

From the history of disabilities (16th-19th century)

Abstract: The article presents various circumstances (social, legal, philosophical and scientific) connected with the care, upbringing and education of people with disabilities from the early modern era to the beginning of the 20th century. Particular attention was to the history of people with disabilities in the Polish lands. The author tried to recall the activity of leading educational activists, pedagogues and scientists – animators of special education in Poland, Europe and the world. The text also contains information related to the activities of educational and upbringing institutions (institutional, organisational, methodological and other aspects).

Keywords: Disability, history of disability, blind, mentally handicapped, morally neglected, deaf, education, care, education of people with disabilities

The negative perception of disabilities over the centuries has led to the social exclusion of thousands of people: deaf, blind, mentally disabled, those with chronic illnesses and otherwise disabled – to follow in the footsteps of typology that was still widespread mid-20th century. We can find confirmation of this state of things in written and non-written sources, as well as in contemporary Polish studies from the border of pedagogy and psychology of ethnography, cultural studies, archaeology and others¹.

¹ Cf. SAHAJ, T., “Problem niepełnosprawności w starożytnej kulturze greckiej: rozważania filozoficzno-społeczne”, [in:] *Roczniki Naukowe AWF w Poznaniu*, bk. 52, 2003, p. 127–141.; NASIEROWSKI, T., HERCZYŃSKA, G., MYSZKA, D.M., *Zagłada chorych psychicznie: pamięć i historia*, Warsaw 2012 /Martyrdom of the mentally disabled in 1939–1945/; KRAUZE, A., “Niepełnosprawność: inny w paradygmacie humanistycznym”, [in:] *Niepełnosprawność*, no. 4, 2010, p. 111–121 (Conditions regarding disability, especially post-1989); CHMIELEWSKA, A., “Stosunek społeczeństwa do osób niepełnosprawnych na przestrzeni dziejów (ewolucja poglądów)”, *Studia Pedagogica Uniwersytatis Stetinensis*, no. 4, 2003, p. 15–30.; KRAWIECKA, K., ŚMIĘCHOWSKA-PETROVSKIJ, E., TEMPCZYK-NAGÓRKA, Ż., *Selected aspects of psychosocial functioning of person with disabilities*, Warsaw 2016.; E. Ząsepa (ed.), *Choroba, niepełnosprawność, cierpienie oraz*

The situation of people with disabilities, including the scope of social welfare services provided to them through history (private and institutionalised), as well as, over time, education and upbringing, socialisation measures (e.g. vocational work) and granting them the same rights as that of the abled majority, have been and often are the subject of research by education historians². It seems that the first and, from the very beginning, an excellent forum for discussion about the pedagogical and historical conditions accompanying special education in history was, in terms of Poland, *Szkola Specjalna* [*Special School*], a quarterly published since 1924³.

The development of scientific research in the field of broadly understood special education in the 19th century was based on the traditions of church charity (hospitals dating back to the Middle Ages), the efforts of people of good will (donors) and finally became the effect of pedagogical and educational work. In the 16th century, education of the deaf began and the first educational and correctional institutions were established (Bridewell, Amsterdam). In the second half of the 18th century, institutional education for the blind and the deaf began. Jan Itard's pioneering work with a disabled boy, conducted at the turn of the 18th and 19th centuries, contributed to Eduard Seguin opening the first public special school for children with intellectual disabilities in Paris in 1837. At the beginning of the 20th century, the best special education network was organised by the Germans (classes, schools, institutes, educational societies and others). The English put in place a number of legal solutions for teaching and educating children with disabilities. Particular achievements in the field of special education methodology were reached by German and Belgian pedagogues. The effects of civilisation progress, visible in the social and biological sciences, allowed for a better knowledge of the mechanisms and dysfunctions of the human body. Over time, the need for special education and special pedagogy gained more and more proponents, especially since disability was a mass phenomenon, affecting thousands of children and young people, as well as adults (disability, civilisation diseases).

postawy wobec nich – w teorii i w badaniach, Warsaw 2010; BOBROWSKA-BESZTA, B., *Niepelnosprawność w kontekstach kulturowych i teoretycznych*, Krakow 2012.

² *Encyklopedia Wychowania*, vol. 3, Warsaw 1938; MAUERSBERG, S. (ed.), *Dzieje szkolnictwa i pedagogiki specjalnej*, Warsaw 1990; KULBAKA, J., *Niepelnosprawni. Z dziejów kształcenia specjalnego*, Warsaw 2012; GRODECKA, E., *Historia niewidomych w zarysie*, Warsaw 1996; NUROWSKI, E., *Surdopedagogika polska. Zarys historyczny*, Warsaw 1983; DZIEDZIC, S., *rewalidacja upośledzonych umysłowo*, Warsaw 1970; WYCZESANY J., *Pedagogika upośledzonych umysłowo*, Krakow 2007; KURDYBACHA, Ł. (ed.), *Historia wychowania*, vol. II, Warsaw 1964 /O. Lipkowski's text regarding the beginnings of special education, organisation of schools for the deaf and blind, children with delayed intellectual development and criminal tendencies/; BALCEREK, M., *Rozwój wychowania i kształcenia dzieci upośledzonych. Zarys historyczny*, Warsaw 1981.; GARBAT, M., *Historia niepełnosprawności. Geneza i rozwój rehabilitacji, pomocy technicznych oraz wsparcia osób z niepełnosprawnościami*, Gdynia, 2015.

³ *Szkola Specjalna* is published to this day (currently under E. Kulesza's editorship), edited under the auspices of the Maria Grzegorzewska University in Warsaw. Originally, the paper was edited by Maria Grzegorzewska, as part of the Special Education section of the Polish Teachers' Union (during the Second Republic of Poland and in the early post-WWII years). In the first half of the 1950s, *Szkola Specjalna* was discontinued as a result of the educational polity of the time. The magazine returned to the publishing market during the Thaw of 1956. It was periodically edited as a body of the Ministry of Education, and is currently run by the Maria Grzegorzewska University Printing Press in Warsaw.

As mentioned above, education for deaf people was addressed in the 16th century. The work of Geronimo Cardano from Padua (1501-1576), Salomon Alberti (1540-1600), Pedro Ponce de Leon (1508-1584) and Juan Pablo Bonet (1573-1633) contributed to breaking the age-old stereotype – based on the position of Plato and Aristotle – of the inability to educate deaf people. Communication with deaf-mute people took place using sign language and speech. The successes of individual people were so spectacular, that the education of the deaf became a matter of interest to kings and princes, writers (M. Montaigne), travelers (James Cook), researchers and inventors (Leonardo da Vinci) and others. The institutional dimension of education began in 1770 (Father l'Épée)⁴. We do not have testimonies of attempts to teach deaf people in Poland in the 16th or 17th centuries.

In the 17th century, as in the case of the Amsterdam institute, further educational and correctional institutions were set up in Europe (Brema, Lübeck, Hamburg and others). The oldest institution of this type in Poland is considered to be an orphanage founded by Jesuit Jerzy Leyer and burgher Jan Jaksa in 1629. Due to its location (St Benno's Church in Warsaw), the institution was associated with the Redemptorists. It was host to young boys from craftsmen's families, and with time, also orphans. The residents were provided with basic education and craft training. In the appropriate privilege granted by King Sigismund III Vasa on 21 May 1631, the pupils of the orphanage were granted civil rights. Another privilege was issued in 1636 by Władysław IV Vasa⁵. Drawing on French solutions, attempts were made in the latter half of the 17th century to organise state supervision of the caretaking facilities. In 1672, a Sejm constitution was issued on the matter of caring for the poor. Further attempts to coordinate caretaking operations were made during the reign of Stanisław August Poniatowski⁶.

The organisation of European schools and educational institutions in the 17th century, as well as of teaching and upbringing methods were influenced by the ideals of the epoch and progressive views of politicians, philosophers and eventually educators. The concepts formulated by Jan Ámos Komenský (1592-1670) – *pansophia* (universal wisdom) and *panpaedia* (universal education) – didactic principles based on illustration, textbooks and comments on character formation were best examples of this. Seeking countermeasures to combat demoralisation, Komenský leaned towards multifaceted activities undertaken

⁴ KIREJCZYK, K., *Ewolucja systemów...*, p. 50-53.; SZCZEPANKOWSKI, B., *Niesłyszący – Głusi – Głuchoniemi*, Warsaw 1999, p. 205.

