

*Stanisław Chrobak**

ORCID: 0000-0003-3015-4580

Warsaw, Poland

Growing Person – the Anthropological Basis for the Educational Thought of John Bosco

Wzrastanie osoby – antropologiczne podstawy myśli wychowawczej Jana Bosko

Summary: John Bosco's (1815–1888) anthropology, as it seems vertical, did not distract his attention from the worries of everyday life, from the world of youth and from the works he undertook for it. For the Turin educator – in his Christian understanding of human nature – human life is a vocation and mission. He emphasised that the true and lasting development of every human being has its source in his own heart, life and freedom. From the content of the works he left behind, it is obvious that he paid attention to both earthly and religious values. For Don Bosco, human being at their very foundations is directed towards divinity, towards heaven, towards God. This process starts from the earliest years, develops in the youthful years and is continued in later life.

Keywords: upbringing; preventive system; anthropology; person.

* Stanisław Chrobak, professor at the Cardinal Stefan Wyszyński University (UKSW) in Warsaw, chair of Preschool and Primary Education at the Faculty of Education. Address: Wydział Nauk Pedagogicznych, ul. Wóycickiego 1/3, budynek 15, 01-938 Warszawa, Poland; email: s.chrobak@uksw.edu.pl.

Streszczenie: Antropologia Jana Bosko (1815–1888), jak się wydaje wertykalna, nie odciągała jego uwagi od trosk życia codziennego, od świata młodzieży i od prac, jakie podejmował z myślą o niej. Dla turyńskiego wychowawcy – w jego chrześcijańskim rozumieniu ludzkiej natury – życie człowieka to powołanie i misja. Podkreślał, że prawdziwy i trwały rozwój każdego człowieka ma źródło w jego własnym sercu, życiu i wolności. Z treści dzieł, jakie po sobie pozostawił, z całą oczywistością wynika, że zwracał uwagę tak na wartości ziemskie, jak i religijne. Dla księdza Bosko byt ludzki u samych swoich podstaw ukierunkowany jest ku boskości, ku niebu, ku Bogu. Proces realizacji tego powołania zaczyna się już od lat najmłodszych, trwa w latach młodzieńczych oraz jest kontynuowany w dalszym życiu.

Słowa kluczowe: wychowanie; system prewencyjny; antropologia; osoba.

The preventive system proposed by priest John Bosco (1815–1888)

has gone down in history and those who have based their educational work on it realize that it is the only method to create a full man, to educate an honest citizen and a committed Christian, living in accordance with the principles of faith, hope and love. [...] His ultimate goal is to promote man and save all of his/her aspects: physical and related to flesh, psychological and emotional, cultural, professional and spiritual, and what makes this goal concrete and accomplished is love¹.

The anthropology of priest John Bosco, as it seems vertical, did not divert his attention from the worries of everyday life, from the world of youth and from the work he undertook with it in mind. He emphasised, however, that the value of human existence could not be identified with achieving only horizontal secular education goals. From the content of the works he left behind, it is obvious that he paid due attention to both earthly and religious values. The openness and spiritual availability of Saint John Bosco was directed at a specific man and his story. The children and adolescents with whom he worked were never categorised by religion, pedigree, nationality or culture, but recognised in such a way that, as he stated, “it is enough that you are young”².

¹ Luciano Cian, *Wychowanie w duchu księdza Bosko*, trans. Izabela Gutewicz (Warszawa: Wydawnictwo Salezjańskie, 2001), 163.

² Teresio Bosco, *Złote myśli Księdza Bosko*, trans. Alicja Lis (Warszawa: Wydawnictwo Salezjańskie, 2002), 89.

This article will attempt to answer the question: What anthropological assumptions underlie the educational concept of John Bosco? Its goal, therefore, is to extract the fundamental human vision of his concept from John Bosco's writings. In order to answer the question, the text will discuss the following in turn: the basic assumptions of John Bosco's preventive system, the anthropological foundations of his educational thought, as well as the dynamics of the human person's development and supporting activities, especially in the childhood and youth.

