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## SOCIAL AND EDUCATIONAL CHILD CUSTODY INITIATIVES IN POLAND (HISTORICAL AND PEDAGOGICAL ASPECTS)

## ГРОМАДСЬКО-ПЕДАГОГІЧНІ ІНІЦІАТИВИ У СФЕРІ ОПІКИ НАД ДІТЬМИ У ПОЛЬЩІ (ІСТОРИКО-ПЕДАГОГІЧНИЙ КОНТЕКСТ)

**Анотація.** Опіка над дітьми у Польщі була і є однією з головних складових людського життя. З найдавніших часів суспільство намагалося протидіяти сирітству, керуючись релігійними та гуманістичними мотивами. Тогочасною домінуючою формою опіки була благодійність, характерними ознаками якої є безкорисливість, добровільність, усвідомленість і цільовий характер. Опіка здійснювалася в основному через костел або релігійні інституції.

Акцентовано увагу на появі сирітства і бездомних дітей, яке було породжене війною, бідністю або епідемією. Тому важливо було створювати притулки, дитячі будинки, а також інші осередки, в яких діти отримували б підтримку і допомогу. В епоху Середньовіччя допомогу отримували не тільки сироти, бідні, але й хворі люди, жебраки, прочани.

*Зазначено, що перші притулки для дітей відкрилися з ініціативи королеви – Марії-Людвіки. Опіку і контроль за перебуванням дітей здійснював спеціальний комітет. Метою діяльності Згромадження жінок-опікунок при євангельській громаді була допомога у забезпеченні бідних, хворих і сиріт харчуванням. Найбільше польських опікунських інституцій і благодійних товариств виникло у період 1897 – 1905 рр. на території Польського Королівства. При костелах і релігійних громадах опікунсько-виховну функцію виконували лікарні і притулки, які на засадах християнського милосердя надавали підтримку і допомогу нужденним і покинутим дітям. Важливим засобом підтримки дітей та молоді були сиротинські фонди, опікунські та релігійні інституції, благодійні товариства.*

*З'ясовано, що для Польщі характерним є подолання дитячої безпритульності, влаштування і поліпшення матеріальних умов, налагодження опікунсько-виховної роботи. Доведено, що громадсько-педагогічні ініціативи у сфері опіки були різноманітними і багатограними, залишили свій слід в історії Польщі та опікунській педагогіці. Товариства були численними, добре організованими, мали свої статuti, кошти для проведення діяльності. Програма товариств була чітко продуманою від початку до кінця, що не втратило актуальності і сьогодні. Опікунсько-виховна діяльність благодійних товариств збагатила педагогічну думку, представила традиції опіки та виховання як суттєву частину польської народної педагогіки. Ідея гуманізму була й залишається ключовою у наданні всебічної опіки дітям в опікунсько-виховних установах і школах.*

**Ключові слова:** *опіка над дітьми, Польща, благодійні товариства, опікунські інституції, сиротинські фонди.*

**Introduction.** Child care in Poland during the twentieth and early twenty-first centuries is a complex historical and pedagogical problem, which was influenced by socio-political, socio-economic and cultural-educational determinants, guardianship practices, transformation of family and institutional forms of care. The content of the care and educational activity, its axiological dominant has been changed under the influence of social phenomena, the degree of civilization development. The issue of social care for children and young people appeared particularly topical at the transitional stages of socio-political and socio-economic development. The organization of the child care activities was caused by threatening social phenomena, struggle for survival, wars that deepened the problems of orphanhood, poverty and begging. Guardianship, starting with acts of charity, philanthropy, gradually began to gain a more organized character. Enlightenment brought progressive social ideas and modern concepts of care, which were reflected in the works of the Commission on Public Education. Unfortunately, due to tragic political events and the division of Polish lands, they failed to realize them. In conditions of bondage, prominent figures from different social strata were able to organize various forms of care

and assistance to children: shelters, orphanages, educational centers. Their activities are an invaluable contribution to the development of guardianship practice.

