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The role of the mother in Polish pedagogical thought 1795–1918

Matka w polskiej myśli pedagogicznej 1795–1918

Abstract

Introduction. In the period 1795-1918, Polish pedagogical thought on the role of a mother in a family was developed. This issue was discussed in many publications of the Enlightenment Period, Romanticism, Positivism, and at the turn of the 20th century. Both remarkable educators of that period and less known authors would write about mothers. The majority of them indicated the essential need of mothers to participate in the process of upbringing and caring for children, teaching values such as love, and religiousness. Currently, pedagogical literature of the period of Partitions is an interesting source of information on Polish family in those difficult times, shaping ideals and aims of upbringing. It shows how authors' views on motherhood were changed. When Poland gained independence, some educators referred to educational-upbringing concepts of the previous period, seeing them as a source of deep thoughts on the family.

Aim. The aim of the article is to analyse the pedagogical sources from the 19th century regarding the role of the mother in raising children.

Materials and methods. Method of document analysis.

Results. The analysis of pedagogical literature shows that its authors assigned care and educational task to the mother.

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Abstrakt

Wprowadzenie. W latach 1795 – 1918 nastąpił rozwój w polskiej myśli pedagogicznej refleksji nad wychowawczą roli matki. Ta problematyka była poruszana w wielu publikacjach okresu oświecenia, romantyzmu oraz przełomu XIX i XX wieku. O matce pisali wówczas zarówno wybitni pedagodzy, jak i mniej znani autorzy. Większość z nich wskazywała na potrzebę udziału matek w procesie wychowania i opieki nad dziećmi, nauczaniu przez nie potomstwa takich wartości jak miłość, religijność. Obecnie literatura pedagogiczna okresu zaborów jest ciekawym źródłem informacji o rodzinie polskiej tamtych, trudnych czasów, kształtowaniu ideałów i celów wychowawczych. Pokazuje, jak na przestrzeni lat zmieniały się poglądy autorów na macierzyństwo. Po powrocie Polski do suwerenności państwowej część wychowawców chętnie wracała do koncepcji opiekuńczo-wychowawczych z poprzedniego okresu, dostrzegając w nich źródło głębokich przemyśleń na temat polskiej rodziny.

Cel. Celem artykułu jest analiza źródeł pedagogicznych z XIX w. dotyczących roli matki w wychowaniu dzieci.

Materiały i metody. W artykule zastosowano metodą analizy dokumentów.

Wyniki. Z analizy literatury pedagogicznej wynika, że jej autorzy przypisywali matce kluczowe zadania opiekuńczo-wychowawcze.

Słowa kluczowe: Myśl pedagogiczna, wychowanie, opieka, matka, rodzina.

Introduction

During the period of Polish national captivity (1795-1918) there was a great increase in pedagogical literature. There were also many literary thoughts regarding the family unit, which plays a great role in human life and in developing timeless, universal values. During this period there was deeper thought regarding the role of the mother in building an orderly family home and raising children. These reflections undoubtedly enriched Polish pedagogical thought with new ideas, and popularized the subject of motherhood. Even a general review of Polish educational literature from the 19th century shows the importance that authors of that time placed on the family, as well as their deep reflection on the fate and future of the younger generation, who were living in a captive land.

This paper will explore the types of pedagogical problems authors writing about motherhood at this time addressed most frequently, and which issues they thought to be the most important, and why. The subject of family and motherhood remains an important topic today. We must not forget that discussions of this topic had been going on during earlier times and some of the ideas proclaimed in the past were very original and timeless. Some works written during the periods of Enlightenment, Romanticism, and Positivism on this subject set precedents which are considered to be classical and are still followed, in spite of the passage of time. These are some excellent and accurate reflections regarding the subject of the family's role in an individual's life.