1. Basic assumptions of John Bosco's preventive system

Priest John Bosco became the initiator of the "art school of education". His activity developed in the heart of the period called the "age of pedagogy". The nineteenth century was the age of Herbart, Pestalozzi, Froebel, Aporti³. In his letters and documents, he does not establish a direct dialogue with the pedagogical thought of university circles of his time, despite the fact that he knows some of their representatives. He does not attempt to develop comprehensive educational treatises, but merely describes his use of the method through synthetic formulations, direct indications and stories taken from personal experience. John Bosco's letters and documents enable the definition of fundamental goals for the integral education of young people⁴. In 1877, he wrote a text entitled *Il sistema preventivo nella educazione della gioventù (Preventive system in the education of young people)*. In the document, he explained the advantages of the system, wrote about its uses, about the benefits for society and how to avoid penalties. The motto describing the educational purpose of John Bosco is to form "good Christians and honest citizens according to the requirements of the times". The method used to achieve this goal is preventive and it is based on three columns: reason, religion and love⁵.

³ Luciano Cian, *System zapobiegawczy św. Jana Bosko*, trans. Marian Gabryel (Warszawa: Wydawnictwo Salezjańskie, 2001), 18–23.

⁴ Cfr. Francesco Motto, "Sylwetka księdza Bosko w świetle jego listów", trans. Zenon Klawikowski, *Zeszyty Duchowości Salezjańskiej* 1 (2018): 41–42.

⁵ Cfr. Pietro Braidò, "Le proposte metodologiche principali del «sistema preventivo» di don Bosco", in: *Il sistema educativo di don Bosco tra pedagogia antica e nuova*, ed. Pietro Braidò (Torino–Leumann: Elle Di Ci, 1974), 38–40; Giuseppe Ghiberti, *Spotkać Księdza Bosko*, trans. Jacek Jurczyński (Warszawa: Wydawnictwo Salezjańskie, 2018), 121–123.

Although John Bosco did not develop a full pedagogical system in the theoretical sense, he did present his own original, integral and coherent educational proposal. The following key principles can be distinguished in this proposal with momentous “practical effectiveness”: 1) preventive attitude: “anticipate not punish”; 2) pedagogical optimism: trust in young people on whom “the hope of a happy future is based”; 3) shaping “good Christians and honest citizens”: the goal and finish line of full education; 4) “reason, religion, educational love”: three columns of the preventive system; 5) assistance: presence, positive and stimulating among boys; 6) appropriate attitude of educators: “fathers, teachers and friends” of young pupils; 7) educational environment: friendly, family, joyful. The vision of education that John Bosco presented was the fruit of his own pedagogical experience, consistent in the basic principles and flexible in its development and in practice in the face of the changing historical situation⁶.

The Oratory has been the place where all of the principles of preventive education have been implemented. The work of the Oratory – started by Bosco in 1841 – should be understood in terms of an educational environment that gives the pupils the opportunity for human and Christian development. The novelty of the Oratorian idea of the Turin educator was manifested in a family atmosphere, being with them not only on public holidays, but every day, special interest in the abandoned and endangered. From the very beginning, it is assumed that it is to be open to everyone, offering a constructive use of free time. Through the schools established at the Oratory, care for young people from workers’ communities, help in finding a workplace, cooperation with the government, book and press publishing, various forms of entertainment, Bosco wanted to teach young people to deal with life problems responsibly. In this way, by covering wide areas of youth’s life, he was able to create a synthesis of gospel and educational activity⁷.

⁶ Cfr. Francesco Motto, José Manuel Prellezo, Aldo Giraud, “Wprowadzenie”, in: *Źródła Salezjańskie. 1. Książ Bosko i jego dzieło. Antologia*, vol. 1, ed. Aldo Giraud (Kraków: Salezjański Instytut Historyczny, 2016), 41–43.

⁷ Cfr. Cian, *Wychowanie*, 180–185; Ghiberti, *Spotkać*, 118–119. “The Oratory will be the determinant of all his activities, it will shape them according to the original vision, adapting them to the environment, to his boys and their needs. [...] According to the same criteria and in the same spirit, he also looks for solutions to the problems of female youth” [Jan Paweł II, “List apostolski Iuvenum Patris w setną rocznicę śmierci św. Jana Bosko. Watykan, 31 stycznia 1988”, in: *Książ Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak (Warszawa: Wydawnictwo Salezjańskie, 2016), n. 3–4].

