

Ryszard Skrzyniarz<sup>1</sup>  <https://orcid.org/0000-0002-1732-8155>

Akademia Zamojska

## PATRIOTIC AND RELIGIOUS EDUCATION OF CHILDREN AND YOUNG PEOPLE IN THE WORKS OF EWARYST ESTKOWSKI

By using the same Christian and national principles of upbringing and education everywhere, we will bring and consolidate brotherhood in our nation, we will actually abolish the difference of estates and we will create a difference in virtue, duties and merits.<sup>2</sup>

**S u m m a r y:** Ewaryst Estkowski (1820–1856) believed that the most important task in the education and upbringing of children is teaching religion, reading, writing, calculation, history, drawing, physical education and geography. He based his specific programme for the patriotic and religious education of young people in elementary school on this principle. He saw learning to read and write as a way to broaden the horizons of the Polish people, learning calculation as a means to fight for their financial well-being, and history and geography as a means to awaken in young people a love for their homeland. He perceived physical education as a source of strength to work for the good of others and the country. The practical use of drawing was to sensitize people to the beauty of their homeland. After finishing their primary school education, pupils were supposed to be good and pious persons, above all, aware of their duties to their family, community, homeland and the Church. Further education was supposed to help develop their ability to think independently and facilitate making good choices. Estkowski believed that if

---

<sup>1</sup> Dr. hab. Ryszard Skrzyniarz, Professor at the Zamojska Academy, Head of the Department of Pedagogical Biography and History of Education at the Institute of Pedagogy and Biographical Research Centre at the Zamojska Academy. Address for correspondence: ul. Sienkiewicza 22 A, 22-400 Zamość; e-mail: [ryszard.skrzyniarz@akademiazamojska.edu.pl](mailto:ryszard.skrzyniarz@akademiazamojska.edu.pl).

<sup>2</sup> Ewaryst Estkowski, "Kilka wstępnych słów o najpierwszej nauce elementarnej". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff (Łódź: nakładem Księgarni Ludwika Fiszer, 1921), 175.

Poles were deprived of the Catholic religion, they would lose their national identity. Parents and teachers, the Church and priests, as well as the community and the nation were to help implement this model of education.

**Keywords:** Ewaryst Estkowski, religious education, patriotic education

The figure of Ewaryst Estkowski, the 19<sup>th</sup>-century educator from Wielkopolska province, is little known in post-war Poland. Research on his achievements was undertaken in the 1950s by historians of the Stalinist period, Michał Szulkin, Stefan Truchim and Wiesława Knapowska,<sup>3</sup> who embedded Estkowski's Catholic pedagogical thought in the Stalinist context. They distorted and exaggerated the interpretation of his work, writing the "new humanities" of the communist era. In the 1990s, Jan Hellwig became interested in Estkowski's achievements and published several articles about it.<sup>4</sup> Articles have recently been published by Krzysztof Jakubiak, Katarzyna Kabacińska and Maria Jolanta Żmichrowska.<sup>5</sup> Several doctoral theses have also been written.<sup>6</sup> While these publications indicate many unexplored threads and possibilities for future analysis, they leave much to be desired. Estkowski had great achievements in the field of children's literature. He demanded valuable books for children and that they be read to them every day. As he wrote: "Read our poets diligently. A young person needs poetry as much as the body needs

<sup>3</sup> Michał Szulkin, *Ewaryst Estkowski. Z dziejów polskiej postępowej myśli wychowawczej* (Warszawa: Ludowa Spółdzielnia Wydawnicza, 1954); Stefan Truchim, *Ewaryst Estkowski. Zarys monografii* (Warszawa: PWN, 1959); idem, *Ewaryst Estkowski w setną rocznicę zgonu (15 sierpnia 1856 r. – 15 sierpnia 1956 r.)* (Warszawa–Łódź: Państwowe Zakłady Wydawnictw Szkolnych, 1956); Wiesława Knapowska, "Ewaryst Estkowski w świetle badań współczesnych". *Przegląd Zachodni* 1–2 (1955): 267–272; Janina Ender, "Wrocławskie studia Estkowskiego". *Sobótka* 1 (1954): 172–175.

<sup>4</sup> Jan Hellwig, *Ewaryst Estkowski (1820–1856). Prekursor nowatorstwa pedagogicznego w Polsce* (Poznań: Pedagogiczna Biblioteka Wojewódzka, 1984); idem, "Ewaryst Estkowski i jego kontakty z seminariami nauczycielskimi we Wrocławiu w XIX wieku". *Biuletyn Historii Wychowania* 2 (1995): 16–20; idem, "W sto pięćdziesiątą rocznicę powstania Towarzystwa Pedagogicznego Polskiego w Poznaniu". *Biuletyn Historii Wychowania* 7–8 (1998): 32–36. In this period, Stanisław Szajek published his article entitled "Ewaryst Estkowski – prekursor pedagogiki pracy w Wielkopolsce". *Pedagogika Pracy* 34 (1999): 17–22.

<sup>5</sup> Krzysztof Jakubiak, "Znaczenie historii wychowania dla pedagogiki i kształcenia pedagogicznego w Polsce. Tradycje i aktualne postulaty". In: *Z badań nad tradycją pedagogiki. T. 2: Księga jubileuszowa dedykowana profesor Danucie Koźmian*, eds. Elżbieta Magiera, Joanna Król (Szczecin: Wydawnictwo Naukowe Wydziału Humanistycznego US "Minerwa", 2016), 59–65; Katarzyna Kabacińska-Łuczak, "Ewaryst Estkowski (1820–1856) i Józef Chociszewski (1837–1914) twórcami elementarzyków dla dzieci wiejskich". In: *Wielkopolska i Wielkopole w dziejach polskiej edukacji. Księga jubileuszowa z okazji 50-lecia Zakładu Historii Wychowania na Uniwersytecie im. Adama Mickiewicza w Poznaniu*, eds. Elżbieta Głowacka-Sobiech, Katarzyna Kabacińska-Łuczak (Poznań: Wydawnictwo Naukowe UAM, 2017), 135–155; Maria Jolanta Żmichrowska, "Ewaryst Estkowski – prekursor nowatorstwa pedagogicznego w Polsce 1820–1856". *Prace Naukowe WWSZiP. Zeszyty Pedagogiczno-Medyczne*, 18 (2012): 77–81.