⁵ WALCZAKIEWICZ, F., *Dzieje Instytutu Moralnej Poprawy Dzieci i Krótka Historia Kościoła w Mokotowie*, Warsaw 1898, p. 11 /The privilege of Władysław IV includes the following: "[...] a useful public house for the education and feeding of orphans deprived of their fathers, no less for admitting and treating sick travellers, funded and expanded through the generosity of the leaders [...]. We have decided on new and separate freedoms and privileges for this home for the shelter of travellers and orphans and all those educated there, as well as superiors [...]. Pupils from unknown parents or illegitimate beds, by virtue of being educated in the home, will be considered righteous and proclaimed by us to be fit for any craft and municipal office".

⁶ KULBAKA, J., op., cit., p. 53 /In the mid-17th century, the Brothers of Mercy arrived in Poland. The first hospital of the Brothers was founded by the Under-Treasurer of the Crown, Bogusław Leszczyński. It housed orphaned girls, who were educated and taught sewing and embroidery/.

at school and in the family environment of children and youth⁷. It took many decades to implement Komenský's progressive mottoes. Through the efforts of Enlightenment luminaries of civilizational progress (Montesquieu, Voltaire), as well as the Encyclopaedists, demands were made to reorganise existing forms and educational and correctional institutions. Montesquieu stressed that the punishment should result from the nature of the crime. In turn, Voltaire pointed out the need to abolish corporal punishments and the death penalty. In 1764, Tuscan lawyer Cesare Bonesana di Beccaria (1738-1794) published the treatise *On Crimes and Punishments*. He called for the punishment of minors to be exclusively educational. His remarks, related to, among others, questions of prevention, were used by many reformers, including in Poland. The author of the Polish collection of judicial laws was Andrzej Zamoyski. Zamoyski's project was ultimately not implemented⁸.

At the end of the 18th century, the provisions of the Lithuanian Statutes and laws applicable in the times of Casimir III the Great and Jan I Olbracht⁹ were still in effect in the Republic of Poland. In Warsaw, St Benno's orphanage enjoyed the greatest recognition among all childcare and educational facilities. The facility suffered severely during the Northern War, which interrupted its operations in 1710. Bishop Antoni Szembek resumed its operations in 1720. Ten years later, in addition to the orphan's home, a correctional home, known as a *cuchthaus*¹⁰, was established at the institution. Youth with court sentences were sent there. Educational work was based on the duty of working, teaching religion and prayer¹¹.

In 1712, the second Warsaw orphanage, organised by Fr. Peter Gabriel Baudoin, the confessor of the Sisters of Mercy, began its operations. The organisation of this facility was based on the example of the Parisian foundling hospital of St Vincent de Paul. At the end of the 1830s, there were several dozen infants (boys and girls) at the orphanage. King Augustus III issued a relevant document granting civil rights to Baudouin's pupils.

⁷ KOMENŃSKI, J.A., *Wielka dydaktyka*, Wrocław 1956, p.271 /He considered the use of corporal punishment as a last resort: "It should therefore be used without emotion, anger, reluctance, so honestly and cordially that even the person being punished knows that the standards of punishment include them for their own good and that it is the result of the paternal feelings of their superiors, and that they should accept it with the same feeling as one accepts bitter medicine prescribed by a doctor"/; p. 272 /He also stated that "the more severe and harsh forms of punishment should be used for those who go against morality"/.

⁸ GROCHOWSKI, L., "Początki nauczania dzieci upośledzonych i zorganizowanej opieki nad moralnie zaniedbanymi", [in:] S MAUERSBERG., (ed.), *Dzieje*, p. 55 /Zamoyski proposed the introduction of conditional responsibility for criminal youth aged 12 to 18. Juveniles could not be sentenced to death/.

⁹ *Dzieła Tadeusza Czackiego zebrane i wydane przez Hr. E. Raczyńskiego*, vol. I-III, Poznań 1843–1845, vol. II, p. 17.

¹⁰ WALCZAKIEWICZ, F., *Dzieje Instytutu...*, Warsaw 1898, p. 23.

¹¹ CZERWIEC, M., *Więziennictwo*, Warsaw 1958, p. 26 /The *cuchthaus* developed successfully thanks to the patronage of Bishop Adam Franciszek Rostkowski. In 1766, Andrzej Zamoyski took custody of the orphanage and the *cuchthaus*, and from 1771, it was administered by the municipal magistrate. In 1787, supervision over the institutes was taken over by the Redemptorists. A vocational training school was established at the time. The school was recognised by the National Education Commission, King Poniatowski and Fr Hugo Kołłątaj. The successful development of the institution under the direction of the Redemptorists is linked to the work of Clement Mary Hofbauer (1751–1820). In 1795, Prussian troops occupied the buildings of the orphanage and correctional house. Fryderyk Skarbek referred to the tradition of the institute in the 1830s.

In 1748, the name of the Hospital of the Infant Jesus appeared in the orphanage documentation. The children residing there were provided with school education. In 1758, another privilege issued for the orphanage by Augustus III appeared¹².

In the 17th and 18th centuries, there was no weakening of interest in the teaching of the deaf. Great strides in this field were made by the British (J.W. Sarillian, W. Holder, J. Wallis) and the Dutch doctor and teacher Johann Konrad Amman (1669-1724), an advocate of teaching verbal speech to the deaf¹³. The popularisation of methods of educating the deaf encountered numerous difficulties. Many educators did not want to publish the results of their work, there was little awareness of these issues among the general public and little public interest. In the late 18th century, Amman's experiences were certainly used by Samuel Heinicke of Germany, considered to be the inventor of the verbal (oral) method of teaching the deaf-mute.

It is worth recalling that King Stanisław Leszczyński (1677-1766) was interested in the teaching of the deaf – he corresponded on the matter with Jacob Rodríguez Pereira (1715-1780), a teacher who, although he achieved genuine success in teaching speech to the deaf and who presented his achievements at the forum of the French Academy of Sciences, did not gain the fame attributed to Charles-Michel de l'Épée – commonly considered to be the pioneer of special education for the deaf¹⁴.

Stanisław August Poniatowski was also interested in education of the deaf, unsuccessfully urging Jan Nepomucen Kossakowski, the Bishop of Vilnius, to initiate education of the deaf in Polish territories¹⁵.

In the Stanisław era, many measures were taken to reorganise social welfare. King Poniatowski supported the work of charitable institutions, as well as orphanages and educational institutions. Following the example of Sigismund III and Władysław IV, the pupils of orphanages received civil rights. In 1768, commissions of good order (*boni ordinis*) began operations. The aim was to coordinate the childcare activities of state institutions. Philanthropic and charity activities thus gained the full support of the state. Political events (the Targowica Confederation, the second and third partitions of Poland) destroyed many progressive initiatives aimed at modernisation of the state. Perhaps one of them might have concerned the education of blind people, initiated in France at the earliest in the 1780s¹⁶.

¹² KITOWICZ, J., *Opis obyczajów i zwyczajów za panowania Augusta III*, Warsaw 1985, p. 184–185.; See also KALINOWSKI, M., PEŁKA, M., op., cit., 2003, p. 37. /The operations of the second Warsaw orphanage was of interest to King Poniatowski, and it 1764–1766, it was financially supported by the Sejm/.

¹³ MANCZARSKI, A., "Historia nauczania głuchoniemych", *Nauczyciel Głuchoniemych i Niewidomych*, no. 2–3, Warsaw 1934, p. 12–14 /Amman was the author of *Surdus loquens* [The Talking Deaf Man] (1682). His work paved the way for advocates of the oral method, also known as the auditory, verbal, or German method/.

¹⁴ KIREJCZYK, K., *Ewolucja...*, p. 59.

¹⁵ Poniatowski's letter to Kossakowski on teaching deaf people is the oldest example of the attempt to organise special education for deaf people in Poland. It should be added that Stanisław Leszczyński delegated Father Michał Bohusz to France in order to explore the foundations of Fr. l'Épée's work.

¹⁶ BALCEREK, M., *Dzieje opieki nad dzieckiem ze szczególnym uwzględnieniem kształcenia dzieci upośledzonych umysłowo*, Warsaw 1977, p. 20 /Valentin Haüy (1745–1822) was the creator of the first special

The turn of the 18th and 19th centuries was a time for further expansion of special institutions for the deaf in Europe. The rate of establishment of such facilities was quite good, since around 1825, there were 150 establishments, 250 mid-century and about 400 at the end of the century¹⁷. The initiative to set up and operate these institutions was mainly in the hands of generous donors and over time, social organisations. The common feature of all schools and institutions for the deaf-mute was the course of teaching based on teaching, upbringing and vocational preparation.