The Age of Enlightenment

After the Third Partition of Poland, the conditions surrounding the development of education changed. The lack of Polish statehood prevented the realisation of initiatives in education, and inhibited freedom of speech and personal beliefs (Wnęk, 2007). During the beginning of the 19th century, Polish pedagogical thought was influenced by ideas drawn from the Age of Enlightenment as well as guidance inherited from the Commission of National Education, whose goal was the “ideal upbringing of a complete man, developed morally, intellectually, and physically according to Polish needs” (Kurdybacha, 1948, p. 34). This educational ideal, with clear, realistic overtones was implemented especially by intellectuals who wanted to see the young Pole “as a worker rather than a heroic soldier” (Łempicki, 1936, p. 15). It was believed that emphasising academic education and how children were raised would lay the foundations for the future rebirth of the nation. This strong confidence in the possibility of rebuilding the Polish nation remained active in most social spheres and was further fuelled by Napoleon Bonaparte’s campaigns against countries which had partitioned Poland. The Polish pedagogical views on the subject of the family in the first decades of the 19th century are reflected in the literature of that time. This literature was dominated by discussions regarding religious and moral education as well as children’s physical development. The pioneering work on physical education was Jędrzej Śniadecki’s (1997) book, *O fizycznym wychowaniu dzieci* [About the Physical Upbringing of Children]. The author’s thoughts about pro-health education have stood the test of time and have not lost their validity (Nawroczyński, 1938). The author not only tried to demonstrate the importance of physical activity in children’s lives, but also gave valuable advice to women regarding their behaviour during pregnancy and the care of their babies. From the medical point of view, he touched upon the subject of breastfeeding (Śniadecki, 1997). The issue of whether mothers should breastfeed their own infants has been debated since the days of Jean-Jacques Rousseau, who clearly demonstrated the need for this practice in his book *Emile, or On Education*. Polish pedagogical literature from the 19th century often discussed this subject, with most authors believing that a wet-nurse is unable to replace the baby’s mother in establishing an emotional bond with the child.

The authors of these pedagogical works contemplated what role the mother plays in everyday family life. In part, these thoughts were motivated by discussions regarding the upbringing and education of girls, which resulted in numerous publications during the 19th century (Hulewicz, 1939). During the late Enlightenment Period, a book by Klementyna Hofmanowa (born Klementyna Tańska) was published, called *Pamiętka po dobrej matce* [Remembering a Good Mother], which at that time became the standard work of literature in the field of educating women. Hoffmanowa

emphasized the need of educating girls to be good wives, mothers, and housewives who provided exemplary care regarding cultivating national traditions as well as the importance of preserving the mother tongue, and raising offspring in accordance with the principles of the Catholic faith (Gawlik, 1995). This canon also spoke of the intimacy created between children and their mother:

The attachment springing from a good mother leaves an eternal memory in the hearts of men. It is something a virtuous young man would eagerly talk about, and a venerable old man, who may forget about love, fame and fortune, however the memory of his mother brings a quiet tear to a face ploughed by age (Hoffmanowa Tańska, 1819, p. 28).

Pedagogical literature of that time pointed to the differing tasks of life faced by men and women. It was claimed that women, when compared to men, did not fulfil as prominent a role in society, therefore a women's primary duty was to be a good citizen, wife, and mother (Marcinkowski, 1823). Nevertheless, the pedagogical ideas put forward demanded appreciation in respect to the mother's role, arguing that the mother is irreplaceable in the process of bringing up children and that she should be the sole educator of daughters as well as have custody and help with the upbringing of her sons until their eighth year of life (Dziekoński, 1828, pp. 6-9). It was believed that mothers and fathers, together with the help of "wise teachers", would manage to "create a new more noble generation" (Bychowiec, 1827, p. 6), an enlightened generation, faithful to the traditions of Polish upbringing and yet also able to comprehend the mistakes of their ancestors.