“The whole system – as John Bosco emphasises – rests on reason, religion and love.”⁸ Reason, religion and educational love are essential elements of John Bosco’s educational system. The three basic principles not only interpenetrate but also condition one another⁹. Based on the triplet: “reason, religion, educational love”, the Turin educator’s system allows one to draw attention to and achieve the positive potential that lies in the heart of everyone, even those with the least advantages and the least constructive educational environment behind them. The three basic principles, and above all educational love, enable people to meet and develop them according to the spirit of values that go beyond history and beyond the pupils themselves. Therefore,

the preventive system, by its very name, requires careful care of the individual “personalities” of the juveniles within whom everyone is at the center of the educational process consisting in encouraging, making proposals, opening opportunities, making choices and making decisions. [...] Educational activity is incomplete and ineffective if it is not based on personal contacts between the educator and the foster child in an atmosphere of spontaneous and open trust, basing on sincere and loyal cooperation which concerns the interests and free time of the foster child and the deeper inner layers of his spiritual life. This is all achieved through a personal meeting¹⁰.

Preventiveness is based on such support that stimulates and facilitates giving the best of ourselves.

2. Anthropological foundations of John Bosco’s educational thought

Man has a personal nature (he is a person by birth). A person disposes of oneself, own resources, and depending on the way they are used, he/she can shape development differently. The development is intentional; it aims at some result, at achieving a shape or simply a personality structure that will

⁸ Jan Bosko, “System prewencyjny w wychowaniu młodzieży”, in: Luciano Cian, *Wychowanie w duchu księdza Bosko*, trans. Izabela Gutewicz (Warszawa: Wydawnictwo Salezjańskie, 2001), 270.

⁹ Pietro Braido, *Il sistema preventivo di don Bosco* (Zurich–Schweiz: Pas-Verlag, 1964), 157–187.

¹⁰ Cian, *System*, 24–26.

fulfil the proper tasks. It can be said that the direction and nature of development indirectly indicate the nature of man, and above all allow one to determine what conditions should be met in order for personality development itself to occur. Therefore, it is important to: a) define the nature of man from which we should know, b) the type of deepest motives (they can be described as motivational predispositions, because they somehow derive from nature) and further, c) whose inability to fulfil leads to the frustration of development, while fulfilment promotes development. Furthermore, d) depending on individual resources (properties, e.g. type of personality traits), the nature of personality development will be something unique – individual features of a given person will be revealed¹¹. Thus, “man realises himself as a person through actions adequate to his potentiality, he develops and attains fullness in accordance with the needs of his nature. Personalising (and therefore updating) the human person is of a dual direction: internal and external.”¹²

Despite the fact that John Bosco rarely explains the subject directly, there is a concept of the human person in his writings. One can find it by analysing how John Bosco relates to himself, to others, to the world and to God. For the Turin educator – in his Christian understanding of human nature – human life is a vocation and mission. His educational practice was shaped not only by the view of the divine destiny of man and the proper place of earthly realities, but was also influenced by his views on human nature as such, and especially the conditions of the nature of young people. Man is by nature open to the Absolute who is his Creator, his Redeemer and his only Master. He achieves his fulfilment in a definitive meeting God¹³.

Man – John Bosco wrote – differs from all animals, especially because he is endowed with a soul that thinks, understands and learns what is good and what

¹¹ Cfr. Henryk Gasiul, “Rozwój osoby podstawą rozwoju osobowości”, *Studia Psychologica* 3 (2002): 106–108.

¹² Zofia Józefa Zdybicka, *Człowiek i religia* (Lublin: Towarzystwo Naukowe KUL, 1993), 316.

¹³ Cfr. Jacques Schepens, “Natura ludzka w wychowawczej koncepcji św. Jana Bosko”, trans. Piotr Przesmycki, *Zeszyty Duchowości Salezjańskiej* 2 (2017): 19–22. “His «way of life» based on a spiritual method was sufficient – as he explained to the boys – to at the same time «become a comfort for parents, glory for the homeland, good citizens of the country, thereby gaining the joy of the inhabitants of heaven». He did not mean only that world. He wanted the fulfillment of his pupils’ worthy aspirations, their happiness in two orders: the order of grace and the order of nature” [Francis Desramaut, *Ksiądz Bosko i życie duchowe*, trans. Tadeusz Jania (Warszawa: Wydawnictwo Salezjańskie, 1990), 120–121].

is bad. This soul does not die with the body, but when it is laid to the grave, it goes to start a different life that will never end. [...] Therefore, despite the fact that he loves all people as a work of his hands, he shows his special affection for the young, finding his pleasure in them: *Deliciae meae esse cum filiis hominum*. You are therefore the pleasure and love of God who created you. He loves you because you are still of an age when you can do much good¹⁴.