The attempt to open a special institution for the deaf in the Republic of Poland failed. The aforementioned Bishop J.N. Kossakowski delegated Fr. Anzelm Zygmunt to the Vienna institute for the deaf-mute in 1804. After a year of study, he passed the exam and received a diploma of a teacher for the deaf. After returning to Vilnius, Fr. Zygmunt taught the deaf-mute Janek Rajecki and in 1806, on the order of Empress Maria Feodorovna, he established the first institute for the deaf in Russia in Pavlovsk (moved to St Petersburg in 1810)¹⁸.

On the initiative of Count Josef August Ilinsky, a school for the deaf began operations in 1805 in Romaniv, Volhynia¹⁹.

In the Duchy of Warsaw, unsuccessful attempts were made to organise education for the deaf through the Society of Friends of Science and the Chamber of Education. This was caused by political incidents (Napoleon's invasion of Russia) and despite funds being reserved for the purpose, it was not possible to set up such a facility²⁰.

The mission to establish the first institution for the deaf on Polish lands was accomplished in the Kingdom of Poland. Father Falkowski, on instruction from the education authorities of the Kingdom, travelled to Vienna, where he obtained a diploma of a teach-

school for blind children. In 1791, a National Institute for the Blind was established in France. Before the end of the 18th century, schools for the blind were also opened in Liverpool (1791), Bristol (1795) and London (1795). At the beginning of the 19th century, schools in Austria, Germany and Bohemia/.

¹⁷ HELLMANN, J., "Z dziejów organizacji wychowania głuchych", *Szkola Specjalna*, no. 1–2, 1929/30, p. 172–173 /In the early 20th century, there were 550 institutions for the deaf in the world. In 1805, the authorities in Schleswig introduced compulsory education for the deaf, and in 1817, it was extended to the whole of Denmark. In German territories, compulsory schooling was introduced in the second half of the 19th century, in 1890 in Scotland, in 1894 in England. In Poland, only Prussian authorities introduced compulsory schooling for the deaf in 1911/.

¹⁸ SZCZEPANKOWSKI, B., "Ksiądz Anzelm Zygmunt – pierwszy surdopedagog polski", *Szkola Specjalna*, no. 5, 2007, p. 342–346. /Another attempt to open a new facility in Vilnius was made in 1819 by Karol Małochowicz. The Vilnius institution for the deaf did not start operations until 1833, although preparations for its opening began in 1823/.

¹⁹ MANCZARSKI, A., "Instytut Głuchoniemych w Romanowie na Wołyniu". *Szkola Specjalna*, no. 2, 1935/36, p. 111–124 /The school in Romaniv experienced a turbulent fate. In 1832, due to lack of funds, mistakes in running the institution, and the overly ambitious and costly method of education and vocational preparation, the facility ceased to exist/.

²⁰ The person promoted for the mission was Piarist Father Jakub Falkowski. From 1802 on, he tried to educate the 7-year-old deaf-mute boy, Piotr Gąsowski. In 1804–05, Falkowski was delegated to Berlin and Leipzig, where he learned about the organisation and working methods of German schools. While there, he encountered teachers of deaf-mute children for the first time. In 1809, Falkowski, along with Piotr Gąsowski, presented the results of his work at the Society of Friends of Science forum in Warsaw.

er of the deaf in 1816. After returning to Poland, he was appointed by Stanisław Kostka Potocki to the position of director of the Institute for the Deaf-Mute. An attempt to establish this facility was made in Szczuczyn, but ultimately the Institute inaugurated its operations in Warsaw on 23 October 1817²¹. In the first year, only 5 pupils were admitted to the institute, 27 in 1818, 39 (including 14 girls) in 1921. In the following years (1825-1830) nearly 60 pupils were educated in the institute annually. The facility provided vocational training in numerous specialisations (including turnery, joinery, locksmithing, wheelwrighting, cooperage, carpentry, glazing). Falkowski understood very well that the skills and vocational qualifications obtained in this way would allow the deaf-mute to become independent and take up a career, thus making vocational training a fundamental part of the institute's work for the next decades. In 1842, a department for blind children was established at the Institute for the Deaf-Mute, and the facility was renamed Institute for the Deaf-Mute and Blind. It should also be noted that under the direction of Jan Papłoński in the second half of the 19th century, the institute was enriched with a teachers' seminar and a printing house, the library was expanded and the printing of the *Journal of the Deaf-Mute and Blind* began. In the mid-1880s, after Papłoński's death, the Institute was handed over to Russian leadership and subjected to Russification²².

Subsequent institutes for the deaf in the Kingdom of Poland were not opened until the beginning of the 20th century²³.

In the territory of the Prussian Partition, the first school for the deaf was opened in 1832 in Poznań at the teachers' seminar. The facility was modelled on the Berlin institute. For a number of years, teaching was conducted exclusively in German. Education in Polish began in 1857.

²¹ See: *Polski Słownik Biograficzny*, vol. VI, 1948, p. 361; KARPIŃSKA, Z., "Zarys dziejów warszawskiego Instytutu Głuchoniemych i Ociemniałych w latach 1817–1917", [in:] O LIPKOWSKI, (ed.), *O wychowaniu dzieci głuchych. W 150-lecie Instytutu Głuchoniemych i Ociemniałych w Warszawie*, Warsaw 1967. ; NUROWSKI, E., *Surdopedagogika polska. Zarys historyczny*, Warsaw 1983; Winiarz, *Szkolnictwo Księstwa Warszawskiego i Królestwa Polskiego*, Lublin 2002, p. 146-151 / Cf.: The Institute's operations were formally drawn up on 14 October 1817, but its establishment faced numerous disruptions. For three years, Falkowski used the Kazimierz Palace, and from 1820 on, he lived with his students in the building of the Sisters of Visitation of Holy Mary at 34 Krakowskie Przedmieście. It was not until 1827 that the Institute moved into its location – known to this day – at Plac Trzech Krzyży in Warsaw. The newly-constructed building was financially supported by the treasury authorities of the Kingdom of Poland and donors (Staszic, Edward Lubomirski and others); *Pamiętnik Warszawskiego Instytutu Głuchoniemych i Ociemniałych z lat 1869/70–1885/86*.

²² From 1887 on, the Institute was headed by Michał Kornilewicz Zieniec, Afanasij Dmitriewicz Błogowieszczanski, Stiepan Grigoriewicz Jakowienko and Erwin Magnuszewicz Jurgens. It was not until 1913 that a Pole headed the Institute for a few months: Aleksander Manczarski. Shortly after, Russian Alexander Ivanovich Zatchinaev was appointed to the position, In November 1914, Vsevolod Vasilyevich Vlasov became the director of the facility. During the evacuation of the tsarist administration from Poland in the summer of 1915, the Institute was evacuated to Moscow (including its financial assets, book collection, teaching aids, personnel and a large part of the teaching staff). The facility was once again headed up by Aleksander Manczarski.

²³ NUROWSKI, E., op., cit., p. 91–93 /In 1901, a school for Jewish children began operations in Międzyrzec Podlaski. In 1910, a school for Jewish children opened in Łódź (23 Zielona Street). IN 1915, a school for Roman Catholic deaf children opened in Łódź/.

In 1871, the Institute for the Deaf in Bydgoszcz began operations. It is worth mentioning that in 1911 in the Prussian Partition, compulsory education of deaf children aged 7 to 15 was introduced²⁴.

In Galicia, the first deaf children's institution was established in Lviv in 1830 on Łyczakowska Street. The second facility, also in Lviv, was opened in 1870 and was known as the Jewish School for the Deaf-Mute. The Lviv institutions, particularly the one established in 1830, were famous for their good organisation and teaching staff²⁵.

The development of care, education and upbringing of the blind was not as spectacular as that of the deaf-mute. Caring for blind children lay in the hands of people of good will, and parents often opposed separation from their child, not believing in the sense of educating them or ensuring their independence. Attempts to educate the blind were initially made at the Institute for the Deaf-Mute. A separate class was not established until 1842, as mentioned previously, although such children had already arrived at the Institute earlier. In the second half of the 19th century, a number of blind children (boys and girls) were educated at the Warsaw facility²⁶.