As already mentioned, during this period one of the main objectives of education was for mothers to provide their children with religious values. The formation of family values during this time was undoubtedly influenced by the church (Bartnicka & Szybiak, 2001). The pedagogical writings from the Age of Enlightenment propagated religious ideas, considering them essential to the education of Polish youth (Tańska Hoffmanowa, 1822). The well-known philosopher, Józef Bychowiec (1827), in his book, *Rady dobrej matce, która pragnie usposobić swych synów do wychowania dobrego i wyższego oświecenia* [Advice to a Good Mother, Who Wants to Lead Her Sons to a Good Education and Higher Enlightenment] advised mothers to set an example of impeccable moral and religious attitudes to their children. He argued that children tend to imitate adult behaviour and the ethical behaviour of parents is a visible representation for them in the form of real-life education (Bychowiec, 1827). These authors hoped that the parents' own ethical and moral character would help enforce similar behaviour in their children and that the parents' correction of their children's vices would fulfil an important pedagogical role (Czerwiński, 1810).

Pedagogical literature of the Age of Enlightenment provided children with information regarding their own behaviour towards their parents, teaching love for brothers and sisters and respect for relatives and servants. In the early 19th century one author wrote:

After the Lord, thou shall love most your parents, because from them you have received life, education, clothing, food, and everything that is necessary to maintain your health. Out of love for you, they had to endure much pain and hardship (...) when you consider it all, if you don't truly love your parents, then you belong to those upon whom God's anger rests and people despise (*Źródła do dziejów wychowania i szkolnictwa w Polsce z doby Izby Edukacyjno Publicznej 1807-1812*, 1931, p. 350).

The subject of learning good manners was among other issues often emphasised by authors. During the 19th century readers would receive printed moral codes of pedagogical content promoting principles of good behaviour for different occasions and life situations (Szymczak-Hoff, 1982).

Along with the 19th century came the development of home schooling. Some mothers, who were adequately competent, personally dealt with the learning process of their children, or hired tutors to help them (Nakwaska, 1820). Nevertheless, not all authors agreed with the home-schooling of children. Pedagogical literature praised mothers who were aware of the necessity of training their children in schools (Rakowiecki, 1811). These works also discussed the curriculum taught at schools. Hoffmanowa, writing about subjects for girl's education, was not convinced as to the usefulness of mathematics and physics, but recommended the science of botany and native literature, "I never praise a woman, when she gives into high studies; when she learns Latin, Greek, or Hebrew, and performs experiments in physics, and chemistry, and fills her head with algebra, or mathematics (...) let her know enough mathematics so as not to go off the straight path" (Tańska-Hoffmanowa, 1819, pp. 147-148). Adolescent girls were supposed to be directed by their mothers to, above all, acquire practical knowledge necessary to become a housewife and mother.

During the Age of Enlightenment, deeper reflections on the subject of children and childhood took place (Bartnicka, 1994). The subject of the family was more prominent then and pedagogical literature touched on important problems associated with motherhood. The pedagogical thought of that period frequently addressed issues regarding women's role in life. Between 1795 and 1830 several works were created that cast new light on the duties of a mother, especially the necessity of raising daughters who, after marriage, would be able to fulfil their important duties as wives and future mothers. In contrast to previous eras, the guidance in this respect was put forward not only by men, but also by women. This shows, without doubt, the roots of an ongoing

process, a growing social consciousness, an awakening in women to have the courage needed to express their own thoughts and beliefs.

The Romantic Period

After the unsuccessful November Uprising, the conditions for the development of Polish education fundamentally changed. Repression had an impact on academic education and as a result the scientific community suffered, with some intellectuals leaving the country. During this difficult time, the ideas of the Romantic writers gained in popularity, as they stood against the rationalism of the Age of Enlightenment. The pedagogical thought of the period between the November Uprising of 1830 and the January Uprising of 1863 was full of speculation about the Polish homeland and involved the formation and promotion of patriotic and religious feelings. Authors vividly portrayed the romantic ideal of a fighter defending his country's freedom, which introduced a lasting element of striving for political independence into Polish literature (Winiarz, 2010). The family was intended to play the most important role in fulfilling these ideals and educational goals. The idea of "Mother" Poland raising her sons as defenders of the nation was strengthened (Harmak, 2001).