Y. Korchak's heritage began to spread in Ukraine and found a fair assessment in the 90s of the 20<sup>th</sup> century. The translations of his literary works into Ukrainian have been carried out, the first attempts to analyse his pedagogical work (L. Koval) have been made, which gave the possibility to get acquainted with his ideas. Some aspects of his pedagogical activity have been highlighted in the scientific literature. The problem of self-education of a person has been analysed in V. Kushnir's publications. S.I. Ishchuk has focused on the problems of parenting education in the pedagogical works of V. Sukhomlynskyi and Y. Korchak, and the possibilities of using the pedagogical heritage of Janusz Korczak in the process of training a social pedagogue. The pedagogical creative work of Y. Korchak has been fully described in the monograph by T. Zabuta and M. Yamnytskyi. During the last decade, a number of dissertations and articles have been completed on the issue under research of Ukrainian (Kh. Dziubynska, S. Denisyuk, T. Zabuta, V. Kushnir, V. Mysko, N. Savchenko, V. Khanenko, Y. Yakym) and foreign pedagogues S. Efron (2008), R. Otto, J. Buffington-Vollum, J. Edens (2003), S. Wallace, S. Koerner (2003) which highlights the given problem.

Alongside, in scientific works on the current issues, the problem of child care and education in Poland, the child care and educational activities of charity societies in the historical and pedagogical context are not fully presented. Taking into consideration the above-mentioned works, the **aim** of this article is to highlight the historical and pedagogical aspects of public and pedagogical initiatives in the field of child care in Poland.

**Discussion.** The care of children in Poland has been and still remains one of the main components of human life. The emergence of care dates back to the history of mankind. The boundaries of origin or appearance of care have not been clearly defined. Probably, its beginning reaches the age of Australopithecus. Human evolution, as well as technology or science, has been moving fast. The intelligent man (Homo Sapiens) perfected only the forms that were initiated a million years ago. The evolutionary development of a person gives the possibility to make the assumption that our ancestors, living in difficult circumstances, took care of each other. The expression of care, for example, was the division of food obtained during hunting. The beginning of care appeared in the prehistoric period, and its development was properly appreciated only in the Middle Ages. Since ancient times, society has been trying to overcome orphanhood, taking into account religious and humanistic motives.

At that time, the dominant form of care was charity. Charity is a voluntary philanthropic donation of individuals and legal entities to provide material, financial, organizational and other charitable assistance for people in need. Its specific forms are patronage and sponsorship. And charity activity is volun-

tary **altruistic** activity of charitable organizations, which does not involve receiving profits. Charity has the following characteristics: philanthropy, voluntariness, awareness and purposefulness.

The care was carried out mainly through the church or religious institutions. Poor people could count on the support of relatives and strangers. Everyone had the duty to share property with those who needed it. Since the 13<sup>th</sup> century shelters had appeared, whose purpose was to provide basic needs: physical security, religious and moral education, and sometimes teaching reading, writing and mathematics (Bartnicka & Szybiak, 2001, p. 158). The emergence of orphans and homeless children was caused by war, poverty or an epidemic. Therefore, it was important to create shelters, orphanages, as well as other centers where children would receive support and assistance.

In the Middle Ages, assistance was received not only by orphans, the poor, but also sick people, beggars, pilgrims. Treating children from poor families was brutal. Children under the age of 12 were forced to work hard, and often over force. The hospitals served as the guardian institutions. In the tenth century medical brotherhoods began to appear, the purpose of which was charitable work. In the 12<sup>th</sup> century Cracow's bishop Ivo Odronzh founded monastery of the Holy Spirit in 1198, in Poland, which already in the 16<sup>th</sup> century took care of 1200 hospitals (Rudak, 2002, p. 59). In Poland Peter Vlastv founded a hospital on Mount Subotka in 1108, and gave it under the care of the monks of St. Augustine. This is the oldest hospital in Poland, which existed until the 18<sup>th</sup> century. Shortly afterwards, Mieshko Staryi built a hospital in Poznan in 1170, and the medical brothers of the monastery of St. John Yerosolimskiyi took care of it (Kępski, 2003, p. 25). Some of those hospitals were reluctant to take care of orphans. Children left by their mothers in hospitals were given education in villages, and then they were taught a profession corresponding to their sex. At the end of the Middle Ages, the aid system became well developed. Guardianship, help and support could be obtained from various institutions. Abandoned children and orphans were taken care in hospitals for adults, guardianship establishments at parishes.