The person who made a special and very personal contribution to the education of the blind in the Kingdom of Poland was Róża Czacka (1876-1961), who was blinded as a result of an unfortunate fall. In 1910, she established the Club for Blind Women on Dzielna Street in Warsaw, and shortly after the Society for the Care for the Blind²⁷. During World War I, Czacka lived in Volhynia. In order to intensify her efforts on behalf of the blind, she founded the Congregation of the Sisters Servants of the Cross (1918) and became its leader as Sister Elizabeth²⁸.

In Galicia, the Institute for the Blind was organised in Lviv (1851). This facility, due to its organisation and pedagogical successes, as well as its qualified staff, enjoyed widespread recognition, as evidenced by numerous awards and distinctions held by the institute. During the war in 1914, a military hospital was organised in the facility, while in 1916-1917, the classrooms were filled by blinded soldiers transported directly from the front²⁹.

²⁴ *Ibid.*, p. 110–111.

²⁵ PEKOWSKA, M., *Lwowskie zakłady dla głuchych i niewidomych dzieci w latach 1830–1914*, Kielce 2003, p. 77–80 /The facility at 35 Łyczakowska Street somewhat competed with the Warsaw Institute for the Deaf-Mute and Blind (teaching methods, level of didactic work, teaching programme, vocational preparation)/.

²⁶ GRODECKA, E., *Historia niewidomych polskich w zarysie*, Warsaw 1996.

²⁷ *Ibid.*, p. 10–11 /In 1913, Czacka started a school for blind boys on Złota Street in Warsaw, as well as an orphanage and workshop. It was the first school in the Kingdom of Poland with instruction in Polish. The Club for Women was also moved to Złota Street from Dzielna Street. In addition, care and education for blind elderly women and summer camps for children were organised; patronage was established for families with blind members.

²⁸ GOŚCIMSKA, A., "Róża Czacka - Matka Elżbieta (1876–1961)", *Szkola Specjalna*, no. 4, 1983, p. 281–288.

²⁹ GRODECKA, E., op., cit., p. 21.

In the Prussian Partition, the first institute for the blind was established in Wolsztyn in 1853. In 1872, the facility was moved to Bydgoszcz (the Provincial Institute for the Blind). Children from Pomerania, Greater Poland and even Silesia were sent to the institute. In 1889, the Bydgoszcz Society for the Care for the Blind was established. There were about a thousand blind people under the patronage of the Society³⁰.

Interest in educating intellectually disabled people was a result of the achievements of doctors, pedagogues and psychologists: initially French (Itard, Pinel, Esquirol, Bourneville, Seguin) and German (Georgens, Deinhardt, Kraepelin, Kern, Stotzner, Wundt, Heller), and towards the end of the 19th century, Belgian (de Moor, Decroly). The development of diagnostic research resulted in an extension of the forms of teaching and upbringing of children, first those more severely handicapped, then those with lesser disabilities. This was influenced by, among others, new diagnostic methods and tools, the development of experimental and psychopedagogical research, as well as studies of children's intelligence. It is rightly accepted that the pioneering methodological achievements of French pedagogues were expanded upon in Germany, where the theory of education of the mentally handicapped and the development of different types of schools and special institutions was being addressed³¹. British successes in education of mentally handicapped children largely concerned legislative solutions (the Idiots Act of 1886). The English schools and special facilities worked, it is worth noting, in good housing conditions³². Belgium's achievements concerned pedagogical methodology (Decroly's centre of interest method). Hungarian, and later Polish (related to the establishment of the National Institute of Special Education in 1922) achievements were associated with the education of school and special facility teachers.

In Poland, the first special school for children with intellectual disabilities was established in 1897 at 25 Wielkie Gabary Street in Poznań. From the beginning of the 20th century, special classes (Bytom, Piekary Śląskie, Lubliniec, Szopienice, Świętochłowice) and special schools (Chorzów, Katowice) were established in Silesia. In 1907, the first special class for children with severe mental disabilities was established in Owińska near Poznań³³.

³⁰ *Ibid.*, p. 28 /The Bydgoszcz institution was a modern facility. Shortly before World War I, it underwent modernisation/.

³¹ BALCEREK, M., *Rozwój wychowania i kształcenia dzieci upośledzonych. Zarys historyczny*, Warsaw 1981, p. 117 /At the end of the 19th century there were special classes, schools and special facilities in Germany. On the eve of World War I, more than 32 thousand children attended over 1500 special classes. 40 thousand students learned in over 300 special schools. In addition, numerous associations, societies and people of good will were involved in the promotion of special education. Compulsory education for the mentally handicapped was introduced earliest in Saxony (1873). Prussian authorities made such a decision in 1894. German scientists made a significant contribution to the development of scientific research on revalidation of children with intellectual disabilities (the concept of the intelligence quotient, the Mannheim system and others).

³² GASIK, W., "Rozwój praktyki i teorii pedagogiki specjalnej w wieku XIX i początkach XX w.", [in:] S MAUERBERG., (ed.), *Dzieje szkolnictwa...*, p. 92. /In the British Isles, compulsory education for the mentally handicapped was introduced in 1899; cf. WAWRZYŃSKI, M., *Opieka wychowawcza nad dziećmi upośledzonymi umysłowo*, Warsaw 1931, p. 14./.

³³ GASIK, W., op., cit., p.76–100.

In Galicia, education for the mentally handicapped began in Równe (1904), then in Lviv (1911) and Krakow (1912). In 1912, the first institute for children with abnormal conditions was established on Polish lands. The first school for children with mild disabilities was not established until 1918 in Lviv³⁴.

In the Kingdom of Poland, despite the so-called Hospital Act of 1839, which provided opportunities for the development of various forms of care for mentally ill and mentally disabled people, not much was done in this respect. The issues of care were in the hands of societies (led by the Warsaw Charity Society), social organisations and individuals³⁵. The first special school for children with intellectual disabilities was established in 1904 in Warsaw at the initiative of the Evangelical-Augsburg religious community. Another was started by the Warsaw magistrate in Karolin near Brwinów (for children with more severe mental disabilities). In 1908, a unit for children with more severe mental disabilities was set up at the “Zofiówka” psychiatric Hospital in Otwock³⁶.

The pioneers of special education in the Kingdom of Poland include Michalina Stefanowska (1855-1943), the creator of the first public special school for children with mild mental disabilities at 24 Złota Street in Warsaw. Stefanowska was an active member of the Polish Society for Child Research (1907) and from 1917, she was the organiser of preparatory courses in the field of special pedagogy (known then as medical education). Among the lecturers who cooperated with her were also people who contributed greatly to Polish special (medical) pedagogy in the Second Republic of Poland: Jan Hellmann, Tytus Benni, Aleksander Mogilnicki, Władysław Sterling and others³⁷.

In the 19th century, the way to more effectively improve character was to be the expansion and modernisation of educational and correctional facilities, abandoning strict regulations that allowed corporal punishment, and finally improvement of living conditions, etc. The implementation of these and many other demands, as in previous epochs, was philanthropic in nature, and was more and more often a consequence of institutional actions. In Europe, this mission was carried out by establishments that were still called foundling homes, sometimes reformatories or colonies. Writers, social activists, lawyers, and pedagogues were actively working in the interest of and for the protection of those less fortunate (orphans, beggars, those who broke the law). The educational and literary work of Johann Heinrich Pestalozzi (1746-1827), known as the “Friend of Humanity”, Philipp Emanuel von Fellenberg (1771-1844), Johann Hinrich Wichern (1808-1881), Robert Owen (1771-1858) and Samuel Wilderspin (1792-1878)³⁸. Many in-

³⁴ *Ibid.*, p. 101–102.

³⁵ PELCZAR, J., *Zarys dziejów miłosierdzia w Kościele katolickim*, Krakow 1916, p. 170 ; MARKIEWICZOWA, H., *Działalność opiekuńczo-wychowawcza Warszawskiego Towarzystwa Dobroczynności 1814–1914*, Warsaw 2002.

³⁶ Cf. KULBAKA, J., *Niepełnosprawni...*

³⁷ WYCZESANY, J., *Pedagogika upośledzonych umysłowo*, Krakow 2007, p. 65.

