FOSTER FAMILY WELFARE IN POLAND.
NEW FORMS OF OPEN INCLUSIVE CARE IN
EDUCATIONAL ASPECT

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Abstract: Polish system of foster welfare continuously undergoes transformations. It is aimed to provide proper care to children whose parents are going through difficult period to fulfill their educational and upbringing functions. The most important is to act for the child’s sake who suffers in many ways from being parted from his parents. The article presents Polish system of foster welfare, regulations by law and directions for further transformation. New, experimental forms of foster family welfare emerge in local environment which become very close to a natural family functioning. The content of this article was based on documents, law regulations, the author’s interests developed over many years and an interview with a person who has been placed in another, new form of SOS children’s village.

Keywords: foster family welfare, inclusive care, inclusive education, innovative health care system in Poland, SOS children’s village.

Introduction

No foster welfare can compare with a well functioning natural family. It is obvious that various institutions and family welfare centers receive children and youths whose natural families have not been sufficient enough to cope with upbringing and numerous children’s problems. Well run forms of foster family welfare may either take a form of an institution (e.g. an orphanage, emergency shelter for children, training and educational centre) or family run (adoption, a foster family, family run orphanage, children’s villages). Much better idea than an institutional form is a foster family welfare.

The following article points out to an innovative and modern way for the children’s villages functioning outside the area of the village, which has an important influence on the entire process of socialization and education among children based on an individual example of a charge.

The system of child and family welfare in Poland

Polish system of family and foster family support (The Act of Parliament on 12th March 2004 and The Act of Parliament on 9th June 2011) is based on two major elements:
1. preventing crisis situations within family;
2. providing care over children whose parents suffer temporary problems to fulfill their upbringing and educational functions.

The entire welfare system over a child and family in Poland is supposed to provide families adequate help according to their needs by consulting, therapy, social work and supporting with fulfilling upbringing and educational functions. Significant help is provided in this respect by daily support service institutional centers. Preventive actions are aimed to avoid placing children away from their natural family and if such situation has already happened actions are focused on reuniting the family in due course.

According to law, foster welfare is implemented after natural parents become unable to provide upbringing and education. It is supervised and run by the county office. Placing a child under foster welfare happens after a court decision has been made (excluding intervention cases). Foster welfare can be either held in family or an institutional form. A foster family” (…) is regarded as every educational environment set by individual people excluding natural parents; following an adoption, it is the most reasonable form of upbringing over a child who cannot stay temporarily with his natural family.” (21st Century Encyclopedia, 386)
Such decision about placing a child outside his natural family environment mostly results from neglecting the child and lack of proper care, child abandoning, lack of meeting basic needs, family crisis for numerous reasons, lack of sufficient parental care, educational method divergences, alcohol, drug, anti-oxidants and other burn out chemical abuse as well as other causes which might interfere with child’s primary needs.

The forms of foster family welfare may become: a foster family (family related, non-professional, professional including a professional one serving the role of an emergency shelter and a professional specialist), family run orphanage, foster welfare SOS villages.

Inclusive actions involving family towards full social life based on an individual case and a new model of a foster village family shaped in the structure of SOS foster welfare villages.

Social exclusion has become a common phenomenon found in modern societies. Initially, it was referred to a sub-class (under-class), marginalization, marginality, exclusion, rejection and social deprivation (Kantowicz, 2006, 12; Frieske and Sikorska, 1994; Frieske 1999). In fact, these were already European Union documents which replaced the meanings with their opposite counterparts such as involvement, inclusion, integration, demoralization and reintegration.

In numerous UNESCO documents inclusion is understood as a way of approaching towards varied needs of all children, youth and adults. It is carried out by an increased participation in science, culture and social life and eliminating all forms of exclusion in education. It requires changes and modifications of the content, proper approach, structures, teaching strategies and the way of thinking of all the participants involved in the process of social and educational inclusion (Firkowska-Mankiewicz).

