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Elżbieta DOLATA*

Innovative concepts of education popularized in Galician women’s magazines from the turn of the 19th and 20th centuries

**Nowatorskie koncepcje wychowania popularyzowane
w galicyjskich czasopismach kobiecych z przełomu XIX i XX wieku**

Abstract

Aim. At the turn of the 19th and 20th centuries, the ideas of “new upbringing” became popular throughout Europe. Its proponents argued for the need to provide children with appropriate living conditions, proper care, and use of educational methods that would ensure their comprehensive development. They also emphasized the great importance of developing the individual predispositions of each child. This study aims to illustrate the penetration of the concept of “new upbringing” into Galicia by popularizing innovative content in women’s press from the turn of the 19th and 20th centuries. By analyzing the content of articles published in women’s magazines published at that time in Galicia, an attempt was made to synthetically present the most important topics regarding the upbringing of children and young persons, consistent with the idea of “new upbringing.” The article can be a comparative material for the situation in other partitions.

Methods and materials. Qualitative content analysis and literature review were used. The ba-

* e-mail: edolata@ur.edu.pl

University of Rzeszow, Institute of Pedagogy, Ks. Jałowego 24, 35-010 Rzeszow, Poland
Uniwersytet Rzeszowski, Instytut Pedagogiki, Ks. Jałowego 24, 35-010 Rzeszów, Polska
ORCID: 0000-0003-1902-1410

sis research source are articles published in selected women's magazines published in Galicia at the turn of the 19th and 20th centuries. Magazines that have been published the longest (several years) are included.

Conclusion. The Galician women's press, at the turn of the 19th and 20th centuries, quite often addressed the issue of raising children. The published content included the concepts of "new upbringing." The articles were most often in the form of advice and tips for mothers. The authors of the texts argued for the need to provide children with appropriate living and health conditions as well as comprehensive development. The importance of infant care was written about and advice was given on how to ensure the child's harmonious development in all areas. Attention began to be paid to the individuality of the child. The content of texts published in women's press testifies to the penetration of progressive pedagogical trends into Galicia.

Keywords: history of education, upbringing, child care, upbringing in Galicia, women's magazines, "new upbringing."

Abstrakt

Cel. Na przełomie XIX i XX wieku w całej Europie popularne stały się idee „nowego wychowania”. Jego propagatorzy przekonywali o konieczności zapewnienia dzieciom odpowiednich warunków życia, prawidłowej pielęgnacji oraz stosowania metod wychowawczych zapewniających im wszechstronny rozwój. Podkreślali również ogromne znaczenie rozwoju indywidualnych predyspozycji każdego dziecka. Niniejsze opracowanie ma na celu zobrazowanie przenikania koncepcji „nowego wychowania” na teren Galicji poprzez popularyzowanie nowatorskich treści w prasie kobiecej z przełomu XIX i XX wieku. Poprzez analizę treści artykułów publikowanych na łamach czasopism kobiecych ukazujących się w tym czasie w Galicji podjęto próbę syntetycznego ukazania najistotniejszych wątków dotyczących wychowania dzieci i młodzieży zgodnie z ideą „nowego wychowania”. Artykuł może stanowić materiał porównawczy do sytuacji w innych zaborach.

Metody i materiały. Zastosowano analizę jakościową treści i przegląd literatury przedmiotu. Podstawowym źródłem badawczym są artykuły zamieszczone w wybranych czasopismach kobiecych ukazujących się w Galicji na przełomie XIX i XX wieku. Uwzględniono czasopisma, które były wydawane najdłużej (kilka lat).

Wnioski. Galicyjska prasa kobieca na przełomie XIX i XX wieku dość często podejmowała zagadnienie wychowania dzieci. Wśród publikowanych treści znajdowały się koncepcje „nowego wychowania”. Artykuły miały najczęściej formę porad i wskazówek dla matek. Autorzy tekstów przekonywali o konieczności zapewnienia dzieciom odpowiednich warunków do życia i zdrowia oraz wszechstronnego rozwoju. Pisano o znaczeniu pielęgnacji niemowląt oraz udzielano porad, jak zapewnić harmonijny rozwój dziecka we wszystkich sferach. Zaczęto zwracać uwagę na indywidualizm dziecka. Treści tekstów publikowanych w prasie kobiecej świadczą o przenikaniu na teren Galicji postępowych nurtów pedagogicznych.

