

## SUMMARY

**Klimchuk V.** Problems of children's social education during the era of transformation in pedagogical legacy of S. T. Shatskiy.

*In the article the need of studying and of retrospective research of the issues of social education of children and youth in the pedagogical legacy of S. Shatskiy, a famous teacher, practitioner of extracurricular activities, initiator and founder of experimental education institutions, from the viewpoint of the new social-pedagogical positions is proved.*

*The main stages of the activities of the prominent researcher and teacher-practitioner during the period from 1905 to 1932 were defined and analysed. The ways of using experience in the present-day period regarding the organization of work with children, the basis of which is the development of their activity, initiative, and independence by means of work and all-round creative action according to interests in the entertainment field, were outlined; as well as the need of an interconnection of family education, school, and pedagogization of environment and the need of an all-round enrichment of the child's social experience etc. The contribution of S. T. Shatskiy in the development of children's theory of the collective and the principle of self-government as a major in the social upbringing of children is highlighted, and the views of the scientific pedagogical value relationship to work, play, art, mental and social development of the child are considered; experimental study of the impact of physical activity on children's collective life is conducted.*

*On top of that, social-pedagogical aspect of the activities of S. T. Shatskiy and his colleagues was defined, i.e. the development of the content of social education of rising generation under the framework of a cleverly organised group of children that is constantly developing; education of new members of society as bearers of high spiritual culture, but at the same time work-hardened, physically healthy and capable of great endurance, determined, initiative, devoted to the motherland. The peculiarities of teacher's development in line with the environmental approach to parenting as a task of social education of children in the era of social transformation are outlined.*

**Key words:** S. T. Shatskiy, social education, entertainment field, pedagogization of environment, self-organisation of children.

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## WOMEN'S PRISON AND POST-PENITENTIARY PHILANTHROPY IN THE XIXth – EARLY XXth CENTURY

*Метою статті є аналіз діяльності жінок, які вважаються родоначальницями тюремної і посттюремної благодійності. За допомогою біографічного, порівняльно-історичного, проблемно-хронологічного та інших методів висвітлюється діяльність С. Мартін, Е. Фрай, М. Бут. З'ясовано, що ці жінки робили спроби дати ув'язненим елементи освіти, організувати їх зайнятість, вплинути на їх моральність. Вони також прийшли до усвідомлення необхідності допомоги тим, хто виходив із в'язниць, для чого з ініціативи М. Бут були створені так звані «будинки надії». Матеріал статті може бути використаний при викладанні відповідних дисциплін студентам, побудові теоретичних та практичних засад патронажу звільнених.*

**Ключові слова:** ув'язнений, звільнений, в'язниця, тюремна благодійність, постпенітенціарний патронаж, будинки надії, тюремна ліга.

**Problem.** It should be noted that despite the research of the problem of a postprison patronage in general, issues related to individuals, who were their initiators, are practically not considered. This becomes especially important in connection with the active development of volunteerism and philanthropy today. Modern technology of released prisoners' support is sufficiently advanced, and it obliges us to pay tribute to the founders of this process, especially women who had undertaken such a difficult task as helping prisoners and released people.

**Analysis of current researches.** Theoretical substantiation of a post-penitentiary support of offenders in the XIXth – early XXth century were engaged by P. Lyublinskyy, H. Feldshteyn, D. Dryl, M. Luchynsky, S. Hohel, I. Foynytsky, M. Demchenko and other lawyers, legal scholars, social scientists, public figures. But they lightly described the process of pioneering (except P. Lyublinskyy, who described Maud Booth's activities). An autobiographical work by M. B. Booth «After prison what?» [3] and other biographical works like C. Wakeford «Prisoner's Friends. John Howard, Elizabeth Fry and Sarah Martin» [6], «Elizabeth Fry. The angel of the prison» by L. E. Richards [5] and others are valuable sources of information on the topic.

**Purpose of the article.** Therefore, the aim of the article is to highlight women's prison and post-penitentiary charity in the XIXth – early XXth century.

**Methods.** Writing this article, the author used the following methods: biographical method which allows to assess reasons, contribution of each women in the development of patronage, comparative historical method revealed main features, gave the opportunity to compare post-penitentiary prison pioneering charity in different countries; problem-chronological method makes possible to observe the sequence of events in the description and analysis of women's activities, and so on.

**The main material.** E. Fry, M. B. Booth and S. Martin's prison activity was associated with on a period of heavy status of prisons and prisoners. They were to spend their time in small, dark, damp cells with no plumbing. That was the time of the first prison reforms, and the work for helping the discharged people did not exist at all.