Inclusive education related to children and youth who have been placed in the forms of foster family welfare may be understood as a process of inclusion towards social functioning, taking into consideration all the aspects of returning to normal life: physical, mental, cultural and social. On one hand, the necessity for children to stay away from natural home habitat assumes that it becomes of a kind of exclusion which is often felt by the charges themselves. On the other hand, a physical separation from natural families is a condition to initiate the process of inclusion into social and personal or individual life trend. It requires then to search for such forms and models of foster welfare existence in order to be relevant as much as possible to a family model.

Inclusive education does not only relate to disabled children. It exists in all those situations where various barriers appear: social, legal, organizational, technical or economical, preventing or making it difficult for excluded people to exist in social life. Such kind of deficiencies can be found among children and youth who exist in foster welfare: either family run or institutional. Even though it is necessary, the isolation from the close, current, under-aged environment is an exclusion from life to date. It is closely linked with the isolation from the peers,
current life style exclusion from functioning in the local environment. Such kind of separation from the life to date may sometimes become unavoidable in further process to restore a balance and social existence e.g. because of depraved or violent environment the child was growing up in. It also happens that the child has been taken away from the environment where he/she felt safe, e.g. because of independent reasons: parents’ illness, their death, suddenly declining unfavorable family changes such as extreme poverty or alarming clumsiness in upbringing or educational actions or these are just children who come from minorities or emigrant families. In both cases it requires taking up inclusive actions to regain natural order while streaming towards mental, peer and school stability.

Each child is different and every case of a child who gets provided with foster welfare seems to be difficult and unique and thus he calls for individual approach. Every inclusive action requires flexibility while dealing with a child and the help offered. “Inclusive education is directed towards supporting the process of child development. It demands to consider all aspects of growth: emotional, cognitive, creative, social, physical and moral. Some children require more emotional support whereas others may expect support in education, adequate school syllabus requirements, different ones may need more technical support such as hearing equipment, Brail apparatus or just architecture design improvements.” (Bogucka, 2010). Foster welfare reveals as a complex structure which should be designed for individual groups of children instead of a system invented by the office staff. There is still a need to look for new models of foster welfare which might be as close as possible to natural family model.

The rules of functioning foster welfare villages in Poland and worldwide

The founder of the concept of SOS foster welfare children’s villages was Herman Gmeiner (1919 – 1986). Diverging from the model of massive welfare institutions which did not provided individual’s development and optimal conditions to fulfill their needs, H. Gmeiner started implementing his own idea of upbringing orphan children by building up environment which resembled natural family. His concept of SOS children’s welfare villages was based on 4 principles:

1) The village- individual families live in several detached houses in over the same area to build up a village. It also comprises an administration building with offices, a common room and professional staff offices but also farm buildings. The children attend state schools.
2) The home - it is a detached house within the limits of the so-called housing estate with separately run house-keeping. Children and mother arrange common rules to be obeyed and create unique atmosphere just like it is when referred to a natural family.
3) The mother- until the children are able to live on their own they are brought up by a single mother supported by the so-called aunt. These days there are important changes being introduced referred to the family model which
used to offer the role of a mother to single women, whereas no longer it is a demand and the person may have both a husband and her own children. The mother is supported by uncles and aunts with the housework, childcare and during her absence from home these are the educators who temporarily overtake her duties with the children in the house.

4) The children may be of different age and there are usually eight of them, there are frequently siblings found and together with the mother they comprise a family. They are learning to initiate proper interactions, respect for common possession and solidarity, developing the feeling of affiliation and identification within the group, human relationships and control their emotions. The aim is to create a kind atmosphere which might allow development of feelings and emotional bond.

The SOS children’s welfare villages employ educators, psychologists, social workers, therapists, speech therapists and others. The director of the village usually lives with his family within the area limits and is responsible for its proper function. The educating function is carried out by men who are employed in the village, the so-called uncles, technicians.

Children’s welfare villages in Poland are non-public, family-run institutions to provide complete care over orphan and abandoned children, which are run by non-government State Society of SOS Children’s Villages in Poland with its headquarters in Warsaw. The association is a part of an international SOS Kinderdorf organization which has its centers in 132 countries around the world. In Poland there are four of them set up in Biłgoraj, Kraśnik, Karlino, Siedlce as well as the SOS Youth Centre in Lublin.