<sup>6</sup> Among others, ks. Stefan Sychalski, *Nauczanie religijne w pismach Ewarysty Estkowskiego (1820–1856)*. Doctoral thesis defended at the Faculty of Theology at the Academy of Catholic Theology (Warszawa, 1967); Krystyna Kot, *Wychowanie ku umiłowaniu spraw ojczystych w twórczości Ewarysty Estkowskiego*. Doctoral thesis defended at the Institute of Family Studies at the Academy of Catholic Theology (Łomianki, 1993).

food.” He introduced the work of Teofil Lenartowicz and his famous *Złoty kubek* [Golden Cup] into the canon of children’s literature.<sup>7</sup>

This article describes the pedagogical thought of Ewaryst Estkowski, whose publications contained a teaching programme aimed at the formation of righteous, pious men and good Poles who were aware of their duties. It was one of the first programmes for educating the entire Polish nation of peasants, city dwellers, nobility and magnates. It was created in the Wielkopolska province at a time when the nobility in the other two partitions<sup>8</sup> was organizing subsequent military actions aimed at ‘recreating’ Poland. Estkowski grew up among peasants and received his education among them. He understood that the entire nation must be able to lift Poland from decline and lead to its rebirth. He was also aware of the shortcomings of folk education, so he decided to devote himself to it. His educational programme was based on awakening and developing values in people that would not only contribute to the peasants acquiring basic knowledge and skills, but also to their national awareness and to the creation of good Poles – aware of their rights and obligations and capable of defending Polishness in the sphere of both ideas and material goods. Estkowski was aware of how important the task that awaited him was. He outlined the mission of elementary education and indicated the direction of its reform:

We tried to highlight the need to shape and educate the people to raise them to national dignity and merge them with other classes into one organic whole; we tried to prove that we would achieve this goal most effectively through the national education of the young generation, then we showed that our people had not been able to be reborn through schools so far because schools, namely elementary schools, on the one hand, led us away from our homeland and, on the other, did not teach us useful things. Finally, Comenius and I said that school education must be true, sufficient and thorough, and that didactics and methodology, that is, elementary sciences and the mode of their lecture, must undergo a national transformation, or rather, that we must develop Polish didactics and methodology according to our character and needs.<sup>9</sup>

Estkowski believed that the most important task in the education and upbringing of children is to teach religion, reading, writing, calculation, history, drawing, physical education and geography. It is important to teach the Catholic religion because only the ardent love of God will contribute to understanding how to be a good person, love other people and avoid selfishness, unrighteousness, betrayal, drunkenness and lies. It should be combined with learning to read, write and calculate, as well as the history and geography of the country. At the same time, the

---

<sup>7</sup> Izabela Kaniowska-Lewańska, *Literatura dla dzieci i młodzieży do roku 1864* (Warszawa: WSiP, 1980).

<sup>8</sup> Partitions of Poland, (1772, 1793, 1795), three territorial divisions of Poland, perpetrated by Russia, Prussia, and Austria, by which Poland’s size was progressively reduced until, after the final partition, the state of Poland ceased to exist [translator’s note].

<sup>9</sup> Estkowski, “Kilka wstępnych słów”, 186.

habit of taking care of one's health and physical condition should be developed. In this way, pupils will become patriots who know the Polish language, history and literature, and care for their homeland's goods: land and economy. The education proposed by Estkowski was intended to:

[...] cultivate young hearts, enlighten and form young minds, transform raw people into normal, reasonable and useful members of society, increase the number of the country's good citizens, teach people their duties from youth, and lead them to virtue and happiness.<sup>10</sup>

Poles will be able to think about rebuilding the Polish state only when they possess the "morality, customs, sciences, light and courage of the nation."<sup>11</sup> However, to build a nation that prides itself on these qualities, "first, it is necessary to carefully and diligently nurture a young people, a young nation, this new generation, so that it forms a nation worthy of its destiny."<sup>12</sup> He believed that noble children should study together with peasant ones.

Estkowski's publications are currently virtually unknown. Most of his works were published in 19<sup>th</sup>-century journals and magazines, and only some of them were edited in the 20<sup>th</sup> century. To convey his thoughts and views as accurately and faithfully as possible, in this article, I quote his publications extensively, analysing them and supplementing them with comments.

The depth and wisdom of the patriotic education programme developed by Ewaryst Estkowski for the Polish people can be better understood by knowing the educator's biography.

## Estkowski's biography

Ewaryst Estkowski was born on 26 October 1820 in Drzążgowo, near Kostrzyn. He was the son of Jan and Katarzyna, owners of a farm. He grew up in his family home until he was six years old. Since there was no school in Strzyżewo, six-year-old Ewaryst was taken care of in nearby Krzepiszyn by a teacher who used frequent physical punishment. Because Jan could not support his family with the income he received from the farm, he sold the property and moved with his family to Powidz. Ewaryst continued his education at the local school. When he was 12, he moved with his parents to the village of Mierzewo and went to private lessons with an elementary school teacher in Jarząbkowo. He had huge learning problems due to the inadequate methods used by his teachers.

---

<sup>10</sup> Idem, "Nauczyciel elementarny, uważany ze względu na powołanie, życie domowe i stanowisko, jakie gminie zajmuje". In: *Ewaryst Estkowski (1820–1856)*, 130.

<sup>11</sup> Ibid.

<sup>12</sup> Estkowski, "Kilka wstępnych słów", 174.

In 1836, he was admitted to the teachers' seminary in Poznań. In 1839, he qualified as an elementary school teacher. In October, he was ordered to take up a teaching position in Wojciechowo near Jaraczew. His 80 students, aged 6 to 14, had different levels of knowledge and different textbooks. The school was not equipped with teaching aids. His relationship with the local inspector was also not good. Despite this, Estkowski conducted classes in such a way that he gained the trust of the children and their parents. At that time, he began collaborating with journals, and his first article was entitled "Kilka słów o szkołach elementarnych w Wielkim Księstwie Poznańskim" [A Few Words about Elementary Schools in the Grand Duchy of Poznań]. In 1843, he was punitively transferred to Mikstat. Estkowski's stay in Mikstat lasted a year and a half. He gained the sympathy of the children and, in the inspector's opinion, he was a conscientious and diligent teacher. In 1844, he began writing essays for the weekly *Tygodnik Literacki* [Literary Weekly].