In anthropology, which underlies John Bosco's educational thought, the teaching of the Roman Catholic Church played a significant role. In this science, he discovers the meaning of life, education and full human development. Even if he raised "good citizens" and foresaw a multidimensional formation, he never reduced the tasks of human existence to only earthly tasks. The "good Christian", whom John Bosco tried to form, was always in close proximity to a "good citizen". He did not regard the young man primarily as someone who builds this world, develops his own personality in a given culture, society, and history. All of the values appear to be meaningless until they are rooted in a firm foundation, that is, in relation to God. Authentic faith always has a moral and therefore life dimension; it is simply a source of daily commitment of every baptised person, based in particular on God's law and commandments. Love, justice, awareness of one's own powers and limitations, prudence and courageous strength and loyalty should underlie the activity of all believers in Christ. Hence, it is about the evangelical dynamism of the baptised who provides faith with expressions of vitality and creativity in Christ¹⁵. For the Turin educator, the process of becoming a human being and the process of deification complement each other. "He wanted to make people happy with their natural values, physical and moral capabilities and in the world in which they live until death. But he was also convinced that happiness was not possible without God and without a real relationship with Him."¹⁶

The basic reasoning in the upbringing of John Bosco, as Juan E. Vecchi states, is the presence in it of what we can call human nature in its most pure and healthy dimension, i.e. the ability of natural reasoning and love. This

¹⁴ Jan Bosco, "Młodzieniec zaopatrzony w podążaniu drogą wierności swoim zobowiązaniom pobożności chrześcijańskiej", in: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło. Antologia*, vol. 2, ed. Aldo Giraudo (Kraków: Salezjański Instytut Historyczny, 2016), 741–742.

¹⁵ Cfr. Piera Ruffinatto, "Introduzione", *Rivista di Scienze dell'Educazione* 2 (2013): 227–228.

¹⁶ Desramaut, *Ksiądz Bosko*, 135.

reason also implies the participation of the whole culture, its manifestations and results. Youth is a time that passes, but it is not a fleeting period: it is a time of sowing in favourable conditions, when everything sprouts quickly. Those who prepare the personality of a young person and equip the person for life with ideas, principles, habits, attitudes, vision of reality, are not people of elusiveness, but they lay the foundations, seeds and roots that do not pass away. A young man is also someone who works everything out by himself/herself. However, he/she is also a man who opens himself to transcendence without losing his rationality¹⁷.

His “project-man” and “project-person” expressed in a simple, though deep and effective form, contain the attitude of a good Christian and an honest citizen, but also a saint. [...] One cannot underestimate the deep meaning of such a project. One must not forget to harmoniously combine all processes of personal, human and social maturation. Similarly, one should not underestimate the obvious sense of activity and expression in behaviour, in community life, in institutions expressing themselves in clear and precise pedagogical and even legal forms¹⁸.

John Bosco did not ignore the value of progress in terms of both human and Christian perfection. In all of them, he sought good will and intellectual honesty first. He knew that salvation and holiness are a grace, but concurrently he was convinced that in a man, especially a young man, such a gift always becomes a task calling him/her to become more and more a person, a full person. In his assumptions or ideas of educational cooperation, he addressed both Christians and all people of good will. When laying the foundations of his preventive system, he included reason, religion and educational love in it. He believed that a dialogue between faith and reason is possible¹⁹.

Precisely for this reason, the divinity of John Bosco’s educational methodology should be included in the perspective of a certain synthesis, according to which the heart is the central element of the educational obligation, and the mind and

¹⁷ Cfr. Juan E. Vecchi, *Strażnicy marzeń z palcem na myszce. Wychowawcy w dobie informatyki*, trans. Alicja Lis (Warszawa: Wydawnictwo Salezjańskie, 2001), 165–166; 188–189.