³⁸ PESTALOZZI, J.H., *Pisma pedagogiczne*, 1972 /Pestalozzi cared for orphaned, abandoned and neglected children. He surrounded the children entrusted to him with fatherly care, educated them and brought them up in the Christian spirit. In the course of many years of educational and teaching practice, he developed a “meth-

novative educational solutions were developed in the United States (the separate system, the Auburn system, the Boston system)³⁹. American achievements in social rehabilitation of youth reached Europe and were used from the mid-19th century on. Some of the newly-established correctional institutions were set up following the example of the Mettray Penal Colony, located just north of the city of Tours, created in 1839, based on the organisation of Wichern's Rauhes Haus ("rough house"). Work on improving the character of the charges was conducted based on religious education and a well-thought-out educational system (motivational and repressive)⁴⁰.

In Italy, great successes in educational work with neglected and demoralised youth were the work of Father John Bosco (1815-1888). The facilities he ran (oratories) were intended for boys aged 8 to 20. The system, called the preventive system, was based on abandoning any form of coercion towards the pupils⁴¹.

At the end of the century (1899), the first juvenile court was established in the United States. This decision should be considered the culmination of the discussion about the role that can be played by proper diagnosis and directing minors to appropriate educational institutions. In Europe, England was the fastest to take advantage of this solution, creating courts for minors in Birmingham and Manchester at the beginning of the 20th century. It is worth noting that in 1908, a law called the "Children's Charter" was passed in England, being an attempt to systematise actions on behalf of children⁴². Other European countries, including France, Germany, Belgium and Austria-Hungary, introduced their own legislation on the protection of minors⁴³.

Proceedings against minors in the Prussian Partition were based on Prussian and then German legislation (after the reunification of Germany). In 1883-1885, an educational establishment in Chojnice was set up, consisting of several residential buildings ("blocks"). The Facility had its own land (over 300 hectares), utility rooms, a brickyard, a mill and

od" of teaching, based on a comprehensive teaching process, adapted to the child's age and cognitive abilities. He developed children's sensitivity, intellect and manual skills; See Osterlof, *Prorok pedagogiki nowoczesnej Henryk Pestalozzi*, Warsaw 1910, p. 28, 56, 71. Fellenberg sought to "improve mankind through social education". He organised a colony facility in Hofwyl for morally neglected children. He entrusted the pedagogical work to Johann Jakob Wehrli (1790-1855); Wichern ran a facility called Das Rauhes Haus (The Rough House) in Horn near Hamburg. Children and youth lived in age groups of a dozen or so in separate houses under the supervision of a teacher. Improvement of character was carried in the form of working the land or in the garden. Teachers kept pupil observation journals/.

³⁹ CZERWIEC, M., *Więzieniostwo...*, p. 33; DUKACZEWSKI, J.E., "Historia rozwoju praktyki resocjalizacyjnej w Polsce i na świecie", [in:] URBAN, B., J.M., Stanik *Resocjalizacja*, vol. I, Warsaw 2007, p. 37.

⁴⁰ KALINOWSKI, M., PEŁKA, M., *Zarys dziejów resocjalizacji nieletnich*, Warsaw 2003.

⁴¹ BRAIDO, P., *System wychowawczy księdza Bosko*, Turin 1956, p. 14; CIAN, L., *Wychowanie w duchu ks. Bosko*, Warsaw 2001, p. 259-260; CHROBAK, S., "Drogi nadziei-pedagogiczne intuicje księdza Bosko", *Szkola Specjalna*, no. 3, 2008, p. 220-222; Cf.: KĘPSKI, Cz., *Dziecko sieroce i opieka nad nim w Polsce w okresie międzywojennym*, Lublin 1991.

⁴² LIPKOWSKI, O., *Wychowanie dzieci społeczeństwa niedostosowanych*, Warsaw 1966, p. 83; MOGILNICKI, A., "Dziecko wobec prawa", *Rocznik Pedagogiczny*, DIKSTEIN, S. (ed.), vol. I, Warsaw 1923, p. 107.

⁴³ In Germany, the first juvenile court was established in 1908 in Frankfurt am Main.

a bakery. When juvenile offenders were sent to the institution, the establishment changed its name to the National Home for Improvement and Shelter for the Poor. A separate educational unit for underage boys was established in 1901. The institution was famous for its strict discipline. It housed about 600 boys under constant supervision of educators. Social rehabilitation functions were served by, among others, a school and numerous craft specialisations in which the pupils were trained⁴⁴.

A second educational institution in the Prussian Partition was opened in 1888 in Szubin. Juvenile criminals, aged 10 to 21, were sent there. Students were taught in German. Everyone participated in fieldwork and craft training. Detailed regulations were in effect, including corporal punishment. Before the outbreak of World War I, further educational institutions were opened in Cerekwica, Pleszew, Kamiień and Grudziądz⁴⁵.

In the Austrian Partition, the state of care for morally neglected children did not match the solutions applied in the Prussian Partition. This was the result of a conscious policy of the Vienna authorities, who did not care about Galicia's economic development or issues of education and correction. The Austrian penal code (1852) contained clauses relation to violation of the law by minors. However, the development of educational and correctional institutions did not keep up with the legislative solutions⁴⁶. The opening of a shelter for morally neglected boys in Krakow was funded by Prince Aleksander Lubomirski. On the other hand, an establishment for normally neglected girls, founded by the Potocki, Kłobukowski and Lubomirski families operated in Józefów near Łagiewniki. An institute in Bobrek was under the patronage of Princess Maria Gabriela Ogińska.

Starting in May 1885, the costs of running correctional homes and working homes were borne by the Galician administration bodies in Lviv. The constant lack of funds made this provision unproductive, as evidenced by the deliberations of the Pedagogical Congress of 1909.

The first state educational institution for juvenile boys was established in 1913 in Przędzielnica near Przemyśl⁴⁷.

⁴⁴ KALINOWSKI, M., PEŁKA, M., *Zarys...*; ŁÓJ, E., "Dorobek pedagogiczny Zakładu Poprawczego w Chojnicach w 100-lecie jego działalności", *Przegląd Penitencjarny*, no. 9, Warsaw 1996, p. 126.

⁴⁵ MOGILNICKI, A., "Dziecko wobec prawa", *Rocznik Pedagogiczny*, vol. 1., Warsaw 1923, p. 370.

⁴⁶ WALCZAK-ŻOCHOWSKA, A., *Systemy postępowania z nieletnimi w państwach europejskich*, Warsaw 1988, p. 12 /Children under 10 were considered completely not responsible. Juveniles aged 10 to 14 were not subject to punishment for offences, with the exception of crimes. Responsibility before the justice system began at the age of 14/.

⁴⁷ BARCZYK, A., BARCZYK, P., *Wybrane zagadnienia z historii resocjalizacji*, Krakow 1999, p. 130 in. /This facility was modelled on the educational facility near Skierniewice, where the progressive system was applied. Boys staying in the institution participated in various forms of competition (sport, theatre, military). They were taught at the elementary school level and in craft workshops of elementary and vocational schools. The facility had a farm, orangery, orchard, nurseries, apiary and a garden. Penalties were applied for breaking the rules (warning, reprimand, ban on playing games, revocation of leave, withdrawal of bonuses, ban on correspondence, isolation in a cell, corporal punishment)./; See: KALINOWSKI, M., PEŁKA, M., *Zarys...*, p. 120 /In 1912, in Cieszyn Silesia, an educational facility for boys was established in Cieszyn. It used the progressive system. Learning and craft training was provided for the pupils. The detailed regulations included, among others, the use of corporal punishment/.

The Kingdom of Poland enjoyed autonomy for about a dozen years, until the outbreak of the November Uprising. In 1818, the first ever Polish Penal Code was published. Young people under 12 were subject to “home punishment”. For criminals over 15 years of age, full responsibility was provisioned if during the trial, the perpetrator was found to have had a normal upbringing. In the 1820s, an instruction was issued in the Kingdom of Poland, stating that juvenile prisoners were not to be placed together with “adult criminals” in prison facilities⁴⁸. Municipal, district and provincial welfare councils were responsible for fighting crime. In the 1830s and 40s, prisons were established in the Kingdom of Poland in Warsaw (1835), Sieradz (1836), Siedlce (1844), Płock and Kalisz (1846). These prisons operated on the principles of the separate system. While in the initial period, the system was progressive and popular in most countries, it was already outdated in the second half of the century. To a large extent, what led to this were the tsarist directives, reluctance to innovate and the Russification policy. This was confirmed by, among others, the Code of Criminal and Corrective Penalties of 1847. In 1850, on the initiative of Franciszek Maternicki, a separate unit for minor boys aged 10 to 14 was established in the Kielce prison, with a provision of singing and religion lessons, as well as teaching a primer and maths. Attempts to educate and separate minors from adult criminals were made in Warsaw, Lublin and Płock⁴⁹. In 1866, a provision on correctional institutions was introduced. The right to establish them was granted to individuals, societies, government and church authorities. Serving a sentence in a correctional institution for minors (10-14 years old) was allowed by the 1885 Code of Criminal and Corrective Penalties. Under these regulations, the number of minors sent to prisons or educational institutions decreased⁵⁰.