Let's begin with the activity of S. Martin. Sarah Martin (1791–1843) was born in a little English village three miles from Great Yarmouth. She was the only child of a tradesman and her parents dyed when she was still a little girl. She was taken to live with her widowed grandmother, who brought her up in her own cottage. Sarah learnt to read at an early age and soon developed a real passion for books, which she had obtained in different ways.

There were a workhouse and a prison in Yarmouth where sick and suffering men, women and children were living. For some time she was not allowed to enter the prison, but she had the opportunity to help poor little children in the workhouse. She taught the children to learn by heart hymns and

passages of Scripture and as she had no books for them to use, she wrote them on sheets of cardboard, which she hung on walls. For many years Sarah Martin continued to visit those children, and when a new workhouse was built a school master and mistress were appointed and her work was no longer needed.

Then her prison work began. The Yarmouth Gaol was «filthy confined and unhealthy», with underground cells. «It was an abode of wickedness and misery, and the suffering prisoners died of horrible diseases as a result of their neglected conditions» [6, 74]. She visited the prison regularly walking in all weathers three miles from her village. After finding out how much the prisoners needed her help she even took one whole day per week from dressmaking (her job) in order to have time to teach them to read and write [6, 75]. She also discovered that there was no Sunday worship. No chaplain had been appointed, so Sarah Martin herself undertook to hold two services one in the morning and another in the evening [6, 76].

But Sarah Martin was not content with teaching the prisoners to read and write once a week and giving them religious instruction on Sundays. She soon found out that one great reason why they were so evil in their habits was because they had nothing to do except to pass the time drinking and quarelling. But she wanted to find an employment for the prisoners and first of all for women. Having bought babies' clothes, she borrowed patterns from kind neighbors and cut out the articles, which were then given to the women prisoners to make up into garments. Those who did good work were paid a small sum by way of encouragement. The clothes were sold to people, who in turn gave them away to the poor [6, 77].

Then Sarah Martin also found employment for the men and boys of the gaol. She collected bones from among her friends, and these were carved into spoons and seals, the latter being much used in the days when all letters were stamped with sealing-wax. She also begged old remnants of her neighbors' cloth, and from these the prisoners made men's and boys' caps. They wove straw hats, and made patch-work quilts [6, 77]. One day Sarah Martin showed the prisoners a picture and two of them said that they would like to copy it, so she furnished them with a pencil and paper and they produced a very successful copy. This encouraged others to do the same, and thus instead of their old habits of idleness they were able to spend their time happily and profitably well.

When Sarah Martin's grandmother died, Sarah went to Yarmouth, where she took two rooms near the prison. She began to devote the whole time to the care of the prisoners. Week days were spent in teaching them to read and write and do many other useful things, such as sewing and patchwork. Sunday was devoted to religious instructions and services. By her example alone she was able to lift these degraded men and women to a higher and purer life. They were not hopeless criminals for her, but men and women who had sinned, but who had the power of being raised from their fallen estate. She kept a journal,

in which she recorded the observations which helped her in the treatment of the prisoners [6, 78].

Sarah Martin founded a fund from which she helped prisoners on their release so they could make a new start in life. Sometimes she would give orders for flour to be sent to a starving family; in one case she bought a donkey and gave it to a man, together with a hundred herrings so, that he could begin to work as a coster. She sought out lodgings for those who had no homes to go to after leaving the prison; wrote letters to parents; found employment for those willing to work; sent the boys and girls to school, and paid frequent visits to those who lived in Yarmouth [6, 79].

After Sarah Martin had been working in the prison for many years, a new claim was made. An evening school had been started in Yarmouth for the benefit of girls employed in the silk mills, but the teachers had for some reason given up and there was no one to take their place. So Sarah Martin with the help of others, devoted two evenings a week for teaching pupils to read and write.

All this gives only a light picture of all that this woman did for others. The people of Yarmouth loved and honoured her. They erected in the Parish Church of St. Nicholas a window to commemorate her, which is inscribed with these words: «To the honour of God, this window was set up to commemorate His faithful servant, Sarah Martin» [6, 80].

Elizabeth Fry (1780–1845) was another prominent pioneer in the field of prison philanthropy. She was one of the twelve children of John Gurney of Earlham, in the county of Norfolk. Without going into details to describe her biography, let's discuss the content of her activities in supporting prisoners.