The SOS Kinderdorf International organization has been active in 132 countries across 4 continents (Africa, America, Asia and Europe). There are 491 SOS children’s villages which provide home and family care for over 58 000 abandoned and orphan children. The association opens schools, kindergartens, hospitals and creates programs of support comprising over 1 200 000 children in need.

The educators are employees of the SOS Association Children’s Villages in Poland. They are insured and receive monthly salary for their work but also they are provided with a monthly budget for running the household and subjected to have all expenses accounted for in accordance with the society financial regulations.

The mother during her work period has a house provided in the SOS area and guaranteed with public holidays, days off and an annual leave. While being away she is substituted by assistants, aunts and uncles. The educator has the opportunity to get professional psychological and educational support.

When it refers to married couples one of the spouse is only employed at the SOS Children’s Village while the other works outside the village and receives payment for doing his extra duties based on a separate job agreement. The society also provides free of charge systematic and professional training.
The basic aim of foster family welfare including children’s villages is to prevent child against neglect, harm and provide appropriate condition for development to instill proper social attitudes but above all, work towards the child return to his natural family as it is still possible.

Anna’s case as an example of a charge at a newly opened form of foster welfare within the structure of SOS children villages.

In most countries discussions have arised to support those who can see the need for incorporating inclusive education not only referred to school but also institutional care centers and other family-run forms of educating abandoned or neglected children. Most frequently among the biggest problems is the threat for introducing new changes for fear of critical comments, bureaucratic obstacles and the threat against unknown. It was in Poland, Siedlce where such kind of a test-model of family functioning within the structure of SOS children villages has been created, however it has its accommodation base outside the village. The model and inclusion process itself was told about by Anna (the name has been changed for personal safety regulations) during her interview with the author while using individual case method in her research.

It is the first model of its kind of the village family designed for the needs of a particular family and created for a trial outside the village centre. The interview reveals problems of children who are sent to places such as children’s village. The new model of the family is based on a removal from one of the village centre houses and accommodating the family members in among ordinary citizens in local environment e.g. it may be a flat in a block surrounded by other tenants. It means breaking barriers and conventional pattern about functioning of children’s villages according to Gmeiner’s concept. Based on an interview with a 21-year-old girl who is a regular student of Pedagogy Faculty, specializing in education therapy and still a resident of the village based on a new activity form, we learn about functioning of the family model and problems the children in foster welfare have to cope with. This is also an example of educational upbringing actions which lead to social inclusion.

