

Pedagogical Principles of Child Custody in European Countries (XVIII – the First Half of XIX c.)

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Czepil, M. – Karpenko, O. (2019). Pedagogical Principles of Child Custody in European Countries (XVIII – the First Half of XIX c.). *Czech-Polish Historical and Pedagogical Journal*, 11/2, 182–190.

<https://doi.org/10.5817/cphpj-2019-030>

The article describes the forms of orphans' care, custody of children deprived of parental care, their emergence and development in European countries of the 18th century – the first half of the 19th century. Attention is focused on the theory and practice of custodial education, socio-pedagogical concepts, which are based on the principle of family and living together, where you care for the child and love him. The concept of upbringing in Children's homes, which for the first time in the history of upbringing was implemented in Switzerland, was highlighted. A significant contribution to the theory and practice of upbringing was the adoption to Rescue houses kids of both sexes. At that time that was an innovative idea.

Key words: custody; upbringing; Rescue house; Children's home; Stern house; foster family; institution

A particular influence on the development of traditional forms of social placement of orphans and children without parental care in each country has a historical experience, national traditions, religious views and, of course, peculiarities of the country's economic development. Moreover, some forms of orphan placement are formed spontaneously, others – purposefully, but in order to optimally meet the needs of children left without parental care. The international experience of state custody of children testifies to the gradual refusal of states implementing the humanistic direction of social policy from residential care forms for children deprived of parental care, shows an orientation towards the creation and maintenance of family forms of care.

The philosophy of enlightenment sought to make a person free through knowledge, which he can get independently through intellectual means (that is, it is about rationalism, his true humanity). German idealism and classical poetry of the era of J. H. Goethe saw the ideal of man in a perfect, harmoniously developed personality, the formation of which is the highest goal of any society¹. Educating and caring for a person became the leitmotif of all movements and ideologies.

In the 18th century, ideas of caring education were developed. Education is the salvation from poverty (moral and social) – salvation through education (and God is the main teacher and educator). The pedagogical views of pietism were deeply rooted in this serious conviction; on these humanistic principles, the first houses of salvation are created. On their basis, pietism and the philosophy of education had a decisive influence, the ethical result of which was **philanthropy**. Pietism and enlightenment want to save a person through education, on the one hand, from moral degradation, and on the other one, from spiritual imperfection. In general, pietism has preserved and deepened humanity as the best fruit of enlightenment. It was humanity that became the basis for the concepts of raising orphans and children deprived of parental care for outstanding teachers and philosophers of Europe of that time, in particular in Austria and Germany².

Of course, even earlier in the cities orphanages functioned, where not only full orphans lived, but also abandoned children. Thus, in France, a famous figure was **Saint Vincent de Paul**, a friend of Blessed Francis Silesian, who said: "A good deed is a true manifestation of love for God". He founded an educational home for children and a hospital. According to his calculations, annually 400 children fall into a life-threatening situation in Paris. The police took such children to the house of "horror" ("la cauche"), where most of them died while waiting for the nurse. The guys who survived were sold – one coin (sou) for one child. Vincent himself began to redeem such children and return them to their families. This work immediately attracted the attention of the state, but was subsequently approved. Almost two centuries later, in 1833, in Paris, under the leadership of Friedrich Ozanama, a conference was held on the person of Vincent, which brought together Catholics of all levels, where they solved the problems of fighting poverty and looked for new ways of protection and custody of orphans. The first association named after Vincent on German lands was created in 1845.

¹ Schnabel, F. (1955). *Deutsche Geschichte des 19. Jahrhunderts*. Freiberg: Herder, p. 18.

² Kauder, P. – Wolfgang, F. (1999). *Immanuel Kant: Über Pädagogik*. Baltmannsweiler: Schneider-Verl. Hohengehren.

Child custody in the educational theory and practice of the XVIII century

August-Hermann Franke (1663–1727), a German teacher and pietist, the founder of system of educational institutions for various segments of the population, made a significant contribution to the creation of shelters for homeless children. Having united these facilities, institutions, industrial and agricultural enterprises in the Orphan's House, he was constantly looking for new ways and means of education. The teacher paid special attention to physical education. Body hygiene, tooth brushing, bathing, protection from infectious diseases, and the like³ were extremely important for him. He also worried about the spiritual condition of the children and taught them to love God. His pedagogical ideas A.-H. Franke described in the work "A brief and limited lesson on how to teach children true love for God and Christian prudence." The purpose of education, in his opinion, is to achieve a righteous Christian life when children in their actions will show respect for God. In order to achieve "true love for God", which is manifested in the fruits of "Peace", "Love", "Spirit", the pupil needs to be in a godly educational environment, take an example from his pious parents, grandparents, pious teachers, read the Scripture. It is from the Word of God (the Bible) that Franke identifies three fundamental Christian values: 1) love of truth; 2) obedience to God; 3) work hard and loving it. In general, the educational system in small groups had signs of a family type, but it was difficult for Franke to find a sufficient number of Christian families that would accept more than 2500 children⁴. Being under the influence of the ideas of J. Pestalozzi, A.-H. Franke continues to develop them, noting in particular that the care of street children is a pedagogically spiritual task.