She focused on helping women prisoners, due to their terrible conditions of detention in prison. Even the governor of the prison did not dare to enter the women's part because of the terrible behaviour of the depraved creatures [6, 90]. That's what Elizabeth Fry saw during her first visit to the prison: «A crowd of women, ragged, hungry, desperate, some half naked; shut up like wild beasts in a pen; struggling, fighting, screaming, swearing, singing. Some are old offenders, with hard and brutal faces, disheveled hair, eyes red with drink or fury. Others are new to the place: they shrink into the corners, clasping their children to them; or cower on the floor, weeping and bemoaning their wretched fate» [5, 102].

During this awful scene of squalor, disease and vice, Mrs. Fry entered, and the sight of these neglected women and the poor little children was deep into her heart. She at once set her own children making warm garments for the unfortunate captives, and went again to visit them several times [6, 91].

Especially she felt pity towards the halfstarved, ill-clothed little children who were pining away for fresh air and good food. She suggested to the women to form a school for the children, and this idea was received with joy. During her next visit Mrs. Fry found out that one of the younger women had been chosen as a school-mistress. Her name was Mary Connor, and though she was

fairly well educated she had been imprisoned for stealing a watch. But her conduct was so good after she began teaching the children that she was granted a free pardon [6, 92].

In those days quite light offences were punished with death. In the twenty-three years from 1749 to 1771, no less than eleven hundred and twenty-one persons were condemned to death in London only [6, 94]. Mrs. Fry was among those noble people, who began to take steps to restrain the severity of a death sentence and to reduce capital punishment of murder.

From these daily visits to the school she began to realise that the first thing to be done to help these prisoners to lead better lives must be to give them something to be employed, and Mrs. Fry said, «I soon found that nothing could be done, or was worth attempting, for the reformation of the women without constant employment». Other ladies had gradually joined Mrs. Fry, and from this idea the formation of a society came, composed of eleven members of the Friends, the whose objective was to «provide clothing, instruction, and employment for the women; to introduce them to the knowledge of the Scripture and to form in them as much as possible those habits of order, sobriety and industry, which may render them docile and peaceable while in prison and respectable when they leave it» [6, 95].

The old laundry of the prison was cleaned and white-washed to provide a large work-room and here the women were assembled to do the needlework, knitting and other occupations arranged for them. A matron was appointed who lived at the prison and looked after the women and examined their work [6, 96].

After a month, the Lord Mayor, the Sheriffs and several of the chief Aldermen visited the prison to see whether it was worth making the school a part of the prison system. They were amazed at the changes which had been brought in the women during so short time. These officials astonished «the absence of everything like tumult, noise or contention, the obedience and respect shown by the prisoners, and the cheerfulness visible in their countenance and manners» [6, 97].

The news of the success of Mrs. Fry's experiment among the prisoners at Newgate spread far away, and letters reached her from all parts of the country, inquiring particularities of the new system. People in other towns began to follow her example and form societies to improve the prisons under their control.

Every year four, five or six convict ships went out to Australia. Mrs. Fry visited each ship before it sailed, and bade the convicts most affectionate and anxious farewells [6, 103].

From her work at Newgate, Mrs. Fry turned her attention to the state of other prisons in Great Britain, and with her brother she commenced a tour, going first of all to Scotland. Mrs. Fry also visited prisons in Nottingham, Leeds, Lincoln, York and many other towns in England, and some years later she went to Ireland on a similar mission [6, 105]. In each town Mrs. Fry tried to form a

Committee of Ladies who would visit the prisons and help the women as she herself had done at Newgate.

She visited France to tell the French Government about the deplorable conditions of some of their prisoners. Their first visit was to the St. Lazare prison, where over nine hundred women were confined. From that time efforts were made to help the women of this great prison. Mrs. Fry also visited the prison of Concier-gerie; and the La Force prison. She also visited prisons of Belgium, Holland and Germany. She tried to help people who were martyred for having a different faith from the state religion of the country.

So Sarah Martin, Elizabeth Fry wanted the prisoners to live surrounded by cleanliness, with plenty of light, fresh air, warm clothing and food which though was plain, but keep them strong and well. They saw the main aim of imprisonment to reform the offender, and they knew that for this there were three important necessities: the prisoners must be employed; they must be taught; and they must be helped by the uplifting force of religion.

First Maud Booth (1865–1948, a wife of Ballington Booth, a daughter-in-law of William Booth) was a leader of the Salvation Army in America, but then she withdrew from its ranks to devote herself to prison activity.