It was Anna’s own will to apply for children’s village after she had made friends with one of the village tenant during their free of charge holiday camp ‘Holiday with God’. After they had made friends, Anna started visiting her new friend and she got to like the village mother. Finally, at the age of 15 she decided to write far from professional a letter to the court with her request to place her in the village of Karlino at the same time. In spite of her severe depression she had enough strength and courage to fight for herself, trying to abandon her maladjusted family with alcohol abuse and lack of respect for the family members, a family whose father had passed away because of alcohol abuse. She was sent to the same family she had contacted before. In due course they moved out to another children’s village in Siedlce and they started to live outside the village borders.
The family seemed to be unique among other village families which might have been the reason to be envied by other children or even aggression acts turned against them. Here is the part of the interview: “We have always been a different family compared to others. First of all, we have never separated by the fact of being a natural sibling but we have always respected each other regardless our surnames, we turned to our tutor as the “mother”, which was an exception in those times. Our village mother let us contact with our natural families, so we had grandparents whereas in the village system they were replaced by aunts and cousins. Generally, we were neglected in the eyes of other village children because of the fact that we were different. The others were not allowed to visit their natural families and it brought envy of the other village children. We also achieved success at school as our mother paid attention that we were well cared of, we always got some kind of merits. One of my siblings, after a heavy trauma was not accepted in the children’s village. (...) and older village children started to bully him. One of such an example is when: some of boys wanted to throw stones at my village brother, however they missed him but accidently hurt a dog which died soon after. There was also mourning singing organized outside our house which started to influence our psychic severely so a decision was made for us to move out. We found a better place here in Siedlce and we got here. Soon after a removal was organized because the brothers and sisters were in deep psychical condition and something had to be done quickly. It was that way we started to live here (...) The authorities decided that the best place for us would be a flat outside the village. There is only one such a chance for the families to be accommodated outside the village in Siedlce and it happened to us. Otherwise, we would be unaccepted because we are a different family and they decided that for the children it would be better to live a life of a normal family. We’ve been living in a flat specially redecorated for us which has been made of two flats. We’ve got fantastic neighbours. Children at school are often neglected because of the fact that they come from the village and we feel differently. We live on a neutral ground. We invite acquaintances, whereas in the children’s village everyone would know our background.” (Roguska, Interview 2015). A village family is also supported by the uncle who comes with visits and tries to help doing homework, housework or he simply stays while the mother is absent. The family got a wonderful uncle even though they had to wait long for a proper assistant to have a longer term bond and match their personalities as the family had experienced numerous changes before. They have had the same uncle for the last 3 years who has his own family, the children even keep contact with each other and they meet during birthday parties. Those who have already turned adults should start their own lives and leave the village but if the village charge is still learning or they get the village director’s agreement then they are allowed to stay for some time longer. According to the directive on supporting foster families, a child who turns 18 and leaves the family becomes an adult foster child. Social and emotional development of the adult person needs to be taken into account
whether they will manage to face new challenges or they demands to be left in the village by personal approval in order not to squander work to date with the child. Our respondent whom we had the interview with is a university student in Siedlce and still living with her village family outside the area. The SIL program allows for people who are entering their adulthood such kind of solution which means staying in the village for longer period.

Monitored housing is another term for the Programme of Restricted Care - SIL (it is the first programme out of the so called Youth Programs in SOS scheme designed for young people who become independent, which is aimed at mature SOS foster children who have graduated schools, gained a profession and started working, as well as university and colleges graduates. It is a financial support which is provided depending on the foster child status up to 3 years (if the person is currently working) or over the period of 5 years once the foster child is a regular university student. Depending on individual civil-legal agreements which the foster children signs with their welfare institution, they may get some amount of money to cover a part of the rent for the flat, boarding house or the hall of residence. Within the SIL Programme there is also a single allowance to become independent - it is officially stated as the allocation allowance granted for an adult and those who leave SOS children’s villages. Anna is paid bi-monthly to cover her studies. Apart from that she is supported by the Commune Centre for Family Help to continue her studies.