Slowa kluczowe: historia wychowania, wychowanie, opieka nad dzieckiem, wychowanie w Galicji, czasopisma kobiece, „nowe wychowanie”.

Introduction

At the turn of the 20th century, as a result of the development of psychological and pedagogical knowledge, a heated exchange of views on the care, upbringing and education of children and adolescents was taking place throughout Europe in various social groups. Innovative pedagogical solutions were sought and insights and advice were exchanged. The child began to be seen as a value in its own right, entitled to have its needs met and to be provided with the right conditions for its development. The ideas of the “new upbringing” – a pedagogical movement aiming at school renewal and radical change in upbringing – were gaining popularity (Drynda, 2000). Its promoters argued for the need to provide children with appropriate living conditions, proper care and the use of educational methods to ensure their all-round development. They also stressed the great importance of developing each child’s individual predispositions. John Dewey, one of the most prominent American educators and a proponent of the “new education,” stated: “the child becomes the sun around which educational activities are to revolve, that centre around which they are to organise themselves” (Dewey, 1967, p. 95).

New concepts of upbringing were also penetrating the Polish lands. The forum for the exchange of views became, among other things, the women’s press, which developed in this period as a result of the women’s emancipation movement (Zaleska, 1938). Women’s magazines presenting innovative pedagogical thought, published mainly in the Kingdom of Poland, were at the forefront of the discussion on upbringing. This was, for example, the Warsaw-based “*Bluszcz*” (1865–1939) – the longest-published and most popular women’s magazine of the time (Bednarz-Grzybek, 2016). Magazines from other Polish lands also joined the discussion, among them the women’s press published in Galicia.

The article attempts to answer the question: what innovative content resulting from the idea of ‘new upbringing’ was included in Galician women’s magazines at the turn of the 19th and 20th centuries. A qualitative analysis of the content and a review of the literature on the subject were applied. The analysis focused on women’s magazines published in Galicia for a relatively long period of time (several years), as they were considered to be the most representative in terms of published content. The analysis included texts on upbringing published both in the mid-19th century, at its decline, and at the beginning of the 20th century, i.e. at the time of the development of the “new upbringing” movement in Europe.

By analysing the content of articles from Galician women’s magazines, an attempt was made to synthesise the most relevant themes raised in these magazines, in line with the idea of the “new upbringing.”

This study aims to illustrate the penetration of the concept of “new education” into Galicia through the popularisation of innovative content in the women’s press.

It was considered important to add to the existing body of research on the upbringing of children and young people in Galicia based on less popular sources.

Women’s press in Galicia

The article uses the definition of the women’s press found in the “Encyclopaedia of press knowledge,” where it reads:

[...] the women’s press is a group of magazines (mostly weeklies) whose profile is shaped by the reading needs of women and their current social situation. Thus, in addition to journalistic articles, reports, features, literary pieces and, in some magazines, general information material, their content usually consists of sections or columns devoted to fashion, household, child-rearing, family issues, etc. (Maślanka, 1976).

This framing of the women’s press indicates that the recipients of the content in the magazines, including that on childcare and childrearing, were women who were mothers. It is to them that advice and parenting tips were addressed to help them care for their children at home in a way that ensures their all-round development. The authors of articles with educational content were both men and women.

It is worth mentioning that the development of journalism in Galicia was specific. Its detailed characteristics can be found in publications by Zofia Sokół (1983, 1993) and Katarzyna Dormus (2006, 2010). Although Galicia had favourable conditions for development due to the autonomy granted, including the liberalisation of the press law in 1862, at the same time it faced huge barriers in the form of frequent illiteracy, a low cultural level of society and poverty. Despite these obstacles, women’s magazines were published in Galicia; unfortunately, many of them appeared for a short time and quickly disappeared from the publishing supply. Magazines were mainly published in Kraków and Lviv.