¹⁸ Carlo Nanni, “Książd Bosko wczoraj i dziś. Salezjańska pedagogika dzisiaj”, in: *Książd Bosko i jego system wychowawczy*, ed. Jan Niewęglowski (Warszawa: Wydawnictwo Salezjańskie, 2000), 260–261.

¹⁹ Cfr. Luis Rosón Galache. “L’uomo, persona in costruzione. Un’antropologia personalista nel Sistema Preventivo”. *Orientamenti Pedagogici* 4 (2013): 873–876.

will are its basic dialectical elements. [...] Religion is not a school of mercy detached from life or a shelter from misfortunes. On the contrary, it is an expression of faith deeply rooted in existence and for existence²⁰.

Upbringing is not an exercise or training but an “event” of a personal nature.

3. Dynamics of human person development and supporting activities

Man’s becoming occurs in himself, but also towards someone and something. “The specificity of being and becoming a human being is expressed, among others in that he/she is not someone once determined, accomplished, realized and closed. [...] Man is open and creative in his/her own way: becoming and fulfilling himself/herself.”²¹ For John Bosco – according to the common way of thinking in the nineteenth century – human development on earth is not an end in itself, nor can it have autonomous value. Everything should be related to the ultimate goal, everything should direct man towards God. He attributed much more to youth than just a passive role. Their fragility and possible tendencies to evil, although they are real, do not prevent him/her from stopping to search for a place for their activity and creative cooperation according to the spirit of Christian humanism. His style of upbringing resulted in the dynamism manifested thanks to an attitude of mutual trust and warmth. Educational presence understood in this way is called assistance; it becomes the stimulus for the growth of a person in a specific situation and leads to a joint search for a life project. The essence of assistance in the preventive system is, therefore, a friendly, fraternal meeting of the educator and the pupil and creating a climate of joy (games, theatre, music). The space he offered to the free initiative of young people is real, but concurrently limited to some extent. This limitation is caused by the personal experience of John Bosco, and at other times it results from predicting the behaviour of young people. Experience had taught him that youth development can sometimes be chaotic and irregular. For these reasons, he asked the pupils to give him

²⁰ Sabino Palumbieri, *Don Bosco e l’uomo nel’orizzonte del personalismo* (Torino: Piero Gribaudi Editore, 1987), 111.

²¹ Kazimierz Popielski, “Pytanie o człowieka”, in: *Człowiek – wartości – sens. Studia z psychologii egzystencji*, ed. Kazimierz Popielski (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1996), 16–17.

the “key to their hearts” and to use him to realize the ideal of holiness²². John Bosco “saw the «child» in the final perspective of each person’s calling. [...] It was his great charisma. According to the «knowledge», his educational program took root in this awareness. You can’t raise a man differently. He cannot be brought up fully unless one knows what his ultimate goal and destiny are.”²³

The integral anthropology of John Bosco results and is based entirely on “reason”, “religion” and above all on “educational love”. Discussing the principle (category) of “reason”, he attached great importance to the human aspects and historical conditions of the individual: his freedom, preparation for life and profession, taking responsible responsibilities. The important issues were expressed by Bosco in expressive and simple words: joy, learning, piety, prudence, work, humanism, and care for a fellow. He also used the concept of “rationality” to define a space of forbearance, dialogue, and patience. The “religion” proposed by John Bosco translated into specific practices, acts, and life, which is the content of prayer. In this context, he discusses the pedagogy of the sacraments and the Eucharist, also about sin and penance, about Marian pedagogy and piety, about ecclesial pedagogy oriented to fidelity to the Pope, and finally about sensitivity to the final things. It draws attention to the aspects of moral life, pedagogy of duty, especially study and work, pedagogy of virtues, and the matter of choosing a vocation and pedagogy of hope and joy. Educational love, on the other hand, takes the form of care for the full development of the pupil. It is primarily a daily attitude that assumes availability, respect for the dignity of the subject, healthy principles and appropriate conduct. “Educational love” is definitely more than just a friendly word or gesture and has its source in the Christian virtue of love (*caritas*). This attitude directly shows that one loves and wants to share with young people their lives, which in total leads to a full personal relationship of a creative nature²⁴. Therefore,

in the spirituality of John Bosco, classical asceticism has been reformulated in an anthropological perspective more suited to adolescents and young people.