In the history of the pedagogical thought in Poland, the child care in a foster family has a long tradition, but the institutional form of the care was formed only at the end of the 16<sup>th</sup> century. Significant achievements in the development of orphan care, especially abandoned infants, were characteristic of Poland in the 17<sup>th</sup> century. Significant contribution to its development was made by the French St. Vicent de Paul (in French Vincent de Paul, April 24, 1581 – September 27, 1660). In order to reduce the mortality of children in shelters for the poor, he gave them under the care of women in villages and achieved positive results.

The first shelters for children were opened on the initiative of the Queen Mary-Ludwik. In 1652 she invited the sisters of mercy to Poland, instructing

them to establish those institutions. The first shelter was opened in Warsaw (1653), followed by Chelm (1694), Krakow (1714), Bila Podliaska (1916). In Warsaw, orphans who recognized gospel had to be placed in private homes of poor families for a certain fee. In 1846, this project was implemented, the care council agreed on the placement of children to private homes, as it was practiced abroad, and their maintenance. The care and control of those children was carried out by a special committee. In 1856 the Congregation of Guardians of Women was founded in the gospel community, although it began its activity only in 1874. Its purpose was to provide food for the poor, sick and orphans. In 1880, thanks to the Congregation, a Sunday school was opened, which provided moral education for orphans and children from poor families of the gospel community. The guardians also took care of the incurably ill, for whom a special shelter was opened (Surdacki, 2002, p. 149). The Congregation helped, first of all, orphans, children from incomplete and large families, single and sick.

Most Polish care institutions and charitable societies appeared between 1897 and 1905 on the territory of the Polish Kingdom. With greater political freedom, there was the possibility of spreading broad public activities. After 1905, the Polish educational association became an influential educational and care organization, which only functioned from April 4, 1906 till December 14, 1907. This organization was able to attract and engage a wide range of educators and activists. Among them there were representatives of organizations such as the Society for Preschool Education, the Society for Child Care, the Circle of Guardianship for Schoolchildren and the Society for the Assistance of School Youth. Prominent figures and educators co-operated with the Polish school association: M. Brzezinskyi, M. Verykho-Radzilovich, Y. Gralievskyi.

The laws of the Austrian Parliament and government orders played an important role. In the development of children care, the guardianship of various categories of the population of Austria-Hungary initiated by constitutional changes (1867) made it possible for all citizens living on the territory of the state to create charitable, cultural and educational societies, etc., which took care of children and young people. The state did not directly deal with the issues of care. The Order of the Ministry of Justice, Public Affairs and Finance «On Supervision and Control of the Activities of Guardians and the Use of Funds for their Needs» came into force on January 1, 1868 (*Przekłady z Dziennika Praw*, 1867). The social care of children on ethnic lands during the Austro-Hungarian period was partial, and did not cover all its units. Attempts of the Austro-Hungarian state aimed at providing elementary care to orphans, did not meet the expectations of the population and did not bring the desired results.

In 1717, the priest Gabriel Peter Baudouin (1689 – 1768) founded an orphanage for abandoned children, which functioned until 1732. This institution gathered children and placed them in the house at the church of St. Christ.