At the beginning of the 19th century, there were four women’s magazines published by Konstanty Majeranowski in Krakow. These were: “Rozrywki Przyjemne i Pożyteczne” (1826), “Flora Polska” (1826–27), “Kurier Krakowski Płci Pięknej i Literaturze Poświęcony” (1827) and “Wanda” (1829–30). “Dziennik Mód Paryskich” (1840–1848), the first modern socio-cultural magazine with extensive journalism, a current news section and a literary section, began to be published in Lviv in 1840. After the demise of the “Journal,” another interesting magazine appeared in Lviv: “Wianki.” It was published in the years 1849–1850 and in 1952. The editor and publisher was Julia Goczałkowska, who had started the “Wieniec” magazine in Kraków in 1862. However, it did not achieve popularity. In the 1860s,

with the revival of political and cultural life, new literary magazines addressed to women appeared: "Niewiasta" (1860–1863), edited by Kazimierz Turowski, and "Kalina" (1866–1870), published by Tadeusz Wojciechowski. After the closure of "Kalina," only magazines that did not play a major role were published in Galicia in the 1870s and 1880s. These were either ephemera or magazines devoted mainly to fashion, among them published in Kraków: "Dziennik Mód" (1872–1876), "Moda" (1876), "Salon de Paris" (1879) and "Gwiazda" (1869–1870) published in Lviv. (Dormus, 2006, 2010; Franke, 1999; Frett, 2021; Jaskuła, 1973).

Subsequently, "Przedświt" (1893–1897) was published in Lviv, which continued the traditions of "Bronisława" and "Wieniec." Its originator and executor was Janina Sedlaczkówna – a teacher, writer, poet and journalist. In 1895, "Ster" began to appear, published for two years, edited by Paulina Kuczalska-Reinschmit, associated with a group of female enthusiasts. Maria Dulębianka, Maria Konopnicka, Cecylia Walewska, Iza Moszczeńska, and Maria Turzyma-Wiśniewska – women involved in the awakening emancipation movement published in the magazine.

The turn of the 20th century saw the intensive development of the Polish women's press. More and more titles began to appear, they became more professional, published in larger editions. The circle of addressees expanded to include female workers, rural women and domestic servants. At that time, a radical women's magazine was coming out in Kraków: "Nowe Słowo" (1902–1907), edited by Maria Turzyma-Wiśniewska, a literary and educational activist. In turn, the umbrella magazine in Galicia was the "Przyjacieli Sługa" (1897–1918), published in Kraków. Also published in Kraków was the periodical "Niewiasta Polska" (1899–1903), intended for rural women, edited by Adela Drzewicka and Katarzyna Płatek. In 1901, an umbrella magazine was published in Przemyśl, which also had the title "Niewiasta Polska." In 1911, there was a magazine called "Niewiasta Katolicka" in Bratkówka near Krosno. Between 1858 and 1905, "Zorza" was published in Kraków, and between 1899 and 1918, "Przodownica" (Dormus, 2006, 2010; Franke, 1999). For a detailed list of titles, see K. Dormus (2006). Unfortunately, many titles or issues of magazines have not been preserved or there is limited access to them.

Women's magazines on parenting roles

Topics concerning parenting and parental roles appeared as early as the 1840s in the pages of the Journal of Paris Fashions. At the time, the essential and fundamental role of women as mothers and the first and most important educators of their children was emphasised. In one issue of the magazine from 1846, we read:

Nature itself forms the mother into a complete unity with the child. Look how thoughtfully she brings these two beings together through beauty, grace, youth, recklessness

and especially the heart [...]. Who better than a mother can teach us to elevate our good name above our possessions, to love our neighbours, to support the unfortunate, to raise our souls to the source of beauty and infinity [...]. A teacher usually gives advice and moral teachings; what he gives to our memory, a mother stamps on our heart: she makes us love what he merely makes us believe, through love she reaches her goal (O wpływie macierzyńskim [On maternal influence], 1846a, p. 154).