Anna sincerely admits while referring to the family atmosphere and herself: „the village mother is a wonderful person, very pro-family member who enjoys all our company, very well organized, she likes having everything in order and this is what she has taught us, all the order. There is a duty turn for everyone and she keeps it right. Moreover, she is a very flexible person in her actions, she tries to adjust her activities to current needs. What is more, she is very spontaneous in her actions. We have a long dining table where we like sitting around together, e.g. the time 18:00 hours mean supper time and time for conversations. We just sit and talk about everything, our successes. With my mother beside me I’ve learnt huge responsibility because she has taught me to be responsible for some things and I have to deal with some of my personal arrangement e.g. in town, in an office, things which used to be frightening for me before as I found it hard to talk to people. I used to be a shy person and I didn’t say a word to them during my first week stay. I used to respond with single words: yes, no, thank you and now I’m not ashamed to speak, sing or dance. The mother has a big advantage to let others talk openly. She is very tactful to people which makes me feel less fear. If a new person is introduced to her, she can judge whether the person is worthy and she is usually right. She has no barriers, each of us may come and talk. She is the first person I have trusted and I have such good relations with her, and I know that I can tell her all my secrets (…). We sometimes laugh that she’s got sessions in her room as we queue and visit her because each of us wants to talk and reveal secrets. She is gifted for listening to others and advising. With the use of such therapy it’s
easier to forgive than forget. It is easier to forget physical and psychical abuse because it is something most difficult to cope with. (...) Mental abuse was the worst: calling names, repetitive remarks that I was an absolute loser and would achieve nothing in life. Rude remarks when trying to compare me to my niece saying that she was so clever, whereas I wasn’t. I was always the black sheep of the family. Even if something bad happened to me, nobody believed and wanted to help. I was always repeated that I was lying, something was not true, that I made up things, pretended and above all calling me names, various swears. I did nearly everything around the house as I was responsible enough to pay bills at the age of 10, as I knew my mother wouldn’t do it. It happened that I stole the money out of its hiding in order to pay the bills because it happened the we were cut off electricity and hot water supply. I tried to control all that as far as could for a child. There was a sick aunt, also with alcohol sickness who used to live with us, she lost her memory and I was always told that I would be the person to look after my natural mother, aunt and Simon who is ill (Anna’s brother suffers from schizophrenia – reference A.R.) and the responsibility has always rested on me. It was also then when I stayed in Karlino and was supposed to visit my family home. I wasn’t eating for three days as I was afraid to leave my room not to be called names and humiliated (…) As I tried to rebel I was not good at school, I tried to release stress and become a hooligan. I took to alcohol and other addictions, this is something I regret. I’m proud of my personal decision of moving out even though I was so afraid of it because I was going into unknown. It happened that I had been a rape victim and later was tormented by one of my mother’s companion to drink alcohol and she couldn’t believe it even though I had paid my attention to these problems. I was really scared of that man and couldn’t feel safe anywhere so it was the final impulse to leave home. It was already after 5 year period to live with my village mother when I dared say about it as I had been ashamed before (…) My mother can’t accept my decision about leaving home. I feel fine here, I’m happy and she made difficulties to me while I was staying with my foster family. She used to send inspections - such a fighter she is. We cannot understand each other. My village mother’s father was the first positive man I had met in my life and he shoved me that not a single man was so bad because it used to be my imagination about men. Then there appeared the village uncle who also convinced me that men weren’t so scary. When it refers to my grandparents on my father’s side, it was during a funeral and I was nearly 6 years old when I heard from my grandmother that I was no longer her grand-daughter as her son was dead (…) I’ve had therapy meetings since 2009. It was even in Karlino when the therapist used to visit me, some children had their appointments and I had my therapy twice in two month time. My village mother asked me if I wanted to have therapy as I suffered from serious emotional problems. I was addicted to self-mutilation and couldn’t cope with emotions. When I came into the village I started with therapy, talk, even drawing emotions. Now, since the moment we started living in Siedlce I’ve been also having therapy meetings but it’s rather a psychotherapy and it is
aimed to reflect into yourself and understand what’s been happening now by looking back to past occurrences. The therapy has enabled me to accept the past and what is happening currently, accept myself by the fact that in the past I didn’t understand myself and now I’m much more conscious of my behaviour my thoughts even (…) When I was 11 it was already when I started self-mutilation and it ended up at the age of 15, it still happened occasionally later once or twice because of the fact that I was at the beginning in the village and had to visit my natural family house. Each such visit ended up with a nervous breakdown and self-mutilation. My mother quickly revealed the fact and took up quick actions and the doctors and the medical creams have made that I have no visual scars after that. I’m grateful to them because otherwise the scars would bring some sad memories.” (Roguska, Interview 2015)