The romantic ideal of a fighter who had been provided with an upbringing aimed towards gaining independence was promoted in literature (Łempicki, 1936). Adam Mickiewicz, in his poem *Do Matki Polki* [To a Polish Mother], praised the virtues of ancestors (Mickiewicz, 1955). The poem was an educational instruction defining the character traits and skills needed in a hopeless struggle, in which fighting is a better option than captivity (Łukasiewicz, 2003).

The ideals of independence were replenished with considerations about the need to strive for the preservation of the national language, a concern that was not a new phenomenon characteristic only of the Romantic period, as this problem had already been acted upon earlier (Dybiec, 2004). However, in the era of Romanticism it took on a deeper meaning when it came to educational thought. The authors of educational child-rearing publications expressed the hope that families would take care to preserve the Polish language. Charles Libelt (1869) appealed to mothers: "Especially you, mothers, be thoughtful and careful about raising your daughters. Be watchful, so that from the first years of their childhood, through foreign speech which though you implement with force, take care so that you don't pour into them foreign concepts and feelings" (Libelt, 1869, p. 107). For some authors, the fact that the parents applied more attention to learning the fashionable foreign languages of the time, rather than Polish, was something exceptionally irritating. They also saw the problem of Russian, and German influences – the de-nationalisation of Poles.

The Polish pedagogical literature of the Romantic Period included interesting thoughts on child-rearing and the educational tasks of women and their role in the functioning of the family. These views were dominated by the belief that a woman could not realize her life's mission without getting married and having children. Eleonora Ziemięcka believed that the family:

is a woman's world; the entire property of her revelations of psychology and character is used in this profession; only there do the rich gifts of her nature find usefulness and meaning; without a family and mother's calling, she would simply become a terrible victim of emotional power, she would be a sad and incomprehensible phenomenon (Ziemięcka, 1843, pp. 275-276).

Spirydion Ostaszewski (1851) also claimed that a woman only reaches full self-actualisation as a mother by ensuring happiness within her family through her hard work. According to this author, a good mother is a woman who knows how to reconcile the "duty of being a good wife with a reasonable commitment to children" and can teach their offspring to love their fatherland and abide by religious values (Ostaszewski, 1851, p. 57).

In the period between the November and January uprisings, the issue of religious upbringing was often taken up by writers who normally focused on educational issues. For most authors it was obvious that religion is the value that improves society (Bochwic, 1839). In religious education they perceived an effective way "to make a person happy" (Służewski, 1833, p. 38), which can be achieved, among other means, thanks to the devotion and perseverance of the mother's endeavours. Michał Choroszewski, in his book called, *O ukształceniu duszy czyli wychowaniu moralnym* [About Educating the Soul or Moral Upbringing], explained that the mother "should not as much take care of what she should teach as of that which she should instil in the heart. Others may provide teaching to her young, but she alone can make them virtuous" (Choroszewski, 1841, p. 134).

Authors writing about the family expressed the view that the ideals of religious and moral education are difficult to apply in families where there is discord, and a bad example is set for children of broken homes. Józef Źochowski, in his work, *Filozofia serca czyli mądrość praktyczna* [The Heart's Philosophy or Practical Wisdom], gave an example of families functioning in a pathological manner, families who failed to provide the educational ideals consistent with the Ten Commandments (Źochowski, 1845). Publications by teachers prove that family happiness is dependent on the compliance of both parents' values, mutual love and respect and their ability to transfer such behaviour to their children (Estkowski, 1955). Those examining the principles of upbringing gave parents advice to be obedient to one another (Mioszewska, 1856). They also analysed problems concerning children's

gratitude towards their parents for their hardships and work of care in raising them (Skotnicki, 1849).

Regarding the topics of religious and moral education, the issue of cooperation of parents in the education of their children was also considered. The eminent philosopher and educator of the Romantic Period, Bronisław Ferdynand Trentowski (Andrukowicz, 2006), had no doubt that the father should act as the head of the household, directing the upbringing and education of his children, and that the mother must “follow the father’s plan” and support him (Trentowski, 1970, p. 9). This philosopher educated mothers regarding childcare and nutrition, noting that the most appropriate food for an infant is breast milk. He recommended feeding children with fruits and vegetables while discouraging giving them greasy meat dishes, as well as coffee, tea, wine, beer, and liquor. The author of *Chowanna* wanted mothers to bring up their daughters by being an example, teaching them to obey their father and behave according to traditional values.