At the same time, the magazine began to publish articles with a very progressive content, attributing to women not only the duties of a mother, but also involvement in social issues. For example, *Myśli o wychowaniu kobiet* [Thoughts on the upbringing of women] by Eleonora Ziemięcka (1844a; 1844b; 1844c; 1844d) was printed periodically. Even then, also in the pages of other periodicals, women were repeatedly persuaded to educate themselves, which was supposed to help them better fulfil their maternal duties. A text published in "Dziennik Mód Paryskich" argued that women should be encouraged to "diligently educate their mental faculties, since it is only with their help that mothers can exert a firm influence on their growing sons" (O wpływie macierzyńskim [On maternal influence], 1846b, p. 163). This was to be an argument aimed at women, but also at husbands to recognise the need to educate their wives. As time went on, calls for women, including those from lower social strata, to have access to knowledge became more popular and more emphatic. In an article entitled *Do naszych czytelniczek* [To our female readers], published in the pages of "Niewiasta Polska," we read:

Women often live as if in an old order, slaves of men [...]. We were not allowed to do anything but housework and fussing about the children and the cattle and the pots and pans, and if a woman picked up a book to read, she would hear a decent bead, because reading was the greatest idleness among village people. Today, when the people garner education, our husbands read various newspapers and have already learned a lot [...]. Some men, with their wisdom, have already begun to boast, and when a woman speaks out about her husband, even if it's the holy truth on her side, everyone will immediately scold her (*Do naszych czytelniczek* [To our female readers], 1900, p. 84).

Women's education was primarily intended to relieve them of domestic duties, so at the same time the need for fathers to be involved in the upbringing of their offspring began to be emphasised. Men from intelligentsia and landed gentry families (and it was to them that the periodicals were initially addressed) were then actively involved in public and patriotic activities, which distracted them from home life. The insufficient participation of fathers in the upbringing of their children, and above all their sons, began to be regarded as an educationally unfavourable phenomenon. Fathers

were therefore encouraged to become more involved in family life and it was argued that this would not detract from their masculinity. One text reads:

We see fathers of a family endeavouring to remove their sons from the pernicious influence which would make them immoral and contemptible creatures, without understanding that it is their duty to watch over all the details of character which, while not injuring a man's reputation and success in the world, exert no less maternal influence on his happiness and virtues. To arrange his humour, to restrain his selfishness, to accustom him to consider the reason for an action, are details which too seldom enter into the education of boys. This negligence has a very detrimental effect on their own happiness as well as that of the beings connected with them (O wpływie macierzyńskim [On Maternal Influence], 1846b, p. 162).

In articles published in women's magazines, a lot of space was devoted to the upbringing of girls and the role of the mother in preparing them for adult life. A girl should learn from her mother by watching her thriftiness, caring for her husband, children and managing the household budget. The impact on girls should start relatively early. It was encouraged that as early as several years old, girls should be accustomed to small household chores and religious practices. One author wrote that "an eight-year-old girl should already sew herself a ribbon, a twelve-year-old should comb her hair carefully, and a fifteen-year-old should be able to serve herself in everything" (Wilkońska, 1861b, p. 1). The mother's role was also to shape the ability to distinguish between good and evil, mainly through frank conversations, because "a daughter will keep her mother's advice and teachings all her life, if they were sown with maternal love, by which she will avoid sin or a dangerous situation" (Michna, 1861c, p. 1).

An important issue, which began to receive much attention in the 1860s, was the relationship between family members, which determines proper upbringing. The authors of many articles argued that children should be brought up by their parents, without the help of a mamma, a nanny or a voucher. After all, the bond with the mother was supposed to provide optimal conditions for the child's development. In "Niewiasta" of 1862, we find a text in which Father Adalbert of Medyka argues that until a child is seven years old, the mother has a sacred duty to care for it, otherwise she sins against nature and God, "for the mother is God's living governor for the children [...], the mother at home is the children's love" ("Wychowanie Moralne," 1862, p. 1). It was also repeatedly pointed out that a child should be brought up in a complete family. It was believed that there was no substitute for the influence of the immediate family on the formation of a child's character. Good relations between individual family members were even supposed to prevent bad behaviour, as "innate bonds of love do not break so easily between relatives and only the worst bits of society can break them and go in the op-

posite direction” (Wiroch, 1867, p. 1). Relationships should be cordial, and daily interactions could not lack tenderness, kind gestures, “pleasant and humorous words, fooling around and caressing, surprises and laughter” (O wychowaniu serca [On educating the heart], 1860, p. 1). It was argued that spending time together and playing games allowed for closeness, bonding and mutual trust. Maintaining good relationships at home was, in effect, supposed to ensure the upbringing of a person fully devoted to family and homeland. In addition, the parents’ own example was seen as the most effective means of upbringing a modest, quiet, gentle, truthful and God-fearing man.