In 1909, a law on correctional and educational institutions in the Kingdom of Poland was published. Children and youth aged 10 to 17 were considered minors. Those breaking the law were sent to correctional institutions by the power of court or parental decisions. The institutions were supervised by the Main Prison Administration. In 1915, after the evacuation of tsarist troops from the Kingdom of Poland, the organisation of juvenile courts commenced. The initiative of Polish local government officials and lawyers was destroyed by the German administrative authorities⁵¹.

The idea of social rehabilitation developed in the Kingdom of Poland. Its representative was Fryderyk Skarbek (1792-1866), a member of the Society of Friends of Science, a university lecturer, economist and lawyer. In 1822, he published the book *On the moral improvement of offenders in prisons*, which was an original project for the reform of penal institutions in the Kingdom. In his work *On poverty and the poor* (1827), he dealt with di-

⁴⁸ RAŚ, D., *Przestępczość i wychowanie w dwudziestoleciu międzywojennym, Wybór tekstów*, Krakow 2011, p. 51.

⁴⁹ MOGILNICKI, A., *Dziecko...*, p. 303 /These issues were regulated in a separate ordinance from 1852 and 1858. Instructions for the separation of prisoners were also issued at the time/.

⁵⁰ MIKLASZEWSKI, W., “Nowella w przedmiocie zmiany postanowień tyczących się oddawania i utrzymania małoletnich przestępców w przytułkach poprawczych”, *Rocznik Towarzystwa Osad Rolnych i Przytułków Rzemieślniczych*, no. 4, 1891, p. 3–4.

⁵¹ WALCZAK-ŻOCHOWSKA, A., *Systemy...*, p. 15.; A. Mogilnicki, *Dziecko...*, p. 327.

agnosing social pathologies. He called for preventive and prophylactic measures, as well as public interest in the issues of crime, vocational training and employment of youth⁵². In 1828, he travelled for several months in order to visit prisons and educational institutions in Europe (Austria, Denmark, Germany, France, the Netherlands, Belgium). The institute in Berlin made the greatest impression on Skarbek. After returning to the Kingdom, he founded the Society for Support of Morally Neglected Children (1829). His activities contributed to the aforementioned reform of prisons in Warsaw, Sieradz, Siedlce, Kalisz and Płock. Over time, the order of silence at work was abolished in prisons, as was the use of corporal punishment for minors⁵³. Skarbek attended the 1st Penitentiary Congress in Frankfurt in 1846. He spoke on the necessity to popularise the Pennsylvania system in place of institutions organised according to the Auburn system. Moreover, he postulated a far-reaching reorganisation of educational facilities based on broadly understood humanitarianism. Many of Skarbek's theories met with the approval of the Congress participants. After his return to Poland, he organised, together with Stanisław Jachowicz, the Mokotów Institute for the Moral Improvement of Children in Warsaw⁵⁴. He submitted the idea of organising such a facility after his return from abroad in 1828. Nevertheless, the first example of an educational facility in Poland should be considered the aforementioned Warsaw orphanage run by the Redemptorists in Warsaw since 1629⁵⁵. Skarbek's initiative was welcomed and financially supported by Prince Adam Czartoryski, Count Andrzej Zamoyski, Count Tadeusz Antoni Mostowski and others⁵⁶. The facility was officially opened on 1 October 1830. A few months later, the institute ceased operations and

⁵² SCHILLER, J., *Portret zbiorowy nauczycieli warszawskich publicznych szkół średnich 1795–1862*, Warsaw 1998, p. 40; See also: RAŚ, D., *Przestępczość...*, p. 33.; SKARBK, F., *O ubóstwie i ubogich*, 1827.

⁵³ SKARBK, F., *Zdanie sprawy z podróży po niektórych krajach Europy z polecenia rządu odbytej w zamiarze zwiedzenia zakładów dla ubogich i więźniów*, Warsaw 1830.; SKARBK, F., *Pisma pomniejsze*, vol. II, "pisma społeczne", Warsaw 1837, p. 192 /He presented ideas for working with morally neglected children in his *Odezwa dla przyjaciół ludzkości o stworzeniu stowarzyszenia mającego się zająć dziećmi zaniedbanymi [Appeal to the friends of humanity about creating a society to care for neglected children]*: CZERWIEC, M. *Więzienioznawstwo ...*, p. 68 /Skarbek also called for reliable observation, preparation of educators, organisation of penitentiary and post-penitentiary care for those leaving prisons and correctional facilities. He also spoke about the dignity of prisoners, as well as the need to teach prisoners and prepare them vocationally/.

⁵⁴ Stanisław Jachowicz began his pedagogical work in the mid-1820s. In 1826, he published *Bajki i powiastki*, he collaborated with Klementyna Tańska. From the beginning of 1830, he edited the *Dziennik dla Dzieci [The Journal for Children]* magazine, in which he touched upon, among others, the subject of educational work with morally neglected children. In addition, Jachowicz supported the November Uprising. After its failure, he organised the School for Orphans (in 1833). Jachowicz was best known as a writer. He expressed ideas of social solidarity, work ethos, love of the homeland and respect among people. His writings for children were no less known. See: I. Kaniowska-Lewańska, *Literatura dla dzieci i młodzieży od początku do roku 1964. Zarys rozwoju, wybór materiałów*, Warsaw 1983, p. 26, 64, 77. ; S. Jachowicz, *Bajki i powiastki*, Warsaw 1826.

⁵⁵ KALINOWSKI, M., *Mokotowski Instytut Moralnej Poprawy Dzieci*, Warsaw 1998, p. 53 /Skarbek justified the opening of such an Institute with the following reasoning: "Remember that if someone improves a morally corrupt child, they return to society a useful human being and reduces the number of its enemies"/.

⁵⁶ SKARBK, F., *Zdanie...*, p. 164 /In the summer of 1830, the management of the newly created Institute was entrusted to Jachowicz, who wrote in *Dziennik dla Dzieci*: "And you at the beginning of your age do not have beautiful feelings, do not know how to think. Good examples and learning develop skills and feelings. But should there be a shortage of good will for you, should there be no zeal in your heart, then it will all be in vain,

the building was destroyed as a result of the November Uprising⁵⁷. The fate of the Institute was varied. The educational work was initially organised on the foundations of the separate system, strict discipline was enforced and the pupils wore uniforms with numbers. There were severe penalties for violations of the rules (whipping, restriction of food rations, isolation in a cell). Improvement of character was achieved through religious work, compulsory work, school education, craft training, gymnastics and drills. Girls had no contact with the boys. They were housed in a separate wing of the building⁵⁸.

Another very important part of the work on social rehabilitation in the Kingdom of Poland was the activity of the Society of Agricultural Settlements and Craft Shelters (1871)⁵⁹. The Society sought to “work on the moral improvement of children of both sexes, who were sentenced to punishment for their misdemeanours by the court”⁶⁰. The work of the Society met with the support of many social groups, and its founders included Leopold Kronenberg and Count Tadeusz Lubomirski. The initiative was also supported by Warsaw papers and weeklies (*Kurier Warszawski*, *Gazeta Warszawska*, *Gazeta Sadowa*). Henryk Sienkiewicz, Eliza Orzeszkowa, Maria Konopnicka, Bolesław Prus and Sokrates Starynkiewicz, mayor of Warsaw at the time, also expressed their appreciation of the Society’s plans. After several years of efforts, the Agricultural-Craft Settlement in Studzieniec near Skierniewice inaugurated its operations on 14 May 1876. The institution, conceived as an educational and correctional facility for underage boys, was based on the organisation of the Mettray Penal Colony in France. The regulations were developed by the best specialists in law, pedagogy and psychology. Zygmunt Zajewski, previously a teacher at the Mokotów Institute for the Moral Improvement of Children, was appointed as director. The institution in Studzieniec consisted of pavilions in which boys were divided into families of a dozen or so. Each one was headed by a “father of the family”, who supervised them 24 hours a day. The educational system was a progressive one. Educational work brought great results. Despite the strict rules, which made it possible to treat the pupils harshly, the teachers rarely used it. In teaching, they drew on the principles of representativeness, well-conceived competition, developing respect for work,

you will be an eternal rock, so to speak”. *Kurier Warszawski* published reports on the progress of the work on the Institute at the time/.