That institution hosted nearly 1,000 children during the year. This was the cause of overcrowding, unnatural care, which eventually turned into a disease, an epidemic, and often a child's death. In 1729 there appeared the Masonic lodge, which was of free-thinking character. The purpose of the society was charity for those who needed it (Koralewski, 1918, p. 117). In Warsaw the French missionary G. Baudouin had a clinic for the admission and upbringing of infants in 1736. St. Baudouin's educational institution found appreciable support in the circles of state and church authorities. It was the most famous home for abandoned children in Poland, but it was not only institutional establishment. It was G. Baudouin who considered to be the founder of the foster family practice in Poland.

In churches and religious communities, the guardianship and educational functions were performed by hospitals and shelters, which provided support and assistance to the poor and abandoned children on the basis of Christian mercy. In the course of time, the placement of natural and social orphans in foster families was less associated with the activities of charitable institutions. In 1775, the central body for the management of public charity was established, called «Commission on Hospitals».

The first charitable societies in Poland appeared in the early 19<sup>th</sup> century (Wilno Charity Society (1807 – 1830), Warsaw (1814 – 1914), Lublin Charity Society (1815 – 1952), Kalisz Charity Society (1825 – 1851, 1880 – 1914), Radom Charity Society (1874 – 1914, 1923 – 1930)). Their characteristic purposes were to overcome the child homelessness, to arrange and improve the material conditions, to set up care and educational work, their activities in the area of care were diverse and multifaceted, they left their mark in the history of the land and guardian pedagogy, the societies were numerous, well organized, had their own statutes, funds for realizing activities.

The program of the societies was well thought out from start to finish and remains actual nowadays. The idea of humanism has been and remains the key to providing comprehensive guardianship for children in care and educational institutions. The care and educational activities of charitable societies have enriched pedagogical thought, introduced the traditions of guardianship and education as an essential part of Polish folk pedagogy. The drawback was the lack of the united system of care and education, since each society and each institution worked on an individual plan.

Many community activists created charities that did a lot to improve the situation of orphans. Among the new order communities, including 18 secret women's associations organized on the initiative of the Blessed Honorat Kozmynskyi, the following orders were engaged in the care and upbringing of children:

– the Congregation of the Felician Sisters, who worked in the countryside of Pidliassia and Liubelshchyna, and after the January Uprising they began

their activity in Galicia. Their activities were directed on the establishment of shelters, public schools, orphanages, the opening of shelters for night, support of orphans and the poorest children, sick, miserable people;

- the Congregation of the Sisters Daughters of the Immaculate Heart of Mary rendered assistance to exiles to Siberia besides their work in orphanages, where more than a thousand children were educated;

- the Congregation of the Sisters of Divine Providence, who kept St. Theresa orphan asylum, orphanages and educational institutions in Upper Silesia, Galicia, Volyn;

- Franciscan Sisters of the Holy Family of Mary, who were engaged in guardianship activities only on Polish lands and among Polish emigrants;

- the Congregation of the Servants of the Sacred Heart of Jesus, who, besides the orphanages, ran two household management schools for girls;

- the Congregation of Sisters Servants, who founded the shelter for orphaned babies and foundlings (Karpenko, 2016).

Among the above-mentioned congregations the Sisters of Mercy were the most famous in care of foundlings. Despite the various conditions and circumstances under which the sisters provided their care and educational activity, the ideal of the education was a model of a good Catholic Christian and a Pole with a strong character.

Study of the source basis gives grounds to state that in the nineteenth century the issue of state regulation of social care about orphaned children, neglected and poor became urgent on ethnic lands, in particular in Galicia. The supervision of the activities of the care institutions was carried out by the Local School Board through the analysis of statistic data concerning institutional forms of care, the number of homeless, providing the poorest students with educational literature.