Childcare rules

The texts published in various women’s magazines very often contained specific pedagogical advice on infant nursing and childcare. Many of them took into account the knowledge of the psychology of child development popularised by representatives of the “new parenting.” For example, parents were sensitised to pay special attention to the care of their young child. It was argued that already in the first stage of development, the child acquires the skills needed for future life. The early formation of speech was considered to be very important. To this end, the child should be spoken to a lot, told stories and sung songs. It was written:

This learning lasts two or sometimes three years, because only at this time does the child’s tongue become untangled and it begins to talk, because the child is a magpie, it repeats the words it listened to in the cradle, and when it talks, then the second stage of its learning takes place, then also the song over the cradle goes, then the sweetest and fondest words and names from the mother’s mouth go, then it is made to cross its head and breast with its hand, then various objects are named and explained to it (Szujski, 1860, p. 1).

From the very first moments of life, it was also recommended that knowledge of the world should be imparted to the child and that the child should be encouraged to explore his or her environment, because “young children are themselves curious and eager to learn about everything that is beautiful, good and just” (Jupner, 1867a, p. 1). It was also cautioned not to dismiss children’s questions, even difficult ones, but to answer each one patiently and explain matters of interest. In this way, the child will be open to knowledge and the outside world, otherwise his cognitive curiosity will be limited. Despite the emphasis on the importance of fathers’ participation in upbringing, most often a special role in explaining the world was attributed to mothers. It was they who were supposed to teach them to see its beauty:

Let the mother [...] talk about what she is looking at: about the bright flowers, the garden and the forest, about the swarming multitude of small creatures, about the wonderful sun, breaking its rays in the panes of the church windows, gilding the trees before it drowns in the sunset [...], and at dusk, let her talk about the stories told by her great-grandmother and the legends of her homeland. And let him speak of birds, of their concerts, of their customs, of their graceful liveliness, of their vivacity so akin to a child's disposition (Jupner, 1867b, p. 2).

Because of her constant presence with the child, it is also the mother who should quickly recognise the child's talents and gifts and provide the conditions for their education. At the same time, she should allow the child for personal development, not limit its potential and energy, and not force it "necessarily into the form of a human being that is most suitable for us" (Wasilewska, 1867a, p. 1). These are extremely important, timeless educational guidelines, strongly emphasised by representatives of the "new education."

Towards the end of the 19th century, we find more and more articles popularising the demands of the "new upbringing" in periodicals. The authors of the texts more often emphasised the need to recognise and develop the individual predispositions of each child. In 1867, in the pages of "Kalina," there was a text in which the author noted that a common mistake parents make, with harmful consequences, is the tendency to mould children according to their own ideas, without taking into account their individual talents and interests. Parents, sometimes unconsciously, exert their inappropriate influence by "constantly restraining the child's symptoms of individualism, by gentle but constant coercion, by supervising, by protecting the child from other influences, by providing it with employment and games that suit its intentions and are so incessant that it never has time to think for itself" (Wasilewska, 1867a, p. 1). Thus, instead of independence and activity, they develop passivity in children. The author strongly warned against such behaviour and recommended absolutely to leave the child a lot of freedom. In this regard, she appealed: "let us encourage the child to try his strength, to draw it out of himself, let us not defend to him the harmless freedom of intercourse with other children, let us stimulate him to seek pleasure in rendering service to others, let us show him confidence, let us embolden him to express frankly what he thinks and feels" (Wasilewska, 1867a, 28, p. 2). Only by doing so will the child be able to develop resourcefulness in life and the ability to solve various problems. At the same time, we also find a very innovative text in the pages of "Przedświt." The editor of the magazine states:

Give the pupil a strong will, do not develop some mental powers at the expense of others, but allow all the powers and faculties of the pupil to grow and develop harmoniously, allow him to be independent, without recklessness, punish the evil

according to his nature, do not abuse the power of words, because moralising alone will not correct anyone, speak to him by your own example, and your upbringing will bear blessed fruit and give the world a man who will understand that to truly live means to act energetically and to be, in the broadest sense of the word: noble (Sedlaczkówna, 1897, p. 71).