⁵⁷ The facility had 50 spots. The work of the Institute was resumed in 1834 on Konwiktorska Street (in the Chodkiewicz family palace). After 10 years, the Institute was moved to Ordynacka Street, and from 1854 on, the facility was located in the Rabbit House on the property of Ksawery and Julia Pusłowski. In 1862, a new Institute building was opened, designed by Enrico Marconi, near the temple in Mokotów. In 1870, supervision over the Institute was assumed by the Council of Municipal Public Charity, and in 1907 by the Warsaw magistrate.

⁵⁸ WALCZAKIEWICZ, F., *Dzieje Instytutu...*, p. 64 /Despite the strict rules, efforts were made to ensure a spirit of gentleness and justice in the Institute. From 1835 to 1862, 2018 pupils passed through its walls. Over 400 of them obtained craftsmanship qualifications, 79 were involved in gardening and farming, 31 returned to their family homes, some died or fled the Institute/.

⁵⁹ The Society was established under the 1866 Act on Correctional Centres. Its founders were, among others, Prince Tadeusz Lubomirski and Józef Wiczorkowski – the president of the Court of Appeals in the Kingdom of Poland.

⁶⁰ BOBROWSKA-NOWAK, W., *Materiały pomocnicze do pedagogiki resocjalizacyjnej i opiekuńczej*, Katowice 1979, p. 78.

as well as comprehensive physical, moral and mental development of the students⁶¹. The Studzieniec pupils had separate records and at the age of 21, they came under the purview of post-penitentiary care⁶². The institution in Studzieniec was one of the best social rehabilitation centres in Poland. Its pedagogical and upbringing successes were also recognised by the Galician National Parliament, as well as facilities in St Petersburg and Paris⁶³. Unfortunately, in the late 19th century, there was a decrease in the quality of upbringing work in the facility. There were escapes, corporal punishment was more common. In 1906, there was a rebellion of students dissatisfied with the frequent use of corporal punishment⁶⁴.

In 1891, thanks to the efforts of the Towarzystwo Osad Rolnych i Przytułków Rzemieślniczych, a facility/colony for girls was opened in the Mariańska Forest near Studzieniec⁶⁵. Girls engaged in begging or vagrancy were sent there.

In 1911, in Struga near Radzymin, a School of Labour was established by the Society for the Care of People Freed from Prisons (1909). Juvenile offenders aged 14 to 18 were sent there. The institution abandoned corporal punishment, and every pupil could leave the School at their own request. Preserved documents and memoirs show that the institution enjoyed the interest of many boys who had conflicts with the law⁶⁶.

In the interwar period, in addition to religious organisations, associations and people of good will, the state also provided care for children with disabilities (mentally handicapped, deaf, blind and morally neglected, according to terminology of the time). Teacher training was initiated at the National Institute of Special Education (1922), a Special Education Section was established at the Polish Teachers' Union, conferences for teachers from special schools were organised (1925, 1934), orders for selection to schools and special institutions were drawn up, and *Szkoła Specjalna* – the only quarterly addressed to special education teachers – was published. Making up for long delays and meeting many needs of this department of education faced numerous difficulties, not only of a financial

⁶¹ The first regulations of the Institute, developed under the direction of Prof. Walenty Miklaszewski, corporal punishment was prohibited. The tsarist authorities introduced changes to the regulations, permitting the use of corporal punishment starting in 1878. With time, fear of the punishment became the main preventive element in the institution.

⁶² TOMASIK, E., *Materiały z dziejów opieki nad społecznie niedostosowanymi*, Warsaw 1976, p. 97.

⁶³ *Ibid.*, p. 100–101 /The director of the Main Prison Administration in St Petersburg wrote: “Among all the correctional facilities I visited, this one made the best impression on me”/.

⁶⁴ HAMCZYK, S., *Wyniki badania inteligencji nieletnich przestępców*, Warsaw 1917, p. 25 in. /Before World War I, nearly 30% of the wards missed their family homes and complained about the bad atmosphere of the facility, 30% - due to poor meals, 5% - could not withstand the hardship of work/.

⁶⁵ MOGILNICKI, A., *Dziecko...*, 1923, p. 325 /The facility had at its disposal about 50 spots, but usually, about 20 girls were staying there. The girls were trained for housework, taught at the level of elementary school, and raised in the religious spirit. The educational methods were less repressive than in the boys' institution in Studzieniec/.

⁶⁶ TOMASIK, E., op., cit., p. 104–106. /Of 48 pupils released in the first two years, half did not have later conflicts with the law/.

nature. An equally important barrier was the attitude of the general public towards disability, generally based on stereotyped perceptions of people with disabilities.

The implementation of the widespread education of children with disabilities, announced many times by the state authorities in the time of the Polish People's Republic, proved impossible in spite of the 1956 decree on compulsory schooling. In the 1970s, the school obligation was fulfilled by approx. 70% of all children, slightly more than 80% over the next years. Nevertheless, in the 45 years since the end of World War II, much was done in the field of overall education and special education in particular, especially for children and youth with disabilities⁶⁷.

The political changes of the late 1980s and early 1990s were a time of reconstruction of the old education system (based on segregation/separation), in the spirit of integration and inclusion, new forms of support for the needs of people with disabilities provided by governmental and non-governmental institutions (foundations and associations). A comprehensive discussion of this complex issue would go beyond the framework of this paper.

Works cited

Primary sources

- BALCEREK, M., *Dzieje opieki nad dzieckiem ze szczególnym uwzględnieniem kształcenia dzieci upośledzonych umysłowo*, Warsaw 1977.
- BALCEREK, M., *Rozwój wychowania i kształcenia dzieci upośledzonych umysłowo. Zarys historyczny*, Warsaw 1981.
- BOBROWSKA-BESZTA, B., *Niepelnosprawność w kontekstach kulturowych i teoretycznych*, Krakow 2012.
- BOBROWSKA-NOWAK, W., *Materiały pomocnicze do pedagogiki resocjalizacyjnej i opiekuńczej*, Katowice 1979.
- BARCZYK, P. Barczyk, *Wybrane zagadnienia z historii resocjalizacji*, Krakow 1999.
- BRAIDO, P., *System wychowawczy księdza Bisko*, Turin 1956.
- CIAN, L., *Wychowanie w duchu ks. Bosko*, Warsaw 2001.
- CZERWIEC, M., *Więziennictwo*, Warsaw 1958.
- GOŚCIMSKA, A., "Róża Czacka - Matka Elżbieta (1876-1961)", *Szkola Specjalna*, no. 4, 1983.
- GRODECKA, E., *Historia niewidomych w zarysie*, Warsaw 1996.
- CHMIELEWSKA, A., "Stosunek społeczeństwa do osób niepełnosprawnych na przestrzeni dziejów (ewolucja poglądów)", *Studia Pedagogica Uniwersitatis Stetinensis*, no. 4, 2003.
- CHROBAK, S., "Drogi nadziei-pedagogiczne intuicje księdza Bosko", *Szkola Specjalna*, no. 3, 2008.
- DZIEDZIC, S., *rewalidacja upośledzonych umysłowo*, Warsaw 1970.

⁶⁷ KULBAKA, J., "Szkolnictwo specjalne w polityce społeczno-oświatowej państwa w latach 1944-1948". *Przegląd Historyczno-Oświatowy*, no. 3-4, 2005, p.151-168 ; *Idem*: "Szkolnictwo specjalne w pracach ministerstwa oświaty w okresie przygotowań i realizacji planu sześcioletniego" (1950-1955), *Przegląd Historyczno-Oświatowy*, no. 1-2, 2007, p. 187-203; *Idem*: "Szkolnictwo specjalne w pracach Ministerstwa Oświaty w latach 1956-1961", *Przegląd Historyczno-Oświatowy*, no. 1-2, 2009, p. 82-100.; *Cf*: KULBAKA, J., *Niepelnosprawni...*, p. 209-225.