In the second half of the 19<sup>th</sup> century the guardianship activity in Galicia was intensified due to the efforts of A. Sheptytskyi, who became the spiritual mentor of the Ukrainian youth, a patron (head of the society «Protection of Orphans named after Metropolitan Andrey Sheptytskyi», Ukrainian Diocesan Committee), due to the guardianship of monk orders (Basilian sisters, sisters of St. Joseph, Studite sisters, Sisters Servants, Studite Fathers, Redemptorist Fathers). They took care of kindergartens, boarding schools, helped in the establishment of holiday houses, founded orphanages, educational institutions, etc. The care for children was one of the priority tasks of educational societies and organizations and the activities of Ukrainian pedagogues (M. Galushchynskyi, Y. Dzerovych, I. Kalynovych, M. Konrad, A. Sheptytskyi, I. Yushchynshyn), who summarized the organizational and methodological principles of guardianship .

In 1892, on the initiative of B. Markevych, an orphanage was opened in Piastko. After several years of activity, the leaders of the Salesian Congrega-

tion in Turin began to limit the number of pupils and complicated the educational work. B. Markevych resigned on his own wish and founded the secular society «Restraint and Work», the statute of which was based on the advice of St. John Bosco. The fact that in 1902 more than 250 abandoned and miserable pupils were in that institution testifies to the successful activity of the society. After 10 years of activity of the shelter, several of his pupils studied at Polish and foreign universities. In addition, pupils of B. Markevych opened care establishments in Warsaw, Vilna, two institutions in Galicia. During 1892 – 1912, about 1,500 children got the profession and popularized the ideas of B. Markevych in Poland, Europe and North America (Meissner-Łozińska, 2004, p. 79).

During the period under study, organizational forms of care evolved. An important means of supporting children and young people were orphanages. The practice of social assistance for orphans, socially unprotected children was associated with charity and mercy. For the first time, an orphan council was founded in Austria (1900), and later in Galicia. However, in the first years of their activities, little work was done, since there were only a few councils on orphanages» in such a large territory – it was like a stone against the mountains», – wrote I. Yushchyshyn. It was only in 1907 that the organization of the orphan councils demonstrated real work on the initiative of the guardianship courts and the School Regional Council (Yushchyshyn, 1911, p. 118).

The Orphan Council, as a public institution, had a great advantage over similar public institutions, primarily because it was not given any executive power, but it was entrusted with the maximum moral influence. It was the reason for its strength and significance in public life. The Council was a vivid example of the cultural maturity of organized peoples and pointed out that in the future, it would not only contribute to the moral development of citizens, but also would promote progress in general, because «it will show people clearly with all its force what results can bring work built on good attitude to neighbour» (Yushchyshyn, 1911, p. 118).

At the beginning of the twentieth century there were public and parish orphan councils. The head of the public council could be the head of the community, the parish priest. Among the members of the council, they chose the so-called Orphan father, whose duties included the care of orphans in the community (parishes), their moral support, and providing information to members of the council. The orphan parents were teachers, because the peasants did not always understand how to fulfill their duties in a proper way. The teacher had to understand and feel the soul of the orphan child, give him/her appropriate advice and support, carry out a humane public affair, saving children from moral decline and forming well-educated members of society. Each council reported on its activities at the guardianship court once a year (in January), had the right to make a submission, referring to «the good of the orphan

child». The moral duty of the council was to supervise the living conditions of each socially neglected child in their community. The members of the council had a certain range of responsibilities: supervising orphans, unmarried children in the village, providing them with moral and religious education, preparing for the choice of a future profession, independent living, finding out the causes of the threat to their lives, deterioration in the material situation, misunderstanding, personal needs and problems connected with change of the guardians, etc. An important point was to establish an atmosphere of trust and a desire for sincere communication. In addition to moral welfare, orphans needed material assistance, which was provided by the National Orphan Foundation from February 1905. Assistance for the education of an orphan or a socially abandoned child from the orphanage fund was granted on the basis of a request from one of the relatives, official guardians, community leaders, local orphan council.