The woman's purposeful prison activity began with a letter which arrived in early May of 1896. It came from a prisoner at Sing Sing who had met her when she worked in the New York City slums. His concern was not for himself but for his wife and her well-being while he was in prison. On the letter's envelope there was a message from Sing Sing's warden, Omar V. Sage. He had been told about Mrs. Booth's influence and inspiration on prisoners by the warden of San Quentin, and he asked if she would speak to Sing Sing prisoners. Maud Booth accepted the warden's invitation. She stood up in Sing Sing's old chapel on Sunday, May 24th, 1896. At the end of this day, fifty prisoners had become the first group of inmates who glimpsed a possible future through Maud Booth and the Volunteers of America.

After her appearance in Sing Sing letters came across her desk from the men who had been present. She invited them to write, she promised to answer each letter personally and she did. She returned, not only to speak publicly, but to visit those in their cells who had written her.

On her second visit, they organized the Volunteer Prison League (VPL). The first sixty members agreed to follow the Day Book (a collection of scripture verses for each day of a year). The prisoners chose «Look Up and Hope» as their motto. Each member had a certificate of membership: «This is to certify that is a member of the Volunteer Prison League having faithfully promised with God's to conform to the following conditions of membership: first – to pray every morning and night; second – to read the Day Book faithfully; third – to refrain from the use bad language; fourth – to be faithful in the observance of prison rules and discipline so as to become an example of good conduct; fifth – to earnestly seek

to cheer and encourage other prisoners in well-doing and right living trying where it possible to make them members of the league» [3, 55–56].

Establishing the prison league, Maud Booth was based on this principle: «No philanthropist, preacher or teacher in the world can reform these men... We can bring them hope, can help them with our sympathy, can stimulate their ambition and effort, but they must work out their own salvation. In the League they are made to realize this very keenly: the responsibility is rolled back upon their own shoulders» [3, 57].

They sent to each prison Volunteers' Gassettes, the official organ of the movement and its pages were read with deepest interest because they contained news of progress of each prison League, and also constant reports of the successes of men once their fellow-prisoners, who were living free and honest lives [3, 64].

Then plans were made for the preparation of a group of residences to house former prisoners. Each residence would be known as «Hope Hall».

Maud was invited by other prisoners and other prison officials to come to their institutions and organize more VPLs. In the fall of 1896 she visited prisons in Auburn (New York), Charlestown (Massachusetts), and Dannemora (New York). There, three new VPL chapters were begun. Dannemora was a special challenge. This was a prison for the «third-time losers», the habitual criminals branded as hopeless. Even the warden told her not to bother – that the men were past redemption. But the warden was wrong. After she spoke, 87 hardened criminals stood up to ask God to help them start a new life. When she left Dannemora she carried with her donations. Prison officers gave a total of \$55. Another \$100 came from the prisoners themselves. This money came from the few cents a day that prisoners were paid for full-time work. These donations helped her to start the first «Hope Hall», a refuge for newly released prisoners. After the first Hope Hall, others were established in San Francisco, Chicago, Fort Dodge (Iowa), Columbus (Ohio), New Orleans, Waco (Texas), Walla Walla, and Hampton (Florida) [4].

The style for Hope Hall was non-institutional. They were large houses with many bedrooms, living rooms with a welcoming air and no reminiscents of prison. The men had to help with the housekeeping and the cooking. Maud wanted Hope Hall to be a recuperative setting to prepare the former prisoners for success in the outside world [2, 641].

For men in prison, holidays were the loneliest and saddest times. Maud realised this. She often devoted her own holidays to bring some joy to the prisoners. She spent the Christmas of 1896 visiting cell after cell in Sing Sing. The following Easter, when Maud planned a visit to Dannemora, her four-year-old daughter Theodora begged to go with her. One of the highlights of that visit was a hymn sung by the little girl for the men whom her mother called «boys». To Maud, the prisoners had become her boys and she was «Little Mother» to them.

The Little Mother did not forget the families of her boys. Many were destitute. She sent them food and clothing, and arranged temporary shelters. She also dedicated herself to make Christmas for the families. Children were given new shoes and clothes for school. Girls who had never had a doll were given one to cuddle. And donated food provided a Christmas feast for lonely and impoverished families [2, 640].

Prisoners rejoiced when their families reported the happy Christmas that the Volunteers made possible. They learned that if they wrote Little Mother about their families' needs, she would help as much as she could.

