time these relationships provide both personal and educational enrichment and inspiration for creative work on the development of human capacities.

Conclusion

On the one hand, the idea of protection is to safeguard and protect the pupils from exposure to various dangers, on the other hand to trigger creative energy, mobilize for work, effort, improve oneself and the surrounding environment. Bojanowski has endorsed in the upbringing of the child all that culture positively suggests, open and sincere optimism, capable of understanding all, far from petty pressures. The originality of the concept of pre-school education by Edmund Bojanowski is expressed in the way of using traditional (Christian) values, according to their own style. In his concept of education, the idea of protection thus includes a coherent relationship of communicated and life-connected values aimed at promoting man and opening it to the evangelical message and strengthening his social relations.

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Summary

The project of pre-school education presented in the article, together with the principle of child protection, is an expression of creative thinking and exploration of Edmund Bojanowski. Its innovative approach to the “protection” of the child, allows the youngest full development of their personal potential. What distinguishes Edmund Bojanowski from among other outstanding defenders of the rights of the child is the decisive concern for his temporal and supernatural welfare expressed in the fullest in his realization of the idea of protection. In his writings, he pointed out that a well-meaning idea of protection is the foundation of the work of upbringing and human development.

Keywords: upbringing, protection, child, educator, Bojanowski.

Idea ochrony w koncepcji pedagogicznej Edmunda Bojanowskiego

Streszczenie

Ukazany w artykule projekt wychowania przedszkolnego wraz z naczelną dla niego ideą ochrony dziecka jest wyrazem twórczych przemyśleń i poszukiwań Edmunda Bojanowskiego. Jego nowatorskie podejścia do „ochrony” dziecka, umożliwia najmłodszym pełny rozwój ich potencjału osobowego. Tym, co wyróżnia Edmunda Bojanowskiego z pośród innych wybitnych obrońców praw dziecka, jest zdecydowana troska o jego dobro doczesne i nadprzyrodzone wyrażona najpełniej w urzeczy-

wistnionej przez niego idei ochrony. W swoich pismach jasno wskazywał, iż dobrze rozumiana idea ochrony stanowi fundament dzieła wychowania oraz rozwoju człowieka.

Słowa kluczowe: wychowanie, ochrona, dziecko, wychowawca, Bojanowski.

Edmund Bojanowski i jego dzieła, o. Jan 1966. A Szela Giewicz. SZELA GIEWICZ, A. (1966). Edmund Bojanowski i jego dzieła, o. Poznań, -Warszawa-Lublin: Księgarnia św. Wojciecha. In this article, we investigate the discourse between a female Conversational Pedagogical Agent and fifty-nine adolescents in the context of a social studies lesson. We note that previous pedagogical agent research has focused on the positive effects of agents, while failing to take into account the intricacies of learner-agent discourse, and subsequently missing the abuse suffered by pedagogical [Show full abstract] agents at users' fingertips. Our analysis indicates that learners readily misuse and abuse pedagogical agents while placing them in a subordinate and inferior role. Pedagogy of constructivism in the Russian education de jure today is not widely recognized, but de facto the idea of constructivist didactics considered in context of the personality oriented paradigm of education, represented in many pedagogical technologies. The spread of ideas of constructivism pedagogy "from the practice", "bottom" specifies the need for the theoretical comparative understanding of problem of the combination the concept of personality-oriented approach and the provisions of constructivist didactics in the educational process of modern school. In article it substantiates the common ideas of constructivist didactics and personality-oriented education. - The concept of pedagogical conflict; - conflict as an element of pedagogical technology, as a description of the contradictions between the subjects of conflict, empty and meaningful conflict; - Situation analysis (incident detection); - conflict; - diversity of the conflict (protest, protest); - Forms of conflict resolution (humor, humor, category). 5. Technology of working with students with bad behavior. 6. Ethical protection technology. 7. Technology for creating problem situations. 8. Technology of pedagogical tools. 9. Technology of pedagogical improvisation. Grouping pedagogical technologies in terms of the development of mental characteristics of the individual. Today, information technology is one of the most important factors influencing the development of our society. Throughout the history of pedagogy, the twofold nature of the science has raised questions on the relationship between pedagogical theory and practice, and produced different conceptualizations of the identity of pedagogy as a scientific discipline. Currently, these debates are linked to the issue of competence-based approach in curriculum design and pedagogical practice. A question arises whether competence-based approach opens up new possibilities for bridging the gap between the theoretical and the practical education of prospective pedagogues. In the first part of the paper, these ques... Teachers use pedagogical practices so they are able to increase the complexity of a child's learning and the opportunities of all children to learn and develop in a safe and rich environment for infants and toddlers to explore. Pedagogical practices are the methods teachers use to support children so they are able to develop new understandings, skills and increase the complexity of past skills and experiences. In the context of improved ratios such as 1:3, 1:4, regulate for group size of three times the adult: child ratio. The Sector Advisory Group Report, Ministry of Education (2013) talk about the effects early childhood education has on children for many years with having better experiences in early childhood children have better outcomes.