²² Cfr. Schepens, “Natura ludzka”, 45–56.

²³ Jan Paweł II, “Przeszedł przez miasto człowiek pokorny, ufny i mężny. Msza św. w stulecie śmierci św. Jana Bosko. Turyn, 4 października 1988”, in: *Ksiądz Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak (Warszawa: Wydawnictwo Salezjańskie, 2016), 109.

²⁴ Cfr. Palumbieri, *don Bosco*, 112–137; Pietro Braidò, *Prevenire non reprimere. Il sistema educativo di don Bosco* (Roma: LAS, 1999), 289–295.

His spiritual pedagogy is directed at proposing a model of formation adapted to them, correcting possible errors of misunderstood spirituality, constantly bringing them to the specifics of everyday life, which not only should be accepted but accepted with joy in accordance with their life status. He accepts the humanistic vision and teaching of Saint Francis of Sales and adapts it to the conditions of youth²⁵.

Turin educator

knew how much an adolescent young man needs human relationships and sincere friendship: it is a fundamental element for his harmonious growth, mental balance and self-perception that he develops, and – most importantly – for his spiritual progress. [...] He maintains a close connection between everyday life, its requirements, rhythm, possibilities and dangers, and the Christian calling to imitate the *Savoir* perfectly²⁶.

He emphasised the significant educational role of association forms and groups (e.g. Society of Joy, Society of the Immaculate) for which he reserved an important task in the formation of a young man. They were living environments, good use of free time, apostolate, learning, prayer, joy, fun and culture, where young people could find themselves and develop. Biographical sketches of the pupils of the Oratory: Luigi Comollo, Dominic Savio, Michele Magone and Francesco Besucco are the most representative spiritual and pedagogical documents of John Bosco in the field of the development of young people. To some extent, the works vividly bring the reality of the Oratory closer, as the moral and spiritual world of young people formed by John Bosco.

The original recipient of the building biographies was the mid-nineteenth century youth and the educators of the group, but the narrative as a tool – master-

²⁵ Motto, Prellezo, Giraud, “Wprowadzenie”, 55. Priest John Bosko, being under the influence of the spirituality of Francis de Sales (1567–1622), recommended it to his associates, appointing this saint as patron of Salesian works [cfr. Stanisław Wilk, “Jan Bosco”, in: *Encyklopedia katolicka*, vol. 7, ed. Jerzy Duchniewski (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1997), 760].

²⁶ Aldo Giraud, “Duchowa wartość miłości i przyjaźni”, trans. Jacek Bałemba, *Zeszyty Duchowości Salezjańskiej* 1 (2018): 125–126.

fully mastered by John Bosco – will allow any attentive reader of the 21st century discover a deeper message that reveals the richness of the experiences of the heroes of stories and the environment in which they came live, educational humanism and a fascinating culture of spirit²⁷.

John Bosco never separated human values from their relationship with God. The texts in which he speaks of happiness, true and lasting joy, morality, and upbringing are always considered in the context of their inseparable connection with the divine reality. “He showed particular sensitivity to some form of biblical humanism. He proclaims the dignity and greatness of man «created in the image of God», «named the most perfect of all visible creatures» and recognized because of the authority he received over all creation.”²⁸ Everything should refer to the vertical dimension, to religion, to grace and relationship with God. It is the relationship that provides them with value. Commitment to education led him to search for how to bring out all that is there in the Gospel true about children and young people.

His concern for the evangelization of the youth was not limited to catechesis and liturgy nor to religious acts that require and lead to a clear practice of faith, but covered the broad fields of youth’s life. She was present in the process of universal formation, aware of the shortcomings, but at the same time full of hope for gradual maturation, because the word of the Gospel should be sown in everyday reality, in order for young people to lead to generous involvement in life. Since young people experience a period of particular importance from the point of view of education, during the educational process they should be supported by the saving message of the Gospel, and faith should be a factor that integrates and enlightens personality²⁹.

His love for God includes practical and concrete love of a fellow, every young person, especially those who need educational and developmental help.

²⁷ Aldo Giraud, “Wstęp”, in: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło*, vol. 2, ed. Aldo Giraud (Kraków: Salezjański Instytut Historyczny, 2016), 1171.