Another issue considered by these authors was the love of a mother towards her children. Indeed, it is claimed that no one is able to establish an emotional contact with the child and pass on moral values like a mother. Ewaryst Estkowski, the well-known educator working under Prussian rule, argued in the publication *Polish School*, that love for the child was given to a mother by God, and is deemed essential in education:

There is nothing more important than a mother’s love towards her child. Because of this love she shuns worldly play. Like a guardian angel of a virtuous young man, so does a good mother protect the fruit of her love and her tender efforts towards him is something which cannot be compared to anything (Estkowski, 1955, p. 162).

E. Estkowski was convinced that in addition to other duties, mothers should focus efforts on educating their children. In a teacher’s opinion, a mother’s duty is to teach children their mother tongue and provide them with basic knowledge about the world around them. Estkowski’s demands in this regard have not remained secluded from one uprising to the other (Żmichowska, 1847).

Another issue discussed in pedagogical literature was the teaching of physical education (Sierociński, 1846). Authors introduced mothers to the principles of physical education of children, demanding a balance be kept between physical education, morals, and intellectual education (Malcz, 1834). They suggested the need for physical activity not only for boys, but also girls. Mikołaj Witwicki, in his book, *Upominek ojca z podróży* [A Father’s Gift from Travels], stated that many of “women’s diseases come from mothers and teachers forcing these poor creatures to sit in closed rooms” (Witwicki, 1836, pp. 138-139). The subject of children inheriting physical traits from their parents was new to literature (Matecki, 1848).

Positivism

The failure of the January Uprising had a decisive influence on the breakup of the idea of struggle and development of Positivist educational ideals. The Positivists preached slogans of performing organic work, seeing it as an effective way to uphold the national identity of society and, in the future, recover national sovereignty. In the Russian partition, magazines were distributed promoting the philosophy of Positivist pedagogy, bringing Polish readers closer to the Western European way of thinking when it comes to science and education. Some of the outstanding Polish creators of educational thought during this period were Alexander Świętochowski, Henry Wernic, Adolf Dygasiński, Peter Chmielowski, and John Władysław Dawid (Pedagogy of positivism: V et seq.). During this era, the ideal upbringing was considered “a family unit that is enlightened, progressive, realistically and practically adapted to the conditions of social life” (Rowid, 1946, p. 297).

Educators, knowing that the school system is not independent from the family, strongly emphasized the importance of upbringing and home education (Wroczyński, 1955). The family should act as the guardian of Polish culture, and the woman was intended to be “the cornerstone of the family” (Kaczkowski, 1862, VI). Compared to previous eras, teachers more often undertook the subject of educating women and the role of the mother in the education and upbringing of her children. A mother was described as being the first teacher of the child, a teacher of altruism (Wernic, 1891), who cares not only “about a child’s body, but about that which educates his mind and directs the will” (Wernic, 1868, p. 26). The ideal was a family in which spouses cooperate in the upbringing of their children, overcoming the difficulties of parenthood and are not only guardians, but also educators of their children (Chmielowski, 1874). Władysław Seredyński reasoned that where “parents enter into a worthy understanding to raise children, where the seriousness of a father and mother’s love combines harmoniously (...), there the most enduring and most desired effects of education can be expected” (Seredyński, 1882, p. 133).

Within the pedagogical ideas of Positivism there was a conviction of the necessity of religious education for young Poles. Authors demanded that parents took care to pass on Catholic values. At the same time, they criticised the habit of hiring tutors of a different belief in Polish homes (Chotkowski, 1887). Anastazja Dzieduszycka, in her book *Kilka myśli o wychowaniu niewiast naszych* [A Few Thoughts About the Education of Women] presented the view that only a woman brought up in the spirit of the ideals of the Catholic Church can worthily fulfil the duties of a wife and mother (Dzieduszycka, 1874). Such beliefs dominated literature of the 19th century. These teachings were undoubtedly powerfully present in the consciousness of Poles and strengthened further because of elements of national tradition handed down from generation to generation.