In her first year of working with prisoners, she inaugurated VPLs in seven state prisons. Next, she added Folsom (California), Columbus (Ohio), Fort Leavenworth (Kansas), Carson City (Colorado), Anamosa (Iowa), and Baltimore (Maryland). The VPL was strong in each of these. Initial meetings followed in Lansing (Kansas), Jackson (Michigan), Fort Madison (Iowa), and Wethersfield (Connecticut) [4].

In the first seven years of the Volunteer Prison League, 14,000 men joined. By 1912, more than 60,000 men were VPL members in twenty-eight state prisons, and 7,500 had graduated from the four Hope Houses [4].

VPL members regarded Volunteers of America as their «first friend». From sixty to seventy-five percent of the VPL prisoners succeeded in going straight and keeping out of a prison. This was an extraordinary contrast to prison data in general. Usually, sixty to seventy-five percent of prisoners became repeated offenders and ended up back behind bars [4].

**Conclusions and prospects for further research.** Thus, those noble women's activities described in the article began with directly alleviating the situation of prisoners, caring on their education, religious influence on morality, employment. Almost in parallel or later they came to realize the need of help to those who were out of prison. M. Booth carried the most purposeful activity for the discharged in Hope Halls. They did not have enough money for that, but they understood the necessity of patronage. Those women's great desire, faith, support of the associates gave great positive results. The materials of the article can be used in teaching students the relevant disciplines, building theoretical and practical foundations of patronage. It is necessary to continue the study of pioneering charity-prison activities and of the process of postpenitentiary patronage organization as a whole.

#### LITERATURE

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### РЕЗЮМЕ

**Стремечкая В. А.** Тюремная и постпенитенциарная благотворительность женщин в XIX – начале XX в.

*Целью статьи является анализ деятельности женщин, которые считаются родоначальницами тюремной и посттюремной благотворительности. С помощью биографического, сравнительно-исторического, проблемно-хронологического и других методов освещается деятельность С. Мартин, Е. Фрай, М. Бут. Было выяснено, что эти женщины пытались дать заключенным элементы образования, организовать их занятость, повлиять на их нравственность. Они также пришли к осознанию необходимости помощи тем, кто выходил из тюрем, для чего по инициативе М. Бут были созданы так называемые «дома надежды». Материал статьи может быть использован при преподавании соответствующих дисциплин студентам, построении теоретических и практических основ патронажа освобожденных.*

**Ключевые слова:** заключенный, освобожденный, тюрьма, тюремная благотворительность, постпенитенциарный патронаж.

### SUMMARY

**Stremetskaya V.** Women's prison and post-penitentiary philanthropy in the XIXth – early XXth century.

*The article analyzes the activities of famous women who are considered to be ancestors of the prison and postpenitentiary charity. With biographical, historical and comparative, problem-chronological and other methods the activities of S. Martin, E. Fry, M. Booth are described.*

*It was found out that these women were trying to facilitate and improve the conditions of prisoners, many of whom were women and children. They attempted to give prisoners the elements of education, worked on their morality, made efforts to organize work among prisoners.*

*S. Martin taught the prisoners to read and write once a week and gave them religious instruction on Sundays. She found employment for the men, women and boys of the Yarmouth gaol. S. Martin raised a fund from which she helped prisoners on their release.*

*E. Fry focused on helping women prisoners and their children. She also was among noble men, who began to take steps to restrain the severity of a death sentence and to reduce capital punishment to cases of murder. E. Fry visited prisons in many towns in England, Ireland, Scotland. In each town E. Fry tried to form a Committee of Ladies who would visit the prisons and help the women as she herself had done at Newgate. She also visited prisons of France, Belgium, Holland and Germany. She tried to help people who were martyred for having a different faith from the established religion of the country.*

*M. Booth was a leader of the Salvation Army in America, but then she withdrew from its ranks to devote herself to prison activity. After her visiting Sing Sing prison, the Volunteer Prison League (VPL) was organized. Prisoners who were the members of the League followed the Day Book (a collection of scripture verses for each day of the year). They chose «Look Up and Hope» as their motto. Each member had a certificate of membership. Volunteers' Gasette was the official organ of the movement. Prisoners called M. Booth «Little Mother» and she called them «my boys».*

*Those women also realized the need of helping those who were out of prison. M. Booth set up special institutions called «House of Hope» for released prisoners. Maud*

*wanted Hope Hall to be a recuperative setting to prepare the former prisoners for success in the outside world. The article can be used in teaching students the relevant disciplines, building theoretical and practical foundations of patronage.*

**Key words:** *prisoner, released, prison, prison charity, postpenitentiary patronage, House of Hope, Prison League.*