Numerous articles, mainly in “Niewiasta” and “Kalina,” warn parents against making child-rearing mistakes. For example, excessive pampering of children was considered dangerous behaviour. One author writes that constant hugging, surrounding with “softness” in the future can reflect negatively on the child’s health and personality. In the text she states: “we pamper and weaken the body, we give a thousand artificial, superfluous needs, and we forge by this, we sometimes make impossible the strength of character and spirit, moral courage, which demand support in physical strength” (Wasilewska, 1867b, p. 2). It was also considered an educational error to fulfil every whim of the child and to educate in superfluity. It was believed that excessive comfort and gift-giving could cause children to become accustomed to luxury, and that this “slowly develops superficiality of outlook, looking only at the outward appearance, takes away the desire to work seriously, makes them selfish and insensitive to privations, who have too little to satisfy their needs and nothing for pleasure” (Jupner, 1867c, p. 1). Spoilt children can grow up to be selfish and insensitive to the harm of others. Upbringing mistakes further included condoning petty lying and complaining. It was believed that this could develop a child’s habit of falsifying, creating false information and acting dishonestly, which was considered a very negative attitude. In the pages of one magazine, we read: “at first the child will report what he can actually catch, and will immediately rush with it, like a courier, to his mother; later he will eavesdrop at the door, begin to add what he cannot hear – and finally he will also lie” (Wilkońska, 1862, p. 5).

Upbringing tips and advice given in women’s magazines took into account knowledge of the child, its developmental phases and needs, and emphasised the individual nature of upbringing. This testifies to the spread of the idea of the “new upbringing.”

Supporting children’s development

At the end of the 19th century, we find many texts presenting innovative pedagogical thought in the pages of periodicals, relating to different spheres of child development and areas of education.

Among other things, the importance of aesthetic education was emphasised, including repeatedly writing about the value of music. Children were encouraged to learn

a variety of songs, rhymes and rhymes that they could hum on various occasions. In 1862, in the pages of "Woman," we read:

It is clear to say that what has blended with human nature, what has become a factor of its spiritual life, is equally the main factor of human education, especially that rational education, agreeing with nature, should develop the factors contained in the human being. And from this point of view, starting from the most ancient times, music as a factor of education has not been neglected. And we do not intend in these remarks to prove the need for music as an important means of upbringing, but rather to acknowledge its great importance (*Muzyka i wychowanie* [Music and upbringing], 1862, p. 1).

A lot of attention was also given to hygiene and health issues. Attention was paid to the care of the sick child. In order not to lose their heads in an emergency situation (such as an injury, loss of consciousness, fever), parents were advised to familiarise themselves in advance with how to recognise basic ailments and the possibilities of so-called "home treatment" for certain illnesses. Parents were urged to react quickly to sudden, strange changes in their child's behaviour, raised body temperature or unfamiliar symptoms. At the same time, it was recommended not to exaggerate with too much concern for the child's health, because "overzealous actions can only suppress the mind and imagination, resulting in imaginary illnesses" (Wasilewska, 1867a, p. 2). In order to prevent various health ailments, it was recommended to toughen up the young body through movement and outdoor play. Bathing in summer water and a modest, meatless diet were recommended. It was emphasised that behaviour towards children should be characterised by simplicity, moderation and reason (Michna, 1861a).

Several progressive texts relating mainly to girls' physical education can be found in the pages of "Niewiasta." One example is an article in which the author justifies the need to toughen up the body, spend active time outdoors and for girls to wear appropriate clothing. He stresses that uncomfortable clothing that restricts movement, i.e. a long dress and tight corset, causes "a maiden to stand and walk like a beautiful butterfly pierced with a pin" (Szujski, 1860, no. 7, p. 1). The text further reads:

It is a common misconception that sons should be tempered – which, inversely, means that daughters should be gently reared. This is what mothers do, although they do not always adhere to the first opinion. Girls, being the weaker sex, undoubtedly require more care so that they are not deprived of the conditions of life: exercise, sun and air. But alas! Too much care often turns into such stinginess. The maiden sits enclosed within the walls so that 1) she doesn't get cold, 2) she

doesn't acquire boyish manners by running and swaggering, 3) she doesn't get sunburned [...] After lessons lasting several hours in the morning and afternoon, there are long piano lessons, then drawing lessons; she finds only a few moments for a stroll under the watchful eye of her stiff governess [...], embroidery and canvass, flower-making, drawing and piano, these are her occupations – occupations which force her to sit stone-faced (Szujski, 1860, p. 1).