These writing about motherhood spread knowledge regarding the proper behaviour of mothers during pregnancy (Kowerska, 1881). The publication of handbooks taught mothers how to take care for a baby as well as maintain its feeding and hygiene. The dominant opinion was that mother's milk was the most appropriate food for infants (Gregorowicz, 1863). These issues were not only discussed in pedagogical teachings, but mainly in medical circles, where new research and discoveries uncovered findings on the functioning of the child's body and the necessity of proper nutrition. Cooperation between medics and chemists resulted in the preparation of artificial foods for children. However, there were sceptics regarding artificial feeding, who recognised it as "evil bound to happen" in cases where the mother is unable to feed her own milk to a new-born (Wnek, 2012).

The main focus of interest was the problems surrounding early teaching of children (Dygasiński, 1882). The desire of the creators of pedagogical literature was that the parents, who are the children's first teachers, honestly carry out their duties related to the need of passing on knowledge to their children (Plenkiewicz, 1898). Pedagogical literature also considered how to pick appropriate books for children and the duties of parents during this time (Łagowski, 1886). The authors of pedagogical publications appreciated mothers' didactic work, from which the child gains their first knowledge about the world around them (Dawid, 1892). Teachers, during this period of Positivism, also urged mothers to supervise the schooling of their children: "ask your children about their process and achievements explaining to them what they do not understand. If possible, visit them at school because in this way you will more greatly motivate them to work, than by any other means" (Wernic, 1886, p. 261). *Przegląd Pedagogiczny* [The Review of Education] suggested that mothers try to put their daughters, "in the most exemplary studies" (1884, 304). During the final period of Positivism, authors more frequently widened home education with new content and completed this education by sending girls to school. This was the period of development of vocational education that slowly replaced craft education.

Turn of the 19th and 20th Centuries

In the late 19th century, in Polish educational thought, new concepts demanding the charting out of educational objectives best suited to modern conditions appeared (Nawroczyński, 1938, 101). Stanislaw Szczepanowski, well-known as an industrial entrepreneur and writer working on educational content, demanded to reconcile realism and idealism and raise creative people, who would be able to persistently work on the problem of Polish poverty. During this time, Polish teachers became increasingly aware of foreign pedagogical and psychological literature dealing with chil-

dren (Dybiec, 2011). A characteristic tendency was the criticism of the former theory and practice of teaching. Maria Lipska-Librachowa (1910) was noted in the journal, *Wychowanie w Domu i Szkole* [Education at Home and School] as saying, "The old pedagogy failed every expectation: it hasn't solved the problem of education, it only gave a certain amount of systems, which were more or less logically constructed, and anyway - bore the heavy stigma of empiricism" (p. 115). The great methods of Rousseau, Comenius, Pestalozzi, and Fröbel were created intuitively, based on a "certain amount of personal observation, often undoubtedly accurate, and personal views of the authors" (Lipska-Librachowa, 1910, p. 115). Psychological studies of children have shown the "one-sidedness of traditional pedagogy" (Sośnicki, 1967, pp. 46-47). A new development placed the child and their natural abilities at the centre of focus, causing people to become interested in problems that were, until this time, overlooked in pedagogical solutions. Pedagogy became scientific, with an expression of this being publications resulting from experimental research.

The evolution of pedagogical and psychological knowledge has allowed for a better understanding of the importance of family in children's lives and the need for charting and implementing educational duties performed by fathers and mothers. It was believed that an exemplary educator is able to shape the character of the child and give them values that they will respect all their lives (Danysz, 1903). In some circles of society, among the most important tasks of education was considered to be preparing youth for adult life in which competition exists and teaching them how to think for themselves (Karpowicz, 1907). In the realm of thoughts surrounding modern goals of upbringing, pedagogues analysed the impact of family and public education regarding the intellectual development of the child (Dawid, 1895).