From 1844 to 1846, Estkowski studied psychology, pedagogy, logic, Slavic history and literature at the University of Wrocław. He did not complete his studies. At that time, he was active in the Slavic Literary Society, which brought together students of Polish studies. In 1845, he co-edited *Pismo dla Nauczycieli Ludu* [A Journal for the Teachers of People]. For a short period, Estkowski served as a private teacher in Broniszewice and then in Paruszewo. In 1848, he took a job as a teacher at the training school at the teachers' seminary in Poznań. However, he did not take up this position because he was caught up in the whirlwind of the Wielkopolskie Uprising. After the insurgent committee was dissolved, he started working at the seminary. After five months, he was released because he was accused of participating in the uprising. He was left destitute. He became involved with the Polish League, whose aim was to defend the Polish national cause through transparency and legality, and to help teachers dismissed for participating in the uprising. On 11 November 1849, he married Antonina née Fenrych. The following year their daughter Zofia was born. In the monthly *Szkoła Polska* [Polish School], Estkowski began printing textbooks for rural households and "Metody pisanania i czytania" [Methods of Writing and Reading]. In 1851, he published *Elementarzyk ułożony wedle metody pisanania i czytania* [A Primer Arranged According to the Writing and Reading Method] (Poznań 1851, 1876<sup>3</sup>).

The year 1852 was particularly difficult for the Estkowski family. In April, their daughter Zofia died, Estkowski's wife fell ill and later Estowski followed suit. In the same year, Stefan, their first son, was born. Despite the difficulties, Estkowski did not stop his editorial work. The nature of his articles changed. Because he believed that the family was the mainstay of Polishness, he devoted his attention to it. In 1853, their second son, Witold, was born. At the turn of July and August 1853, Estkowski travelled around Germany, Belgium and France. In 1854, he edited the monthly *Szkołka dla Młodzieży* [Youth School], and in October of the same year, he took

up a position as a Polish language teacher at the private institute of Dr Aleksander Beheim von Schwarzbach in Ostrów, near Wieleń,<sup>13</sup> where he lived with his family.

The new place of residence resulted in a deterioration in Estkowski's health. He spent the holidays of 1855 undergoing treatment in Ischgl. The friendly atmosphere seemed to heal his sore throat and he returned home. At the end of the year, the disease worsened. In the summer of 1856, he went for treatment to Soden and died there on 15 August. His funeral was the next day, attended by a small group of compatriots. He left his wife and two sons, of whom Teofil Lenartowicz took custody.

Estkowski was a co-editor of the magazines: *Orędownik Naukowy* [Orędownik Naukowy], *Tygodnik Literacki* [Literary Weekly], *Pismo dla Nauczycieli Ludu Wiejskiego* [A Journal for the Teachers of People] (together with Ksawery Łukaszewski), *Kościół i Szkoła* [Church and School] (ed. Rev. Ludwik Urbanowicz), 1849–1853, *Szkoła Polska* [Polish School] (organ of the Polish Pedagogical Society), *Wielkopolanin* [A Resident of the Wielkopolska Province], and *Krzyż i Miecz* [Cross and Sword] (together with Karol Baliński).<sup>14</sup>

## Religion as the basis of folk education

For Estkowski, the national consciousness of Poles could only be preserved if the Catholic faith was maintained and, consequently, Poland regained independence. He was aware that leaving the faith would quickly break national ties among both peasants and higher social classes. To prevent this, it was necessary to raise a good, righteous and God-fearing person. Therefore, Estkowski recommended religious education, believing that God's passionate love would allow a young person to know and love virtues, and thus live virtuously, maintaining innocence, righteousness, truth, purity, faithfulness, goodness, modesty and nobility, and becoming a useful member of society.

We do not need to remind you that a child who has learned to read, write, calculate, sing and recite the catechism fluently will not necessarily become a good, virtuous person and a useful member of society, but it is certain that if a child is accustomed to good customs, if they learn

<sup>13</sup> In the area called Ostrów (a former island in the backwaters of the Noteć river), Piotr Sapieha built a manor house with farm buildings in the 18<sup>th</sup> century. In the mid-19<sup>th</sup> century, the complex was purchased by Alexander Beheim von Schwarzbach, who in 1852 opened a secondary school in the manor buildings called Pedagogium Ostrau. After his death, his sons continued the activity.

<sup>14</sup> The biography is based on: Władysław Konopczyński, *Estkowski Ewaryst (1820–1856)*. In: *Polski słownik biograficzny*, vol. 6 (Kraków: Polska Akademia Umiejętności, 1948), 303–306; Józef Kwiatek, *Ewaryst Estkowski*. In: *Wielkopole XIX wieku. Praca zbiorowa*, vol. 1, ed. Witold Jakóbczyk (Poznań: Wydawnictwo Poznańskie, 1966), 291–306; Antoni Bednarek, *Estkowski Ewaryst*. In: *Encyklopedia katolicka*, vol. 4, eds. Feliks Gryglewicz, Romuald Łukaszyk, Zygmunt Sułowski (Lublin 1983: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego), 1152; *Ewaryst Estkowski (1820–1856)*, 4–47.

their duties, if they are raised to fear God, if they look at good customs and examples of virtue, they will become a good man.<sup>15</sup>

In his article “Czego uczyć w polskich szkołach elementarnych wogóle, a w wiejskich szczególnie?” [What Should Be Taught in Polish Elementary Schools in General and Rural Ones in Particular?], he placed the responsibility for transmitting content on teachers, who should be well prepared for this work and skilfully convey the highest values: “you are to keep these children spotless and, in Christian love and the love of the homeland, nurture them, raise them, ennoble them and give them to the bosom of the nation.”<sup>16</sup>

Estkowski believed that the basis of elementary teaching was good religious education, because:

Religion is and should be the cornerstone in the construction of elementary education. Religion protects against crimes and failures and incites noble deeds and sacrifices, which, indeed, we need the most today. Even for national reasons alone, religion should be the main subject of elementary teachings, and even more so, because it is the principle of these teachings, the foundation of folk education. Libelt rightly says: “This national life is steeped in religion, ennobled and sanctified by religion.”<sup>17</sup>

In another article, “O sposobach uczenia, czyli o ważności metod” [On the Ways of Teaching or the Importance of Methods], Estkowski argues why religion should be taught:

Young people are not taught religion so that they know all the dogmas so that they can acquire a large amount of theological knowledge from the catechism, but so that the teaching of religion awakens in them and develops religious feelings, love of God and neighbour, piety, conscience, love of virtue and good will.<sup>18</sup>

For Estkowski, the issue of teaching religion in elementary school was important because he returned to it in another article, “Kilka wstępnych słów o najpierwszej nauce elementarnej” [A Few Introductory Words about Basic Elementary Education]:

As has already been mentioned, the main goal of religious education is to arouse, promote and educate ethical forces, that is, arouse religious feelings in pupils, educate conscience, develop living faith in the soul and consolidate piety and virtues, based on evangelical dogmas, as if on immovable rocks.<sup>19</sup>

---

<sup>15</sup> Estkowski, “Nauczyciel elementarny”, 131.

