

EDITOR'S NOTE

Eminent philosophers, pedagogues, poets and writers have written about the child, understood as a value of all cultures of the world, and childhood, perceived as a *modus vivendi*. The categories of child and childhood have always been accompanied by various classifications and historical studies. Philippe Ariès, as the author of *The History of Childhood*, published with the subtitle *The Child and the Family in Old Times*, treated childhood as a social and cultural construction that significantly shaped the consciousness and behavior of modern man. Ariès saw that the old hierarchical society placed the child only in a world of conventions, rigours and limitations. The child as a new hero and childhood as a cultural universe of the child appeared only in Romanticism. And it has become an essential element of the romantic anthropology of childhood. Thus acquiring their own pedagogical perspective, independent of the didactic circle of dependencies, hierarchies and responsibilities. Preserving the heritage of the national past and the “golden yarn” of tradition, which strengthens the Polish home and the Polish family in the national consciousness.

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Sunt pueri pueri, pueri puerilia tractant. A poetic paraphrase from *The Vulgate* could serve as a motto for the monograph *Pedagogy of the Child*. A study of paidocentrism, in which Bogusław Śliwerski defined child pedagogy as an important pedagogical current, combining educational sciences with natural sciences, psychology, physiology and early childhood education. According to Bogusław Śliwerski, the multifaceted pedology dealt with the differences and cultural dependence between the world of adults and the world of children. Pedology, along with paidology, which, according to Jerzy Cieślowski, was related to the cultural consciousness of man, was based on the conviction that a child is a value of all cultures of the

world. Pedology, like paedology, made it possible to delineate interdisciplinary spaces in which the subjectivity of the child and the notion of childhood as the ludic and aesthetic existence of the child in the world of “great fun” were inscribed. It was previously perceived in terms of “domestic history,” combining the identity of the child with his or her social upbringing and privileges, which were also demanded by Jean-Jacques Rousseau, Henryk Pestalozzi, Ewaryst Estkowski, Maria Konopnicka, Elen Key, Rev. Zygmunt Bielawski, Janusz Korczak, Ludwika Jeleńska, Barbara Żulińska CR, Maria Weryho-Radziwiłłowiczowa and Maria Montessori. Paidocentrism and pedology found their special place in the research of Janusz Korczak, the initiator of pedological research and the originator of pedological clinics, who saw in the objective dialectical vision of the child important “educational moments” and important pedagogical transgressions. The words of Korczak, a master of pedagogical dialogue, as Barbara Smolińska-Theiss called Korczak, were complemented with time by the original artistic works of Tadeusz Makowski, Jerzy Ficowski and Joanna Kulmowa.

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Children are always children and act childishly. The periodization of human life was usually associated with the institution of the family. The understanding of childhood and the child in the family and society has been discussed many times in Polish pedagogical thought by Dorota Żołądz-Strzelczyk. Wiesław Theiss and Janina Kostkiewicz wrote about the “enslaved childhood.” The place of the child and childhood in the history of upbringing, and later in the contemporary discourse of social pedagogy, was discussed by: Jadwiga Bińczycka, Józefa Brągiel, Bożena Matyjas, Katarzyna Segiet. Ewa Jarosz, the initiator of research on childhood problems considered from the perspective of children’s rights, has written many times about the specificity and development of constructive discourse. Maria Szczepska-Pustkowska, Małgorzata Cywińska and Iwona Chrzanowska have written about the philosophy of childhood and children’s philosophy of life, child development and difficult situations. Thus co-creating an important pedagogical discourse on the metaphorical language of the child, which has been studied for many years by Monika Wiśniewska-Kin and Kinga Kuszak. It was not until the 21st century that the child appeared in an interdisciplinary dialogue in which modern humanities, also referring to the social sciences, became visible. Bogusław Śliwerski and Dorota Klus-Stańska, repeatedly pointing to constructivist research perspectives, combined the richness of cognitive paradigms with the emancipatory character of early childhood education pedagogy, its cultural contexts and pedagogical needs.

A child who reads contemporary cultural texts is perceived today from the perspective of paidonism, the “the affective philosophy of the child and the affective

history of childhood” about which Karolina Szymborska writes. Thus, the study of children studies shows new values, combining social theory with the philosophy of childhood, anthropology of childhood, history of art and literature. In them, the child appears as a social actor who is an autonomous subject of education. Treated as a complete human being, whose children's narratives become extremely important and meaningful. Told from the position of a child and “on the child's side,” they are gaining the status of a childstory. Breaking the adultocentric discourse, children's stories, going beyond the genre framework, written from the perspective of a child, his or her spontaneous thoughts, reflections and investigations. Children's needs, hierarchies and values.

Therefore, the child and childhood in Polish culture and education is a great slogan and a great emblem today. Established from pedagogical thoughts and feelings, it allows us to enter the poetic rhythm of childhood, which since the times of Jan Kochanowski – the author of *Laments*, considered the father of Polish children's literature – has demanded further analysis, research exploration and discovery. After all, as Tadeusz Różewicz wrote: “Childhood is like a blurred face / on a gold coin that resonates / cleanly”...



The child and childhood – its essence, problems, contexts – have become the leit-motif of volume 10 (2024) of the *Polish Pedagogical Thought*, which we present to the reader today. It is represented by 20 articles by: Maciej Bernasiewicz, Mariusz Szajda, Ryszard Skrzyniarz, Andrzej Ryk, Agnieszka Cybal-Michalska, Urszula Chęcińska and Kinga Flaga-Gieruszyńska, Alicja Żywczok, Andrzej Skrendo, Barbara Bilewicz, Anna Murawska, Katarzyna Krason, Justyna Nowotniak, Zuzanna Sury, Sara Zygmuntowicz and Ewelina Dziubła, Zuzanna Zbróg, Renata Michalak, Małgorzata Łobacz and Paweł Łobacz, Lidia Pawlusińska, Monika Noszczyk-Bernasiewicz, Joanna Król, Janusz Surzykiewicz, Sebastian Binyamin Skalski-Bednarz, Łukasz Kwadrans, Jolanta Muszyńska and Karol Konaszewski. They are the first of the sections of this year's volume. It is supplemented by the second chapter entitled Philosophy-Education-Pedagogy, which contains 3 articles: by Dariusz Stępkowski, Sławomir Chrost and Maciej Woźniczka. The volume is supplemented by the Archive with a texts by Władysław Zapała and Janina Kostkiewicz. And he concludes the report by Agnieszka Materne from the National Scientific Conference entitled “From Korczak to Kulmowa. The child and the language of early childhood education.” This volume contains articles that combine the past with the cultural image of the child and childhood, intercultural education with the “art of upbringing,” archetypes of children's literature with global childhood. All this is reflected in the language of child pedagogy, which, according to Śliwerski, combines

everything that comes from “outside pedagogy in the sciences of education with what comes from pedagogy beyond the sciences of education.” The imperfection of the world, the complexity of human fate, is thus reflected in the communicative and evaluative pedagogical order of childhood images. The materials included in the tenth volume, confirming the axiom that the clarity of images is greatest in childhood, are the most perfect exemplification of this fact. For *ex nihilo nihil fit*...

Urszula Chęcińska