Concern for the health and physical development of children and young people are demands consistent with the concept of the “new education.”

Another important issue was the moral and religious upbringing of children. It was argued that a sense of piety and sensitivity to human injustice and suffering should be instilled in the child. This could be done by making them accustomed to giving alms, because “to give alms is an artistry of the heart, an artistry that is not so easily acquired” (Michna, 1861a, p. 1). It was also important to instil in the child a respect for the elderly, the infirm or the abandoned, in order to develop a sensitivity to the needs of others and a willingness to help selflessly. It was encouraged to talk at home about love for others, about the poor and oppressed, about the suffering and lonely, about children who have no parents or relatives (Michna, 1861b, p. 1). The religious upbringing of children belonged largely to the mother. First and foremost, she should teach her children the pacifier, respect and love for God and familiarise them with the basics of the Catholic faith. She should also introduce the child to the celebration of church festivals (Serwatowski, 1861).

Nurturing traditions and family and national customs, as well as the use of the mother tongue, were considered an important educational challenge: “our language is the most sacred legacy, and it is a disgrace to one who does not know how to treasure this holiness” (Wilkońska 1861a, p. 1). She appealed to parents to speak in pure Polish at home, to teach their children to read Polish literary works, rhymes and songs in order to develop respect for the mother tongue. In the family home, care should be taken to nurture traditions, customs and rituals, and thus to foster a national identity, on which the fate of our nation depends. For example, in 1861, the author of one article states: “love of the fatherland is an idle word and a pretence in the mouths of father and mother, if these do not care for a good upbringing in the spirit of the country and its needs” (Michna, 1861b, p. 1).

In the pages of women's magazines, we also find articles of general content talking about the importance of the upbringing process. Particularly noteworthy is a passage that argues for the need to discuss upbringing:

The upbringing of the young generations can never be discussed too much, it can never be dealt with too much: for it is indisputable that only insofar as good, caring upbringing is given to the young generation of all strata of the nation, that only

insofar as this is done, does the nation grow stronger, stronger and more powerful in every respect. Considering education to be one of the most important, if not the most important matter of the nation, we would advise that the attention of all thinking people who have influence, or are able to gain influence, be drawn to this circumstance (*Wychowanie dziewcząt ludowych* [Upbringing of rural girls], 1862, p. 1).

This claim can be considered to have a timeless dimension.

Conclusion

The analysis conducted allows us to conclude that a great deal of innovative content was published in Galician women's magazines published at the turn of the 19th and 20th centuries. This shows that the concept of the "new upbringing" penetrated Galicia and was popularised through, among other things, articles in periodicals. For almost the entire period under analysis (from the appearance of women's magazines until 1918), texts on educational issues were published. Initially, these were sporadic articles; over time their number steadily increased. The publication of articles with progressive pedagogical content was dominated by: "Journal of Parisian Fashions," "Niewiasta," and "Kalina." The authors of the articles presented progressive positions, especially at the end of the 19th and beginning of the 20th century. It can be seen that, over time, the concept of child-rearing was increasingly consistent with the modern pedagogical thought presented by the proponents of the "new upbringing." A number of themes were touched upon, among which pedagogical guidelines relating to care and upbringing predominated, and the role of parents in this process was emphasised. In the early days, the greatest importance was attributed to mothers; later on, fathers were also sought to be involved in upbringing matters. It was argued that children should be provided with the right conditions for life, health and all-round development. They wrote about the importance of proper infant care and gave advice on how to ensure the harmonious development of the child in all spheres: cognitive, emotional and moral. The importance of family relationships and the participation of fathers in the upbringing of their children was emphasised. With the dominance of progressive pedagogical thought, respect for the child's individuality and the need to ensure harmonious development was postulated.

It can be concluded that the women's press at the turn of the 20th century became an important platform for the exchange of views on upbringing and contributed to the dissemination of modern pedagogical knowledge in Galicia. The content presented is generally of timeless relevance, and many of the postulates can confidently be regarded as the seeds of later, including contemporary, educational concepts.

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