<sup>16</sup> Idem, “Czego uczyć w polskich szkołach elementarnych wogóle, a w wiejskich szczególnie?”. In: *Ewaryst Estkowski (1820–1856)*, 147.

<sup>17</sup> *Ibid.*, 149.

<sup>18</sup> Ewaryst Estkowski, “O sposobach uczenia, czyli o ważności metod”. In: *Ewaryst Estkowski (1820–1856)*, 166.

<sup>19</sup> Idem, “Kilka wstępnych słów”, 190.

He did not hesitate to put forward the thesis that “Only education based on religion is true!”<sup>20</sup>

He was aware that a teacher’s duty was to instil in their students the duties towards God, primarily to renounce the sins that he stigmatized (drunkenness, theft, lies, fraud, laziness) and to love the virtues that, when embedded in children’s hearts, would pay off for them, their neighbours and also their homeland:

Rather, a teacher should teach children all the duties to God, neighbour and themselves that religion commands us; they should raise children in the ardent love of God; they should teach them to renounce sin and love innocence, modesty and virtue; they should teach them to disgust drunkenness, fornication, theft, lies and deceit, and let them feel the charm of truth, purity and nobility; let them deeply implement these evangelical truths in their hearts, that God always looks at our affairs, that every sin is followed by punishment, that God has prepared heaven only for the righteous, that we are to love our neighbour as ourselves and not do to others what we do not like others to do to us.<sup>21</sup>

In his article “O wychowaniu religijnem” [On Religious Education], he stated that “learning religion will lead to self-knowledge, the awakening of conscience, disgust with base passions and sin, and self-control; this will incline hearts to virtue, to true bravery.”<sup>22</sup> He deeply hoped that religion could become the heart and nerve of upbringing and healthy education because it inspired great deeds and protected against evil and crime. “Great love of both God and the country creates great deeds and can elevate even weak virgins to a decisive role in history.”<sup>23</sup> In his reflections, he refers to great Poles, but not exclusively. He mentions Kościuszko, Queen Jadwiga, the Virgin of Orléans (who led the French to liberate themselves from English occupation) and Adam Mickiewicz. He also recalled the role of distinguished Polish families: Tarnowski, Zamojski, Czarnecki, Konarski, Czacki, Staszyce, Kościuszko and Lelewel. Further, he wrote:

[...] let us awaken in the young generation of these men great faith, great love for the national good and greatness of mind, and every action will flow from a religious soul, the will will bend to the greatness of thoughts, to the greatness of ideas, to the greatness of our sense of dignity, destiny and fame.<sup>24</sup>

He hoped that “if they sincerely love God and the nation of which they are members,”<sup>25</sup> teachers will be able to teach young people to love God, their homeland and their neighbours. He believed that “religion is the heart and nerve of all

<sup>20</sup> Idem, “O wychowaniu religijnem”. In: *Ewaryst Estkowski (1820–1856)*, 273.

<sup>21</sup> Idem, “Nauczyciel elementarny”, 132.

<sup>22</sup> Idem, “O wychowaniu religijnem”, 274.

<sup>23</sup> Idem, “Nauczyciel elementarny”, 137.

<sup>24</sup> *Ibid.*, 137–138.

<sup>25</sup> *Ibid.*, 139.



education, all teachings, particularly those that do not exceed elementary limits, all sound education, all wisdom.”<sup>26</sup>

Estkowski wrote that teaching religion was not – as already mentioned – only about a children learning dogmas, but about creating human beings by teaching them morality, awakening noble habits in them, shaping a properly developed conscience and also developing faith, which was the foundation of religion:

But the teaching of religion in elementary schools must be a means of education, a means of strengthening the heart and awakening nobler aspirations in a pupil and man, a means of educating faith, conscience, virtues and religious character, rather than a science, a special knowledge, because science itself chills the heart and the warmth of faith, although it clears the mind.<sup>27</sup>

Estkowski deeply hoped that Catholic morality would contribute to building the family and nation:

Let the careful teaching of religion, combined with the education of the heart, raise and educate children to become more visible members of the future society and nation. To the extent that individuals possess religious and civic virtues and bravery, so does the entire nation.<sup>28</sup>

He was also aware that two basic elements of learning should be fulfilled in elementary schools, namely religion and science, without which upbringing and education could not be implemented: “the first begins to lead a child towards God, towards heaven, towards eternal life, and the other towards the earth, towards nature, towards the earthly homeland, towards earthly life.”<sup>29</sup>

He realized that a teacher would not achieve anything if a child’s parents did not actively participate in the entire upbringing process. In his article “Ku poczciwemu żywotowi dziecię chowane być ma” [A Child Should Be Raised towards a Good Life], he recommended as follows:

Parents are to raise their children according to God’s commandments. Let the child’s soul begin to burn with love for God. Teach them how to kneel in the morning and the evening, fold their little hands, and say a prayer piously for their mother. Then awaken conscience in their soul, so that it will tell them what they do wrong and what they do right. Such a kindled conscience will be in the child’s good heart like a guardian angel, protecting them from stains.<sup>30</sup>

According to the educator, home is the first place of a good upbringing, and household members are obliged to take care of religious and social formation:

<sup>26</sup> Estkowski, “Czego uczyć”, 148–149.

<sup>27</sup> Ibid., 149.

<sup>28</sup> Estkowski, “Kilka wstępnych słów”, 193.

<sup>29</sup> Ibid., 201.