Pedagogical literature of this period did not lack in reflection on the role of mothers in the upbringing of children. Cecilia Plater-Zyberkówna drew attention to women's maternal instinct, their innate tendency for pedagogical work (Plater-Zyberkówna, 1909). This author in the book entitled, *Kilka myśli o wychowaniu w rodzinie* [A Few Thoughts About Education In the Family], signalled deficiencies in preparing some women for guardianship and the educational activities necessary to raise their young (Plater-Zyberkówna, 1903). -

According to Plater-Zyberkówna (1903), young mothers insufficiently prepared for the difficult task of motherhood are the ones that make mistakes in upbringing (Gumuła, 1996). The desire of the authors was that Polish families create the best educational environment in which children can grow and gain values as the new young generation of Poles (Stablewska, 1916).

As in previous eras, at the heart of the authors' interests lay the problem of parents passing religious and moral values onto their children. Iza Moszczeńska, the well-known promoter of innovative educational concepts, thought that the first condition

of good behaviour of children is an accord between parents, with a mother setting the children an example of love toward their father. The author asked: "Can a child have reverence for the father, whose mother at the threshold of the house greets with excuses and threats or the mother who is treated badly by the father?" (Moszczeńska, 1903, p. 18). In pedagogical literature of the late 19th and early 20th century, a pattern of behaviour was planned for the mother, whose duty was to take care of the family's religious life, daily prayer, and Sunday blessing (Jaskulski, 1909). The press focused on the problems of teaching, appealing to parents about raising offspring in "an atmosphere of truth", mutual trust, and respect (Rzętkowska, 1913, p. 388), teaching children self-control over outbursts of anger and rage (Muklanowiczówna, 1914).

Nicholas Niedźwiecki, in his book, *Dom i szkoła. Urywki pedagogiczne z zakresu wychowania domowego i szkolnego* [Home and School - Snippets of Teaching in the Field of Home Education and Schooling], noted the principles of morality, and religiosity connected to the issue of patriotic education. The author spoke about the idea that parents should teach their children their native language and patriotic songs, telling them about the glorious events in the history of the country:

As a mother, if you love your homeland, be the primary teacher of your child, it doesn't matter about your mindset; already try to sing songs over the cradle of the little one, filled with love of motherland and devoted to the actions of the sacrifices of past heroes (Niedźwiecki, 1912, p. 51).

On the eve of the First World War, patriotic ideas were increasingly present in education. In Galicia, the captive part of Poland, where Poles had the greatest freedom to develop national life, celebrations of cultural and patriotic character were organized. In the previous Polish capital, Kraków, the 50th anniversary of the work of Józef Ignacy Kraszewski was celebrated as well as the 400th anniversary of the death of Jan Długosz, 200th anniversary of the Battle of Vienna, the centenary of the Constitution of May 3rd, the centenary of the Kosciuszko Insurrection, the occasion of bringing the ashes of Adam Mickiewicz to Wawel Castle as well as a celebration of the five hundredth anniversary of the Battle of Grunwald. Mothers and children also participated in these ceremonies. Thanks to this, the young generation thought of independence, and many joined Sokol's gymnast community and became involved in Bartoszew teams as well as the Rifle Association.

The development of scientific research allowed a better understanding of the essence of motherhood. Medical knowledge, disseminated by literature, exhorted parents planning to conceive children to abstain from alcohol, which destructively affects the body and warned that the effects of its use can have "deadly consequences" for offspring (Brykczyński, 1902, p. 42). In comparison to previous periods, there was much emphasis placed on issues related to nutritional needs of children. Mothers and

caretakers were recommended to care for their young, respect their feeding hours and choose suitable, nutritious food (Sikorska, 1903). Mothers were warned against serving alcoholic beverages, arguing that the healthiest drink is pure water or milk (Handelsman, 1907).