²⁸ Morand Wirth, “Pismo Święte, dusza zaangażowania duszpasterskiego księdza Bosko”, trans. Zbigniew Conder, *Zeszyty Duchowości Salezjańskiej* 1 (2017): 38.

²⁹ Jan Paweł II, “List apostolski *Iuvenum Patris*”, n. 15.

Conclusions

In young people, there is a deep desire for a full life, true love, and constructive freedom; often, unfortunately, their expectations are disappointed and they remain unfulfilled. It is therefore necessary to help young people become aware of their wealth – their dynamism and positive desire; they must be involved in projects that manifest human and evangelical wealth; they should be encouraged to actively engage in society through work, cooperation and concern for the common good³⁰.

The comprehensive educational vision implemented by John Bosco favours the original interdependence of the processes of evangelization and human promotion. The emphasis on man's connections with his religious purpose and eternal destiny did not stop him from deeper involvement in the affairs of the world and society. He sought to search for such assumptions, methods, means and forms of education that would foster the full and integral development of young people.

As stated by the Turin educator – one needs to create an opportunity for the youth to be able to express thoughts in freedom. However, care should be taken to supplement or improve their statements, words and deeds if they do not conform to Christian education. Youngsters usually have one of the differing characters. A disposition naturally good, ordinary, difficult, bad. It is only up to us to look for a means that reconciles the varied characters so that everyone can do good and that some do not harm others. [...] However, everyone needs patience, gentleness and a lot of prayer, without which, I think, any good regulations are useless³¹.

He emphasised that the true and sustainable development of each person has its source in his own heart, life and freedom.

³⁰ Benedykt XVI, “Przesłanie z okazji XXVI Kapituły Generalnej Salezjanów, Watykan, 1 marca 2008”, in: *Ksiądz Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak (Warszawa: Wydawnictwo Salezjańskie, 2016), 209.

³¹ Jan Bosko, “Regulamin domów Towarzystwa Świętego Franciszka Salezego”, in: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło. Antologia*, vol. 1, ed. Aldo Giraudo (Kraków: Salezjański Instytut Historyczny, 2016), 673–674.

References

- Benedykt XVI. "Przesłanie z okazji XXVI Kapituły Generalnej Salezjanów, Watykan, 1 marca 2008". In: *Ksiądz Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak, 206–211. Warszawa: Wydawnictwo Salezjańskie, 2016.
- Bosco, Teresio. *Złote myśli Księdza Bosko*, trans. Alicja Lis. Warszawa: Wydawnictwo Salezjańskie, 2002.
- Bosko, Jan. "Regulamin domów Towarzystwa Świętego Franciszka Salezego". In: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło. Antologia*, vol. 1, ed. Aldo Girauda, 673–674. Kraków: Salezjański Instytut Historyczny, 2016.
- Bosko, Jan. "System prewencyjny w wychowaniu młodzieży". In: Luciano Cian, *Wychowanie w duchu księdza Bosko*, trans. Izabela Gutewicz, 269–274. Warszawa: Wydawnictwo Salezjańskie, 2001.
- Bosko, Jan. "Młodzieniec zaopatrzony w podążaniu drogą wierności swoim zobowiązaniom pobożności chrześcijańskiej". In: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło. Antologia*, vol. 2, red. Aldo Girauda, 741–742. Kraków: Salezjański Instytut Historyczny, 2016.
- Bosko, Jan. *Wspomnienia Oratorium*, trans. Izabela Gutewicz. Warszawa: Wydawnictwo Salezjańskie, 2010.
- Braido, Pietro. "Le proposte metodologiche principali del «sistema preventivo» di don Bosco". In: *Il sistema educativo di don Bosco tra pedagogia antica e nuova*, ed. Pietro Braido, 38–51. Torino–Leumann: Elle Di Ci, 1974.
- Braido, Pietro. *Il sistema preventivo di don Bosco*. Zurich–Schweiz: Pas-Verlag, 1964.
- Braido, Pietro. *Prevenire non reprimere. Il sistema educativo di don Bosco*. Roma: LAS, 1999.
- Chrobak, Stanisław. "System prewencyjny w 200-lecie urodzin św. Jana Bosko: o potrzebie refleksji wobec współczesnych wyzwań". *Forum Pedagogiczne* 2 (2015): 137–144.
- Cian, Luciano. *System zapobiegawczy św. Jana Bosko*, trans. Marian Gabryel. Warszawa: Wydawnictwo Salezjańskie, 2001.
- Cian, Luciano. *Wychowanie w duchu księdza Bosko*, trans. Izabela Gutewicz. Warszawa: Wydawnictwo Salezjańskie, 2001.
- Desramaut, Francis. *Ksiądz Bosko i życie duchowe*, trans. Tadeusz Jania. Warszawa: Wydawnictwo Salezjańskie, 1990.
- Galache, Luis Rosón. "L'uomo, persona in costruzione. Un'antropologia personalista nel Sistema Preventivo". *Orientamenti Pedagogici* 4 (2013): 855–877.
- Gasiul, Henryk. "Rozwój osoby podstawą rozwoju osobowości". *Studia Psychologica* 3 (2002): 105–118.