<sup>30</sup> Ewaryst Estkowski, “Ku poczciwemu żywotowi dziecię chowane być ma”. In: *Ewaryst Estkowski (1820–1856)*, 164.

Let us raise children and young people in religious homes, with honest customs and noble habits, and surrounded by unspoiled people; let us instil the fear of God in them as early as possible; let us kindle in their breasts the love of truth and virtue; let us educate not their memory, but rather their heart, let us let them know the dogmas of the Christian and Catholic faith; let us enlighten them in the duties of life, let us submit their will as early as possible to the commandments of God, to the principles of religion.<sup>31</sup>

The upbringing of a child is the responsibility of both parents, which is why Estkowski wrote: “Cursed is the father in the face of God, people and the country, who scandalizes his children with his lewd customs and slothful life, poisoning their souls and hearts.”<sup>32</sup> The mother’s task is also important, as he mentions in his article “Kilka wstępnych słów o najpierwszej nauce elementarnej” [A Few Introductory Words about Basic Elementary Education].<sup>33</sup> He believed that:

All human virtues and vices simply have their origins in the parental home. [...] The best teachings about virtue and good manners are of no use if children see everything differently in their parents’ home. A good example at home is better than all pedagogy with its advice.<sup>34</sup>

Hence, in his article “Jakie ma być ćwiczenie młodego rozumu” [What Should Be the Exercise of a Young Mind], he put forward the thesis that “the Lord God gave reason to our soul so that it could be brought up in wisdom. The soul of a young man is like a bare tablet: whatever is written on it, it will carry it.”<sup>35</sup> Therefore, the responsibility for the upbringing of a young person rests with the parents, teachers, priests and the community in which they grow and develop. For all this to be fruitful, a young person must first of all learn to read and write.

## **Learning to read and write as a way to broaden people’s horizons**

The basis of all knowledge acquisition is learning to read and write. Estkowski paid particular attention to these skills, helping pupils not to feel compelled to adopt them. Learning these skills should be a pleasure for pupils. Hence, he wrote *The Writing and Reading Method* (Poznań 1851) and the *Primer*, providing an innovative method of writing and reading. They contain many valuable teaching recommendations and strongly advise combining reading and writing. In the process of elementary education, religious education and biblical stories had an ethical

<sup>31</sup> Idem, “O wychowaniu religijnem”, 274.

<sup>32</sup> Idem, “Ku pocziwemu żywotowi”, 168.

<sup>33</sup> Idem, “Kilka wstępnych słów”, 192 et seq.

<sup>34</sup> Idem, *Wybór pism pedagogicznych*, ed. and introduction M. Szulkin (Warszawa: PWN, 1955), 164.

<sup>35</sup> Idem, “Jakie ma być ćwiczenie młodego rozumu”. In: *Ewaryst Estkowski (1820–1856)*, 280.

dimension, general knowledge was supposed to develop memory, imagination and attention, and learning calculation was supposed to develop a young person's thinking. To educate children to be good citizens, they must be shown how to broaden their horizons and taught how to learn about the world and their native history, care for themselves and their families and handle official matters. They should be encouraged to learn about history, which is important for an informed citizen, and also to support piety by learning prayers and the lives of the saints.

In his article "Kilka wstępnych słów o najpierwszej nauce elementarnej" [A Few Introductory Words about Basic Elementary Education], he wrote: "In the public education of the nation, we place the splendour, happiness and greatness that God allows us to sense and predict in our souls and with which our nation will shine among other nations."<sup>36</sup> Further on, he saw the need for learning to take place in Polish in primary schools: "Learning the Polish language, learning how to express one's thoughts in the native language in writing, learning Polish history and geography, naturally cannot be mentioned in these regulations<sup>37</sup> because it would be "too homely and low."<sup>38</sup>

According to Estkowski, learning awakens imagination in children and strengthens passion and social bonds. The source of knowledge is books, particularly biographies of great people. As he wrote in his article "O wychowaniu religijnem" [On Religious Education]:

let's instil in them at a young age love for books, and let's give them books to read that encourage noble deeds, virtue, work and manly courage; let's give them biographies of great and virtuous people to read; and we will raise young people in such a way that they will become a decoration of the family and the nation, that they will become a real support for the public good, a real guarantee of a better future, that is, national bravery and virtues.<sup>39</sup>

## **Learning calculations as a means of fighting for people's financial well-being**

Estkowski perceived solid teaching of calculations to children and young people as support in taking care of their own, their family's and the nation's future financial well-being. Education in this area was intended to avoid fraud by dishonest people, the exploitation or robbery of one's property, or even the loss of one's entire life's belongings. Knowing maths would also help people take care of their patrimony and

---

<sup>36</sup> Idem, "Kilka wstępnych słów", 175.

<sup>37</sup> This refers to German regulations.

<sup>38</sup> Estkowski, "Kilka wstępnych słów", 182.

<sup>39</sup> Idem, "O wychowaniu religijnem", 274.

homeland. According to Estkowski, the ability to count had one more advantage: “Calculations, taught in today’s way, develop a child’s mental faculties the most.”<sup>40</sup>

In his article “Rolnik i nauczyciel” [Farmer and Teacher], Estkowski wrote:

Wealth, good existence, in a word, national wealth, is based on agriculture also in our country. The better the condition of agriculture, the richer and happier the nation. And it is so honourable to employ someone who cares not only about their own good but also about the good of the entire nation.

Further, he wrote: “Agriculture is the source of wealth and good living; upbringing is the basis for morality, education, light and courage of the nation – a teacher teaches people the most necessary knowledge: to perform their duties.”<sup>41</sup> The acquired knowledge of calculations would allow every elementary school student to make any calculations independently that would be useful in life.

## **History and geography as disciplines about love for the homeland**

During history and geography lessons, students learn where they live, what their homeland is and what goods this homeland has:

Who can live in their homeland today and consider themselves their son without knowing its land, its fruits, its peoples and its history? That such learning about native things is a necessary need of man is already proven by the observation that a Polish child listens with such pleasure to descriptions of their native country, of its rivers, mountains, primaeval forests, forests, steppes, plants and animals; namely, of family villages, towns, cities, beautiful areas, provinces, various peoples, of hunting inhabitants of the Kurpie region, hard-working and melancholic Lithuanians, pious Samogitians, gentle and sad Ruthenians, cheerful Krakusians, slender and brave highlanders, lively Kuyavians, and so on.<sup>42</sup>

He also believed that:

After the study of religion, the study of native things is the most important and most beautiful subject in the distribution of elementary teachings. Amid the learning of native things, the hearts of young people are ignited with the fire of noble love for the homeland, and the minds of students fly, as if on wings, towards common thought and national hope. This and no other education lays the foundations for the expected happiness and moral power of the entire nation right after elementary school.<sup>43</sup>

<sup>40</sup> *Ewaryst Estkowski (1820–1856)*, 6.