At the beginning of the twentieth century there were public institutions of a confessional nature: the Catholic Union, the Society for the Guardianship over Immigrants, the Society of Christian Workers, the Diocesan Commission on Public Affairs, the Society of Parish Libraries. The Sisters of Mercy were the most known guardians in the care of foundlings. Despite the various conditions and circumstances in which the sisters took care of orphans, the model of a good Christian Catholic and a Pole with a strong character was considered an ideal of their education. Attention of religious organizations was attracted to the problems of children with disorders of psychophysical development. Children's homes organized by these organizations had a huge developmental and educational potential. During preschool and junior school age there was a gradual decline of sensitivity to development, physical and social-moral passivity was noted, lack of valuable attitude to physical and spiritual state, irresponsibility, decrease in empathy, ability to compassion and understanding. This was overcome in some way by the education of orphans in religious orphanages, that worked according to special educational programs based on the principle of spirituality. Attention was drawn to the personal readiness of teachers for the spiritual and moral development of orphan children.

**Conclusions and prospects for further research.** Summarizing the origins of the ideas of child care, the organization of care activities, it can be noted that the evolution of forms of care was caused by threatening social phenomena, the struggle for survival, wars that deepened the problems of orphanhood, poverty and begging. An important means of supporting children and youth were orphanages, care institutions, charitable societies. Public and pedagogical initiatives in the field of care were diverse and multifaceted, leaving their mark in the history of Poland and guardian pedagogy. The societies were numerous, well-organized, had their own statutes, funds for activities. Their program was well thought out. For orphans and children deprived of parental

care, it has been important to provide the maximum possible level of physical and mental health, access to quality education, to fully realize their potential, develop interpersonal communication skills and confidence in different situations of social interaction. The care and educational activities of charitable societies enriched pedagogical thought, introduced the traditions of guardianship and education as an essential part of Polish folk pedagogy. The idea of humanism has been and remains the key to providing comprehensive guardianship for children in care institutions.

The activity of care and educational activities of the charitable communities in Poland at the beginning of the twenty-first century requires further study.

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### SOCIAL AND EDUCATIONAL CHILD CUSTODY INITIATIVES IN POLAND (HISTORICAL AND PEDAGOGICAL ASPECTS)

**Abstract.** Child custody in Poland has been one of the main components of human social activities. Since ancient times the society has been trying to prevent orphanhood guided by religious and humanistic considerations. For many years charity remained the dominant form of care, its hallmarks being selflessness, voluntariness, awareness and purposefulness. It was carried out mainly through the church or religious institutions.

A major issue tackled in the article is the emergence of orphans and homeless children due to war, poverty or epidemics. Thus, the establishment of shelters, orphanages, and other centres where children would receive support and assistance was of utmost importance at the time. As far back as the Medieval Period, for instance, assistance was received not only by the orphans and the poor, but also by those sick, beggars and pilgrims.

It is noteworthy that the first shelters for children were initiated by Princess Maria-Ludwika. The custody and supervision of children was carried out by a special committee. The idea behind the Congregation of Women-Custodians at the Gospel community was to provide the poor, sick and orphans with food. Most custodial institutions and charitable societies emerged between 1897 and 1905 on the territory of the Polish Kingdom. Hospitals and shelters set up in churches and religious communities performed custodial functions and provided support and assistance to the needy and abandoned children guided by Christian charity principles. An important means of supporting children and young people were orphan foundations, custodial and religious institutions and charitable societies.

Poland has been noted for its attempts to overcome child homelessness, improve living conditions and arrange custodial activities. It has been proved that social and educational initiatives with regard to child custody were diverse and multifaceted and left a mark in the history of Poland and custodial pedagogy. The societies were numerous, well-organized, had their own statutes and funds. The societies' programs were well-thought and have not lost their relevance until today. The custodial and educational activities of charitable societies have enriched pedagogical concepts, substantiated custodial traditions

as an essential part of Polish pedagogy. The idea of humanism remains central to providing all-round care for children in custodial institutions.

**Keywords:** child custody, Poland, charity societies, custodial institutions, orphan foundations.

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