This longer piece of interview is a real proof that it is possible to overcome trauma thanks to other people’s kindness in this respect. It was the village mother and the therapist but also own work upon herself. In the given example when family was parted from the village settlement, behaviour became similar to that found in a natural family. It is easier to have sincere conversations, tighten family bonds, mutual links which might allow to feel safe and self-esteem. When referred to a standard institution it might be rather difficult as the tutors change every few hours being simply on duty. Each of us has dreams because it is a power force towards actions and overcame difficulties. Our Anna dreams of hippo therapy and work with disabled children and work with horses. She has an idea of opening her own hippo therapy centre. In the meantime, she wants to be a voluntary worker and work with horses rehabilitating disabled children. During the time of living on her own she may get to Youth Tennants Community. It is while being a student at a lower secondary school when one may be admitted in order to learn responsibility and adulthood. It comprises people from varied village families and educators who take turns every 8 hours, there is also a director- it resembles an institutional system but Anna is not convinced of its proper results. She claims so on the basic of her village sister’s example who after leaving her family got into such a place where she found herself totally confused and finally she strayed from the straight and narrow path while staying within Community there is always tutor but the model lacks of bonds found in family. The charges cook for themselves during weekdays with catering services provided during weekdays. They clean for themselves and take turns. “In my case it happened that moving into the village saved my life and I’m sure of that. It is for my village mother and the director who regardless the bureaucracy, regulations and directions simply enrolled me. If it was always to think of the child first but not for the regulations, then functioning of such system might make sense (…) I would change a lot in running a children’s village. I would certainly change the fact that the families wouldn’t be gathered together in one area because it resembles an institution and it makes sense. I would locate the families in different areas around the town and it would make bigger sense because the children wouldn’t be labelled. That way each separate group
with children and the mother would create a real family because normally it is influenced by varied institutional regulations. Even all the paper work which is needed but it sometimes takes up too much time. I didn’t fully support such office workers’ job because it is the mothers’ job which is the most important and they make the village exist. The director should also become the mother as she best understands the other mothers’ duties. Some of them seem to come to a professional and so they don’t even try to make efforts because they can’t cope with children or they lack proper attitude towards education. That happens and creates numerous problems. At present I’m not afraid of self-existence in the world, I’m open to others. I can understand different behaviours and I think that I’m a sensitive person and I can see others suffering and I always try to help them. Socially I’m prepared to lead my life, it may be sometimes for my emotions which I cannot restrain but I think that by continuing therapy it will find its place. My 6 year stay in a village has given me a lot of experience and I’ve been given a chance to be a good person also may reverse his kindness and do something good for others which I would love to. The biggest hobby is horse riding, I love reading books. My dream is to write autobiography.” (Roguska, Interview 2015)

Change of residence from village settlement into an open environment among local community is not the only change. They trigger following ones, which are extremely important in SOS children’s village attitudes of the charges. This is presented by the following chart

Tab. 1. Child functioning in traditional SOS children’s village and a newly opened structure of village foster family outside the village

<table>
<thead>
<tr>
<th>Child functioning in traditional SOS or Children’s village</th>
<th>Child functioning outside SOS village but still within the structure of children’s village</th>
<th>Child functioning outside SOS village among other flats in local environment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living on the area of the village without a possibility to change the place of accommodation</td>
<td>Living outside the area of children’s village among other flats in local environment</td>
<td></td>
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<tr>
<td>The feeling of existence in a close structure – children’s village</td>
<td>The feeling of being a part of a local society</td>
<td></td>
</tr>
<tr>
<td>The feeling of being labelled to a certain structure in this case it’s the village</td>
<td>The feeling of freedom, being a part of local society, without the stigma of the of the place, where abandoned children have been placed</td>
<td></td>
</tr>
<tr>
<td>Functioning in close enclaves triggers a rebellion, there often appears aggression jealousy about other village children e.g. about having a nice village mother, privileges, they do better at school, do not want to interfere in conflict situations. There appears anger to the whole world that other children may have natural families and they are guilty for something they do not understand</td>
<td>Functioning outside the village gives the feeling of fight for yourself. It is an important element to realize that … is similar to other people even those who grow up in natural families, equally worthy</td>
<td></td>
</tr>
<tr>
<td>Staying out a place which usually has unpleasant associations and it is the cause for shame among a schools peer group</td>
<td>Belief that one has a real family and the feeling of support from close family members</td>
<td></td>
</tr>
<tr>
<td>Inviting peer friends to the village is usually connected with psychical discomfort</td>
<td>Without the feeling of being ashamed and worse the children invite their peers to open forms of family welfare so the visitors regard these places as their true homes</td>
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</table>
Many things are arranged by the tutors

<table>
<thead>
<tr>
<th>Many things are arranged by the tutors</th>
<th>Children are taught to be self-reliant, arrange things on their own appropriate to their age social and emotional maturity</th>
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<tr>
<td>The problems are infrequently arranged on the spot and they pile up in due course - it especially refers to large group upbringing but also happens among village families when for instance mother cannot cope with problems and she is professionally tired out</td>
<td>The problems are usually solved quickly and on the spot which results from the chance to grow up in the open care from and the credit of trust</td>
</tr>
</tbody>
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*Source: Agnieszka Roguska - based on own survey*