<sup>41</sup> Ewaryst Estkowski, “Rolnik i nauczyciel”. In: *Ewaryst Estkowski (1820–1856)*, 123–124.

<sup>42</sup> Idem, “Czego uczyć”, 151.

<sup>43</sup> *Ibid.*, 152.

In his article “O nauce historii” [On the Science of History], he claimed that:

There is no situation in which the knowledge of history would not be useful or unnecessary for a person. How can one become an enlightened and virtuous or even just an honest person – a Christian, without the religious influence that is exerted on us by either religious education, religious instruction, or the entire Christian society among which we live; without any knowledge of the nation and its past, one cannot be an enlightened and useful citizen of the country, to be a worthy member of one’s nation and to feel in one’s chest a piece of common national dignity; without the study of universal history it is impossible to feel part of the entire human race.<sup>44</sup>

In his further considerations, he wrote:

When taught well, history excites and increases man’s powers, so to speak: organic, stimulating action, performance of duties, glory and virtues such as goodwill, intention and willpower, capable of bringing the intention to fruition.<sup>45</sup>

Estkowski saw a significant role of biography in the study of history:

It is best to start teaching your children history with biographies. Children have more interest in individual heroes than in nations. Biographies are to children what travel descriptions are: they arouse their curiosity to learn, educate them not only historically but also morally, elevate their minds and enable them to develop their character at an early age. Biographies of the greatest men will become signposts for children, guiding them in further history learning.<sup>46</sup>

He instructs teachers on how to conduct a lecture so that it is interesting and does not discourage children from being interested in history: “A history lecture should be pragmatic and religious, that is, children should think about the causes and effects of events and see God everywhere as a Father who directs the fate of nations.”<sup>47</sup>

## Patriotic foundations of physical education

Estkowski published two articles on physical education for children<sup>48</sup> and adolescents,<sup>49</sup> which he also called body exercise. Physical education particularly concerns upbringing in a family. A child should play with a dog, cat or a toy that they have imagined. He wrote: “The more freely they [children – the author’s note] play, the more they enjoy the open air, the more they tire themselves out with decent games,

<sup>44</sup> Estkowski, “O nauce historii”. In: *Ewaryst Estkowski (1820–1856)*, 232.

<sup>45</sup> *Ibid.*, 234.

<sup>46</sup> *Ibid.*, 238.

<sup>47</sup> *Ibid.*, 239.

<sup>48</sup> Ewaryst Estkowski, “O fizycznym wychowaniu dzieci”. *Szkoła Polska* 3 (1851): 3.

<sup>49</sup> Idem, “O fizycznym wychowaniu młodzieży”. *Szkoła Polska* 5 (1853): 105–126.

the firmer the body, the more beautifully it develops, and the healthier and the sharper the mind.”<sup>50</sup> It is recommended that a parent or an older person supervises them during play. Estkowski was against stopping children from playing outdoors and keeping them indoors. He believed that physical work develops a young person and brings them closer to the value of work. He saw the need for social play as a respite from mental and physical work. There was no place for physical education in elementary schools because there was no time to develop this field of education separately. However, in primary schools, attention was paid to hygiene, body cleanliness and respect for health. In his article “O wychowaniu dzieci do siódmego roku życia” [On the Raising of Children up to the Age of Seven] published in the journal *Pisma Pedagogiczne* [Pedagogical Writings], he wrote in detail about physical education.<sup>51</sup> In his article “Słów kilka o kształcącej się młodzieży” [A Few Words about Young Students], he painted a sad picture of the physical and moral decline of school adolescents in cities of Wielkopolska province.<sup>52</sup> Estkowski severely scolded secondary school education for overloading students with studies, particularly homework. He demanded physical education be introduced and the spirit of young people be raised by awakening noble feelings and impulses, social and national sense, and be directed to great models and examples of the past, as well as being developed through sightseeing trips.<sup>53</sup> Estkowski believed that through physical exercise, the weakest body can be strengthened and even made extraordinarily stronger.

Estkowski’s bodily/physical education programme resulted from concern for the health and physical condition of young people. It was supposed to give them health and strength to work for the good of themselves and others, as well as for the good of their native land. It was to ensure their efficiency – although this is not described *in extenso* – in fighting in defence of their homeland and Polish identity.

## **Practical use of drawing and sensitization to the beauty of the homeland**

In his article “Rysunki w szkole elementarnej” [Drawings in Elementary School],<sup>54</sup> Estkowski showed his fresh perspective on the need for education already in elementary schools. His views were based on experience and knowledge of child psychology. He provided several accurate tips on how and what to teach children

<sup>50</sup> Idem, “Ku pocziwemu żywotowi”, 272–273.

<sup>51</sup> *Ewaryst Estkowski (1820–1856)*, 93.

<sup>52</sup> *Ibid.*, 94.

<sup>53</sup> *Ibid.*, 95.

<sup>54</sup> Estkowski, *Wybór pism pedagogicznych*, 157–161.

who naturally want to learn drawing, “so that by learning drawing, the activity and creativity of the spirit develops in them [children] so that they learn to transfer the images that represent and arise in their soul to paper.”<sup>55</sup> However, in his article “Kilka wstępnych słów o najpierwszej nauce elementarnej” [A Few Introductory Words about Basic Elementary Learning], he wrote: “By teaching a child to draw, I mainly develop their aesthetic taste, sense of order and symmetry, and also reason through looking and distinguishing, attention and the practical side, because I teach them how to use drawings in practice.”<sup>56</sup>

According to Estkowski, drawing teaches concentration and has practical applications (craft drawings for woodworkers, builders, carpenters, painters, tailors, shoemakers and other craftsmen; drawings of improved household tools, e.g. for farmers). It also makes one sensitive to the beauty of the surrounding world and the family land, deepens the love of the world and homeland drawn, strengthens aesthetics, develops taste and sense of order and harmony and teaches reflection.