On the basis of considerations regarding care and upbringing, the authors explored the issues of teaching and the possibility of mutual cooperation between school and home education (Szycówna, 1908). Mothers were also discouraged to start early learning, but were recommended to adapt educational material to the mental abilities of children (Straszewski, 1905). The preferred form of education was conversing with children (Chrzęszczewska, 1904). Newspapers played an increasingly important role in promoting educational issues, including the women's press and articles which put forward the demands of women's participation in school life, demanding permission to sit on their advice boards (Dormus, 2006). It is the responsibility of parents to ensure that the daughter has an adequate preparation for later motherhood. In the *Dziecko* [Child], a magazine dedicated to home and social education, Anna Grudzińska suggested the necessity of introducing daughters to work experience in schools, household nurseries, and orphanages: "The mentioned resources can show a young girl what the life of a woman is like – being a housewife, mother, and teacher" (Grudzińska, 1914, p. 264). The case for vocational training has aroused an interest among specialists in pedagogy. In the waning years of this period, there was an increased inclination of suggesting to parents that their children should study in schools of a practical nature (Kulczyński, 1909).

During the difficult period of the late 19th and early 20th century, when many Polish families lacked sources of income, and the men were forced to resort to seasonal emigration for work, mothers were burdened with more and more responsibility for the family and single-handedly had to face many problems in regards to care and upbringing (Markowska, 1986). The severest ordeal was experienced by Polish families during the First World War. The human and moral losses of this time were staggering.

Concluding Remarks

Some of the most outstanding educators in the history of childhood pedagogy who have written about the mother's role in society include; John Amos Comenius, Jean-Jacques Rousseau, and John Henry Pestalozzi. In his work *Mother and Child*, Pestalozzi creatively analysed the important issues concerning childhood and maternal love, thus giving, like Rousseau had earlier, an impulse for other authors to deepen their reflection on the meaning of the mother in a child's life (Pestalozzi, 1938). In

the late 19th and early 20th century, Poles were interested in innovative, foreign educational issues and teaching styles. They came to know among others, the pedagogical thought of Ellen Key and Maria Montessori, and their pioneering concepts which shed new light on the importance of childhood in human life and clearly explained the need to make the child the subject of pedagogical activities.

Polish authors, writing about family and the duties of motherhood and education of young mothers, were aware of these excellent teachings from the works of foreign writers. This isn't to say the Polish writers completely perpetuated their findings or didn't bring anything original to the discussion of motherhood themselves. The loss of statehood created specific conditions for the development of education and upbringing, and the defeat of the National Uprisings marked new ideals and goals of education. The belief in the power of education is clearly reflected in the pedagogical works created during different periods of national captivity.

Happy be those mothers who can be proud of their children. A mother who adoringly talks and thinks about her truly good children, about her son who in school is characterised by diligence and obtains the love of colleagues, who in public service fits his position, with their daughter boldly moving on by her own strength, – is in their own right” (Jeden z pedagogów, 1889, p. 204).

For modern historians and educators, literature regarding educational upbringing created between 1795 and 1918 is a very valuable source of knowledge about the Polish family of that period. By analysing numerous publications of educational theoreticians and practitioners of both men and women, one can envision a picture of the 19th century discussion about the role of a mother in raising and educating children and fulfilling their duties as mothers and housewives.

In the ongoing discourse about motherhood in the eras of Enlightenment, Romanticism, Positivism, and the beginnings of the 20th century, we find a number of common features. In each of the mentioned eras during cultural national captivity authors promoted ideas of a traditional Polish family, passed down from generation to generation – of the fundamental Polish principles of patriotism, observance of the Catholic religion, respect, and mutual love. The core element combining all of these attributes was the mother. Some of the pedagogical writers idealized her person, claiming that family happiness was almost completely dependent upon her virtues (W.S, 1904). The Polish pedagogical thought of the years 1795-1918 helps us understand our ancestor's view of the roles of a father and a mother in the upbringing and education of their offspring. It is also a testament to the various afflictions they had to overcome to preserve national identity, and raise children in such a way as to develop them to become adults with humanistic values.

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