The above example of Anna’s case and experience referred to foster family welfare forms reveal that majority of the excluded children do not require special educational methods. It is sufficient to use old-traditional, good and easy-accessible forms such as: cooperation and peer support, feeling of acceptance by the adults, understanding situation and behaviour perceived through their earlier accumulated experience, getting the feeling of authentic presence of a person/people who really care about the children’s fate. The first step is to create a village family with a residence among local community members.

Innovative forms of foster welfare are new directions for the whole sector of foster care which mean loss work with a child and more aimed towards the child. The term is supposed to be an animator of support provide for children, families, educators and others who take active part in the process of inclusion. The child should be perceived globally and not through his deficiencies (physical, psychical, social and personal etc.) in order to help effectively in gaining self-reliance and independence and having high-esteem. “A young man cannot be brought up without considering his complex needs especially referred to his earliest years. Personal needs influence physical and psychical direction of everyone’s functioning and they mutually merge increasing and decreasing in different stages and life situations. The range of essential need indispensable to exist is a bring towards personality development search for own ways of development/growth and undertaken attempts self-accomplishment of his life goals. Nevertheless, stimulation of higher rank needs open new and wide possibilities for development.” (Roguska, 2011, 19). The condition of the inclusive activity success in the village is a proper selection among the mothers and supporting staff members. The level of inclusion in a fixed form of foster welfare is in high degree development on educational actions carried out efficiently, interpersonal and social skills of the educators. It seems that human factor is the most important.

**Conclusion**

- It was not long ago when the system of social care in Poland possessed an institutional character concentrated on two aspects: organization of social support process and creating corps of social services and the forms of institutional education. However, it failed to use innovative and the easiest potential based on human character. Modernization of help and social services
according to directives of the European Union should be based on an idea which might satisfy the needs of contemporary world and individual charge, children and the youth.

- Trends and actions towards which a model of an open foster family welfare should find its way:
- Gradual resignation from educational process provided by educational institutions and moved towards family and daily forms of care;
- Decrease of the number of children who stay in institutions and foster families;
- Increase of preventive actions aimed towards destructive families which are endangered from administrative order to place their children at foster welfare forms;
- Increase of foster welfare forms e.g. in case of children’s villages or youth approaching adulthood as inclusive actions;
- Eliminating cases of placing children away from their families for the reasons which might be solved with the help of social work or proper support of various subjects which ac in local environment. It may refer to such reasons as: poverty, lack of school duty fulfilment or hard living conditions;
- Confirming situations found in natural family which might endanger to think of the child first should result in undertaking social work with the family. These actions may help to solve problems and lead situations where the family can start functioning on its own, without the necessity taking children from their natural homes to welfare institutions;
- Parents whose children have been placed outside family should be motivated towards more frequent contacts regardless where they are staying (except for situations when it was prohibited by the court ruling made before) and taking care of them as it is possible (e.g. by doing homework together, participation in therapy);
- Increase the number of non-related foster families especially for older children or those who cause upbringing problems. All those children who are not provided with such families which might take over care they finally end up at education and care institutional centres;
- consistent actions on building a social belief about legitimacy of family model of education and open forms of foster care and necessity to support families in their environment;
- need for changes – both referred to legal instruments and court practice and social services (social workers, court guardians, supporting families) – which carry out the tasks of model family care towards children who have difficulties towards more careful actions and get rid of sluggishness in decision making when they refer to the child first;
- creating positive aura in building up appropriate relationship;
organizing correct support which takes into account individual children’s needs and what is very important – the educators
flexible approach towards educating about the syllabus contents and methods of work;
building good links with the surrounding;
building proper hierarchy of values;
encouraging towards work upon yourself and overcoming barriers and failures by supporting at the same time the charges;
stressing positive and strong points of the charges in the process of building up their high self-esteem.

Some of these actions have already been started implementing in Polish reality of foster welfare.

References