## Vocational training after primary school

Estkowski saw a pressing need for young people to continue their education. Firstly, they should not forget the knowledge they have acquired, but develop it in their professional lives. Secondly, continued education prevents them from languishing in their environment and developing addictions. Thirdly, adolescents should continue to learn to grow into enlightened people who have a sense of rights and obligations towards their homeland. In his article “Dalsze kształcenie młodzieży po opuszczeniu szkół elementarnych i wynikająca stąd potrzeba szkół niedzielnych” [Further Education of Young People after They Leave Elementary Schools and the Resulting Need for Sunday Schools], he wrote:

We have already talked about the task of elementary schools and the education that should be provided in them to raise and educate a young person as a real Christian, as a well-behaved and perhaps enlightened member of society, as a citizen of their homeland who knows their rights and duties, and finally as a human being able to work in a certain profession for the benefit of oneself and others.<sup>57</sup>

He claimed: “Education and upbringing of a person should last at least until the age of 21 because then this is a means of protection and the feeling of virtue is the strongest.”<sup>58</sup>

<sup>55</sup> Idem, “Rysunki w szkole elementarnej”. In: *Ewaryst Estkowski (1820–1856)*, 244.

<sup>56</sup> Idem, “Kilka wstępnych słów”, 189.

<sup>57</sup> Idem, “Dalsze kształcenie młodzieży po opuszczeniu szkół elementarnych i wynikająca stąd potrzeba szkół niedzielnych”. In: *Ewaryst Estkowski (1820–1856)*, 253.

<sup>58</sup> *Ibid.*, 254.

He saw the need for all young people who had completed elementary school to devote themselves to further education: “In addition to imparting moral lessons and teachings concerning the homeland, Sunday schools in villages should instruct rural adolescents and adults, mainly in agriculture, and in cities, they should turn more or less into craft schools, which are absolutely necessary for us.”<sup>59</sup> He also saw the need to educate city dwellers:

If you want to lift our cities out of ignorance and poverty, give their inhabitants more light and prepare them for their professions, show them the sources of benefits and means of making a decent profit. As long as ignorance and idleness persist among our city dwellers, we will develop neither industry nor a good urban existence and we will groan under the domination of foreigners.<sup>60</sup>

It can be said that Estkowski saw the need for the continuous education of not only children and young people but also everyone who wanted to learn because knowledge gave an opportunity for independent thinking and facilitated freedom of choice. This in turn led to the awareness that oppression and exploitation by other nations did not lead to prosperity or a free homeland.

## Conclusions

In Estkowski’s work, five circles of education can be distinguished: (1) a family, (2) a commune/community; (3) a nation; (4) the Church; and (5) the state. All these circles are interdependent and complementary. While a family is the basis of education, a school community provides upbringing and education. Thanks to this, the nation gains its identity and a sense of community. The Church is responsible for religious, moral, social and patriotic education. The state ensures the education of the young generation and maintains Christianity, which is the basis of the European civilization of all the countries and nations that constitute it. Indeed, Poles did not have their state, but Estkowski saw the possibility of its revival through appropriate upbringing and education – but only based on the values of Christian civilization.

Estkowski promoted the patriotic and religious education of young people in elementary schools, but also in the entire education system of that time. According to him, a graduate was supposed to be a good and pious person and, above all, aware of their duties to their homeland. Parents and teachers were responsible for this education, but not only them: “A priest, a squire, a teacher and other capable people in a village should give each other their word that they will work together to enlighten the people. God grant that none of these people would think of shirking from such important duties.”<sup>61</sup>

---

<sup>59</sup> Ibid., 260.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid., 260–261.



Learning the principles of the Catholic faith, acquiring the skills of, reading, writing calculation, history, geography and drawing as well as physical strength would constitute the basis for further post-elementary education. This would prepare young people for work that would benefit their family, other people and the homeland. However, the most important task – according to Estkowski – was to instil in man from childhood that they had two most important values in life: God and the homeland.

The education programme proposed by Estkowski, his wife Antonina, Teofil Lenartowicz, Edmund Bojanowski and many unnamed teachers and intellectuals of that period, and implemented, made it possible to build a conscious Polish society in the Poznań region, consisting of all social classes. It was able to oppose strong Germanization trends in the second half of the 19<sup>th</sup> century and the early 20<sup>th</sup> century. Like in no other district plundered by the partitions of the Polish-Lithuanian Commonwealth, in the Poznań region, simple Polish people fought for teaching religion in Polish, keeping Polish land in Polish hands, opposing the activities of the Prussian Settlement Commission and the German Eastern Marches Society, and for a Polish bank and Polish cities. It was here that Polish industry was established first and developed most dynamically. This is also where Polish children went on strike and fought to defend the Polish language. It was thanks to the conscious upbringing of new generations that the Wielkopolska Uprising (1918–1919) ended in success as the only Polish uprising. The work of many generations was not in vain. Quite the contrary, it brought abundant fruits because Polish peasants had a national consciousness connected with the Catholic religion. Thus, they were able and willing to support the homeland regaining independence, for which Estkowski and many Poles before and after him fought.

*Translated from Polish by Barbara Komorowska*

## Wychowanie patriotyczno-religijne dzieci i młodzieży w pracach Ewarysta Estkowskiego

**Streszczenie:** Ewaryst Estkowski (1820–1856) propagował wychowanie patriotyczne i religijne młodego człowieka nie tylko w szkole elementarnej, lecz także w całym systemie ówczesnego szkolnictwa. Uważał on, że jeżeli Polacy zostaną pozbawieni religii katolickiej, to wówczas utracą tożsamość narodową. Według niego kończący szkołę miał być człowiekiem dobrym i pobożnym, a przede wszystkim świadomym obowiązków wobec ojczyzny. Na drodze do takiego przygotowania powinni stać rodzice i nauczyciele, Kościół, ksiądz, wspólnota i naród.