- Ghiberti, Giuseppe. *Spotkać Księdza Bosko*, trans. Jacek Jurczyński. Warszawa: Wydawnictwo Salezjańskie, 2018.
- Giraud, Aldo. “Duchowa wartość miłości i przyjaźni”, trans. Jacek Bałemba. *Zeszyty Duchowości Salezjańskiej* 1 (2018): 121–135.
- Jan Paweł II. “List apostolski Iuvenum Patris w setną rocznicę śmierci św. Jana Bosko. Watykan, 31 stycznia 1988”. In: *Ksiądz Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak, 75–94. Warszawa: Wydawnictwo Salezjańskie, 2016.
- Jan Paweł II. “Przeszedł przez miasto człowiek pokorny, ufny i mężny. Msza św. w stulecie śmierci św. Jana Bosko. Turyn, 4 października 1988”. In: *Ksiądz Bosko w wypowiedziach papieży*, vol. 2, ed. Stanisław Chrobak, 104–110. Warszawa: Wydawnictwo Salezjańskie, 2016.
- Motto, Francesco. “Sylwetka księdza Bosko w świetle jego listów”, trans. Zenon Klawikowski. *Zeszyty Duchowości Salezjańskiej* 1 (2018): 33–47.
- Motto, Francesco, José Manuel Pallezo, Aldo Giraud. “Wprowadzenie”. In: *Źródła Salezjańskie. 1. Ksiądz Bosko i jego dzieło. Antologia*, vol. 1, ed. Aldo Giraud, 13–69. Kraków: Salezjański Instytut Historyczny, 2016.
- Nanni, Carlo. “Ksiądz Bosko wczoraj i dziś. Salezjańska pedagogika dzisiaj”. In: *Ksiądz Bosko i jego system wychowawczy*, ed. Jan Niewęglowski, 251–263. Warszawa: Wydawnictwo Salezjańskie, 2000.
- Palumbieri, Sabino. *Don Bosco e l'uomo nell'orizzonte del personalismo*. Torino: Piero Gribaudo Editore, 1987.
- Popielski, Kazimierz. “Pytanie o człowieka”. In: *Człowiek – wartości – sens. Studia z psychologii egzystencji*, ed. Kazimierz Popielski, 15–21. Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1996.
- Ruffinato, Piera. “Introduzione”. *Rivista di Scienze dell' Educazione* 2 (2013): 226–228.
- Schepens, Jacques. “Natura ludzka w wychowawczej koncepcji św. Jana Bosko”, transl. Piotr Przesmycki. *Zeszyty Duchowości Salezjańskiej* 2 (2017): 19–51.
- Vecchi, Juan E. *Strażnicy marzeń z palcem na myszce. Wychowawcy w dobie informatyki*, transl. Alicja Lis. Warszawa: Wydawnictwo Salezjańskie, 2001.
- Wilk, Stanisław. “Jan Bosco”. In: *Encyklopedia katolicka*, vol. 7, ed. Jerzy Duchniewski, 760–762. Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1997.
- Wirth, Morand. “Pismo Święte, dusza zaangażowania duszpasterskiego księdza Bosko”, trans. Zbigniew Conder. *Zeszyty Duchowości Salezjańskiej* 1 (2017): 7–41.
- Zdybicka, Zofia Józefa. *Człowiek i religia*. Lublin: Towarzystwo Naukowe KUL, 1993.