- GARBAT, M., *Historia niepełnosprawności. Geneza i rozwój rehabilitacji, pomocy technicznych oraz wsparcia osób z niepełnosprawnościami*, Gdynia, 2015.
- GASIK, W., "Rozwój praktyki i teorii pedagogiki specjalnej w wieku XIX i początkach XX w.", [in:] S. MAUERBERG (ed.), *Dzieje szkolnictwa i pedagogiki specjalnej*, Warsaw 1990.
- GROCHOWSKI, L., "Początki nauczania dzieci upośledzonych i zorganizowanej opieki nad moralnie zaniedbanymi", [in:] S. MAUERSBERG (ed.), *Dzieje szkolnictwa i pedagogiki specjalnej*, Warsaw 1990.
- GRODECKA, E., *Historia niewidomych w zarysie*, Warsaw 1996.
- HAMCZYK, S., *Wyniki badania inteligencji nieletnich przestępców*, Warsaw 1917.
- HELLMANN, J., "Z dziejów organizacji wychowania głuchych", *Szkola Specjalna*, no. 1–2, 1929/30.
- KANIOWSKA-LEWAŃSKA, I., *Literatura dla dzieci i młodzieży od początku do roku 1964. Zarys rozwoju, wybór materiałów*, Warsaw 1983.
- KARPIŃSKA, Z., "Zarys dziejów warszawskiego Instytutu Głuchoniemych i Ociemniałych w latach 1817–1917", [in:] O. LIPKOWSKI (ed.), *O wychowaniu dzieci głuchych. W 150-lecie Instytutu Głuchoniemych i Ociemniałych w Warszawie*, Warsaw 1967.
- KĘPSKI, Cz., *Dziecko sieroce i opieka nad nim w Polsce w okresie międzywojennym*, Lublin 1991.
- KALINOWSKI, M., PEŁKA, M., *Zarys dziejów resocjalizacji nieletnich*, Warsaw 2003.
- KIREJCZYK, K., *Ewolucja systemów kształcenia dzieci głuchych*, Warsaw 1967.
- KRAWIECKA, K., ŚMIECHOWSKA-PETROVSKIJ, E., TEMPCZYK-NAGÓRKA, Ż., *Selected aspects of psychosocial functioning of person with disabilities*, Warsaw 2016.
- KRAUZE, A., "Niepełnosprawność: inny w paradygmacie humanistycznym", [in:] *Niepełnosprawność*, no. 4, 2010.
- KULBAKA, J., "Szkolnictwo specjalne w polityce społeczno-oświatowej państwa w latach 1944–1948". *Przegląd Historyczno-Oświatowy*, no. 3–4, 2005.
- KULBAKA, J., "Szkolnictwo specjalne w pracach ministerstwa oświaty w okresie przygotowań i realizacji planu sześcioletniego (1950–1955)", *Przegląd Historyczno-Oświatowy*, no. 1–2, 2007.
- KULBAKA, J., "Szkolnictwo specjalne w pracach Ministerstwa Oświaty w latach 1956–1961", *Przegląd Historyczno-Oświatowy*, no. 1–2, 2009.
- KULBAKA, J., *Niepełnosprawni. Z dziejów kształcenia specjalnego*, Warsaw 2012.
- KURDYBACHA, Ł. (ed.), *Historia wychowania*, vol. II, Warsaw 1964.
- LIPKOWSKI, O., *Wychowanie dzieci społecznie niedostosowanych*, Warsaw 1966.
- ŁÓJ, E., "Dorobek pedagogiczny Zakładu Poprawczego w Chojnicach w 100-lecie jego działalności", *Przegląd Penitencjarny*, no. 9, Warsaw 1996.
- MARKIEWICZOWA, H., *Działalność opiekuńczo-wychowawcza Warszawskiego Towarzystwa Dobroczynności 1814–1914*, Warsaw 2002.
- MAUERSBERG, S. (ed.), *Dzieje szkolnictwa i pedagogiki specjalnej*, Warsaw 1990.
- MANCZARSKI, A., "Historia nauczania głuchoniemych", *Nauczyciel Głuchoniemych i Niewidomych*, no. 2–3, Warsaw 1934.
- MANCZARSKI, A., "Instytut Głuchoniemych w Romanowie na Wołyniu". *Szkola Specjalna*, no. 2, 1935/36.
- MOGILNICKI, A., "Dziecko wobec prawa", *Rocznik Pedagogiczny* S. DIKSTEIN (ed.), vol. I, Warsaw 1923.
- NASIEROWSKI, T., HERCZYŃSKA, G., MYSZKA, D.M., *Zagłada chorych psychicznie: pamięć i historia*, Warsaw 2012.
- NUROWSKI, E., *Surdopedagogika polska. Zarys historyczny*, Warsaw 1983.
- PĘKOWSKA, M., *Lwowskie zakłady dla głuchych i niewidomych dzieci w latach 1830–1914*, Kielce 2003.

- PELCZAR, J., *Zarys dziejów miłosierdzia w Kościele katolickim*, Krakow 1916.
- RAŚ, D., *Przestępczość i wychowanie w dwudziestolecu międzywojennym, Wybór tekstów*, Krakow 2011.
- SAHAJ, T., “Problem niepełnosprawności w starożytnej kulturze greckiej: rozważania filozoficzno-społeczne”, [in:] *Roczniki Naukowe AWF w Poznaniu*, bk. 52, 2003.
- SZCZEPANKOWSKI, B., “Książd Anzelm Zygmunt – pierwszy surdopedagog polski”, *Szkoła Specjalna*, no. 5, 2007.
- SZCZEPANKOWSKI, B., *Niesłyszący – Głusi – Głuchoniemi*, Warsaw 1999.
- TOMASIK, E., *Materiały z dziejów opieki nad społecznie niedostosowanymi*, Warsaw 1976.
- URBAN, B., STANIK, J.M., *Resocjalizacja*, vol. I, Warsaw 2007.
- WALCZAK-ŻOCHOWSKA, A., *Systemy postępowania z nieletnimi w państwach europejskich*, Warsaw 1988.
- WALCZAKIEWICZ, F., *Dzieje Instytutu Moralnej Poprawy Dzieci i Krótka Historia Kościoła w Mokotowie*, Warsaw 1898.
- WAWRZYNOWSKI, M., *Opieka wychowawcza nad dziećmi upośledzonymi umysłowo*, Warsaw 1931.
- WINIARZ, A., *Szkolnictwo Księstwa Warszawskiego i Królestwa Polskiego*, Lublin 2002.
- WYCZESANY, J., *Pedagogika upośledzonych umysłowo*, Krakow 2007.
- ZASĘPA, E. (ed.), *Choroba, niepełnosprawność, cierpienie oraz postawy wobec nich – w teorii i w badaniach*, Warsaw 2010.

Print sources

- Dziela Tadeusza Czackiego zebrane i wydane przez Hr. E. Raczyńskiego*, vol. I–III, Poznań 1843–1845.
- Encyklopedia Wychowania*, vol. 3, Warsaw 1938.
- JACHOWICZ S., *Bajki i powiastki*, Warsaw 1826.
- KITOWICZ, J., *Opis obyczajów i zwyczajów za panowania Augusta III*, Warsaw 1985.
- KOMEŃSKI, J.A., *Wielka dydaktyka*, Wrocław 1956.
- MIKLASZEWSKI, W., “Nowella w przedmiocie zmiany postanowień tyczących się oddawania i utrzymywania małoletnich przestępców w przytułkach poprawczych”, *Rocznik Towarzystwa Osad Rolnych i Przytułków Rzemieślniczych*, no. 4, 1891.
- PESTALOZZI, J.H., *Pisma pedagogiczne*, Ossolineum 1972.
- Polski Słownik Biograficzny*, vol. VI, 1948.
- Pamiętnik Warszawskiego Instytutu Głuchoniemych i Ociemniałych z lat 1869/70–1885/86*.
- SKARBK, F., *Zdanie sprawy z podróży po niektórych krajach Europy z polecenia rządu odbytej w zamiarze zwiedzenia zakładów dla ubogich i więźni*, Warsaw 1830.
- SKARBK, F., *Pisma pomniejsze*, vol. II, “Pisma społeczne”, Warsaw 1837.