W nauce pisania i czytania widział on sposób na poszerzenie horyzontów ludu polskiego, w nauce rachunków dostrzegał środek do walki o dobro materialne tegoż ludu, zaś historia i geografia miały obudzić w młodym człowieku miłość do ziemi ojczystej. W wychowaniu fizycznym widział siłę do pracy dla dobra innych i ojczyzny. Praktyczne zastosowanie rysunku miało na celu uwrażliwienie na piękno ojczyzny. Dalsza zaś edukacja prowadziła, jego zdaniem,

do niezależnego myślenia i ułatwiała wolność dokonywanych wyborów. Ten nurt myślenia był również zauważalny w XX wieku po odzyskaniu przez Polskę niepodległości.

Słowa kluczowe: Ewaryst Estkowski, wychowanie religijne, wychowanie patriotyczne

## Bibliography

- Bednarek, Antoni. *Estkowski Ewaryst*. In: *Encyklopedia katolicka*, vol. 4, eds. Feliks Gryglewicz, Romuald Łukaszyk, Zygmunt Sułowski, 1152. Lublin 1983: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego.
- Ender, Janina. "Wrocławskie studia Estkowskiego". *Sobótka* 1 (1954): 172–175.
- Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff. Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Czego uczyć w polskich szkołach elementarnych wogóle, a w wiejskich szczególnie?". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Dalsze kształcenie młodzieży po opuszczeniu szkół elementarnych i wynikająca stąd potrzeba szkół niedzielnych". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Jakie ma być ćwiczenie młodego rozumu". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Kilka wstępnych słów o najpierwszej nauce elementarnej". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Ku poczciwemu żywotowi dziecię chowane być ma". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Nauczyciel elementarny, uważany ze względu na powołanie, życie domowe i stanowisko, jakie gminie zajmuje". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "O fizycznym wychowaniu dzieci". *Szkola Polska* 3 (1851): 3.
- Estkowski, Ewaryst. "O fizycznym wychowaniu młodzieży". *Szkola Polska*, 5 (1853): 105–126.
- Estkowski, Ewaryst. "O nauce historii". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "O sposobach uczenia, czyli o ważności metod". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Rolnik i nauczyciel". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. "Rysunki w szkole elementarnej". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. O wychowaniu religijnem". In: *Ewaryst Estkowski (1820–1856)*, ed. Wiesław Konrad Osterloff, Łódź: nakładem Księgarni Ludwika Fiszera, 1921.
- Estkowski, Ewaryst. *Wybór pism pedagogicznych*, ed. and introduction M. Szulkin, Warszawa: PWN, 1955.
- Hellwig, Jan. *Ewaryst Estkowski (1820–1856). Prekursor nowatorstwa pedagogicznego w Polsce*. Poznań: Pedagogiczna Biblioteka Wojewódzka, 1984.
- Hellwig, Jan. "Ewaryst Estkowski i jego kontakty z seminariami nauczycielskimi we Wrocławiu w XIX wieku". *Biuletyn Historii Wychowania* 2 (1995): 16–20.

- Hellwig, Jan. "W sto pięćdziesiątą rocznicę powstania Towarzystwa Pedagogicznego Polskiego w Poznaniu". *Biuletyn Historii Wychowania* 7–8 (1998): 32–36.
- Jakubiak, Krzysztof. "Znaczenie historii wychowania dla pedagogiki i kształcenia pedagogicznego w Polsce. Tradycje i aktualne postulaty". In: *Z badań nad tradycją pedagogiki. T. 2: Księga jubileuszowa dedykowana profesor Danucie Koźmian*, eds. Elżbieta Magiera, Joanna Król, 59–65. Szczecin: Wydawnictwo Naukowe Wydziału Humanistycznego US "Minerwa", 2016.
- Kabacińska-Łuczak, Katarzyna. "Ewaryst Estkowski (1820–1856) i Józef Chociszewski (1837–1914) twórcami elementarzyków dla dzieci wiejskich". In: *Wielkopolska i Wielkopole w dziejach polskiej edukacji. Księga jubileuszowa z okazji 50-lecia Zakładu Historii Wychowania na Uniwersytecie im. Adama Mickiewicza w Poznaniu*, eds. Eżbieta Głowacka-Sobiech, Katarzyna Kabacińska-Łuczak, 135–155. Poznań: Wydawnictwo Naukowe UAM, 2017.
- Kaniowska-Lewańska, Izabela. *Literatura dla dzieci i młodzieży do roku 1864*. Warszawa: WSiP, 1980.
- Knapowska, Wisława. "Ewaryst Estkowski w świetle badań współczesnych". *Przegląd Zachodni* 1–2 (1955): 267–272.
- Konopczyński, Władysław. *Estkowski Ewaryst (1820–1856)*. In: *Polski słownik biograficzny*, vol. 6, 303–306. Kraków: Polska Akademia Umiejętności, 1948.
- Kot, Krystyna. *Wychowanie ku umiłowaniu spraw ojczystych w twórczości Ewarysta Estkowskiego*. Doctoral thesis defended at the Institute of Family Studies at the Academy of Catholic Theology. Łomianki, 1993.
- Kwiatek, Józef. *Ewaryst Estkowski*. In: *Wielkopole XIX wieku. Praca zbiorowa*, vol. 1, ed. Witold Jakóbczyk, 291–306. Poznań: Wydawnictwo Poznańskie, 1966.
- Spychalski, Stefan. *Nauczanie religijne w pismach Ewarysta Estkowskiego (1820–1856)*. Doctoral thesis defended at the Faculty of Theology, Academy of Catholic Theology. Warszawa, 1967.
- Szajek, Stanisław. "Ewaryst Estkowski – prekursor pedagogiki pracy w Wielkopolsce". *Pedagogika Pracy* 34 (1999): 17–22.
- Szulkin, Michał. *Ewaryst Estkowski. Z dziejów polskiej postępowej myśli wychowawczej*. Warszawa: Ludowa Spółdzielnia Wydawnicza, 1954.
- Truchim, Stefan. *Ewaryst Estkowski w setną rocznicę zgonu (15 sierpnia 1856 r. – 15 sierpnia 1956 r.)*. Warszawa–Łódź: Państwowe Zakłady Wydawnictw Szkolnych, 1956.
- Truchim, Stefan. *Ewaryst Estkowski. Zarys monografii*. Warszawa: PWN, 1959.
- Żmichrowska, Maria Jolanta. "Ewaryst Estkowski – prekursor nowatorstwa pedagogicznego w Polsce 1820–1856". *Prace Naukowe WWSZiP. Zeszyty Pedagogiczno-Medyczne* 18 (2012): 77–81.