Johann Heinrich Pestalozzi (1746–1827), relying on his experience of working with the poor, considered this problem as a socio-pedagogical one. The best coverage of his pedagogical and methodical ideas, where he describes his successes and failures, hopes and disappointments in life, is the "Letter to a Friend about Staying in Stanz" (1799). The Swiss teacher noted that for education and training, authoritative and decisive were not factors of certain principles, but personal focus on the life of the mother and father. The family, in his opinion, is the defining environment where upbringing can combine the education and productive work of children, what he tried to do in Noyhof. J. H. Pestalozzi sought that the teacher was not just a strict and demanding teacher-leader, administrator, but on the contrary, he was a loving and sympathetic person. Home for orphans should create an atmosphere of family, family closeness and warmth, living

³ Francke, A. (1966). *Pädagogische Schriften: Nebst der Darstellung seines Lebens und seiner Stiftungen* / Hrsg. von Gustav Kramer. Osnabrück: Biblio-Verl., p. 68.

⁴ Renkewitz, H. (1953). *Der diakonische Gedanke im Zeitalter des Pietismus*. Stuttgart: Neukirchen Verl., p. 259.

together. The teacher admits: "Dear friend, my face cannot have a negative impact on my children, because I have been supporting them all day and have devoted myself completely to these children⁵." The centre of his socio-pedagogical concept was the principle of a family and a common residence, where the child is taken care of and loved.

The concept of upbringing in Children's homes, which was for the first time implemented in the history of parenting by the head of the family-type foster-home J.H. Pestalozzi, influenced the whole system of education in Switzerland in the early twentieth century. The first family-type home for orphans founded by him in 1775, in which he and his wife became the first custodial parents, became the home in which family ties formed the basis of the family educational atmosphere, so important in the education of orphans.

In the 18th century, ideas of philanthropy became significant for the theory and practice of education. One of its greatest representatives was **Jean-Jacques Rousseau (1712–1778)**. He proclaimed the synthesis of human nature and his mind. Human nature is levelled through its culture, at the same time it is the mind. On the basis of a rational natural state, it is necessary to reform the world by educating, perfecting a person, nurturing their virtues. J. J. Rousseau believed that innate freedom and equality of humans should be based on personal work: "People, be humans! Love your childhood! Be attentive to its games, fun, to its sweet instincts. Why do you want to take away the golden time that runs away from these small innocent creatures so quickly and irrevocably?"⁶. The child has its own laws: nature wants the children to be children before becoming adults. If we try to disrupt this order, we will grow early-ripening fruits, which will have neither maturity nor taste, and which will quickly deteriorate: we will have young doctors and old children. Childhood has its own ways of thinking, seeing and feeling, – J.-J. Rousseau⁷.

To the circle of philanthropists and like-minded people J. Rousseau belonged to: Johann Bernhard Basedow, Christian Gotgilf Salzmaun, Joachim Heinrich Kampe, Ernst Christian Trapp, Friedrich von Rochow and others. In 1784, K. Salzmaun founded an educational institution in Schnepfenthal (Thuringia). In Dessau, K. Salzmaun experienced a deep disappointment as a catechism teacher, caused by the lack of proper educational guidance, cozy homely atmosphere, and close proximity to nature. His works – "The Book for Crayfish" (1780) and "The Book for Ants", he wrote "from practice and for practice." In particular, in "The Book for Ants" K. Salzmaun defines the concept of "education" – this is "the

⁵ Pestalozzi, J. (1975). *Brief an einen Freund über seinen Aufenthalt in Stans*. Weinheim: Beltz, p. 23.

⁶ Rousseau, J.-J. (1997). *Emile oder über die Erziehung*. Düsseldorf: Artemis & Winkler, p. 143.

⁷ *Ibid*, p. 146.

development and training of young forces”, and the purpose of education is to form a decent person in a child. Education is not only reflected in the curriculum, the teacher was convinced that it happens all the time – at school and in the family.

Johann Gottlieb Fichte (1762–1814) considered the development of mind and character as the main idea of upbringing. He wrote: “To act! To act! To act!” – that is why we exist. “We also find this attitude in J. Pestalozzi (‘self-help through amateur activities’)”. Due to the early industrialization and mechanization of labor, J. Fichte predicted the disintegration of the family, proposed the establishment of state institutions in which children would study according to their abilities, receive primary, secondary and higher education respectively. Since parents had no time to engage in full-fledged upbringing, J. Fichte thought that a foster family, which would be able to fulfill this task, would be the best solution. The philosopher imagined rescue houses as national educational institutions: some with improved conditions, others poorer. The ideas of folk pedagogy J. Fichte, like J. Pestalozzi, “turned” into national education, where the pupil’s spiritual and intellectual activities helped him grow with love for the world, for people, inspiring and teaching him⁸. However, the pedagogical ideas of J. Fichte, were rarely used in practice, though they contributed to social pedagogy.

Social-pedagogical concepts of custody and upbringing in the first half of the nineteenth century

Educational concepts and experiences of A. Franke and J. Pestalozzi united the German pedagogical teacher **Christian Zeller (1779–1860)**. In 1820, he founded the first house of salvation for street children in Boygen (Germany). The need for it was due to both external (there were many homeless and orphaned children because of the Napoleonic wars) and internal (pedagogical and spiritual foundations of pietism, which took care of personal salvation and the bliss of everyone, as well as specific human destinies) causes. The activity of rescue houses founded by Ch. Zeller, was based on the principle of family education. Ch. Zeller, on the one hand, borrowed from J. Pestalozzi the idea of a “living room” as a place for natural education, and on the other hand, the idea of A. Franke, according to which the task and responsibility of parents is to raise a child, and only in some cases, when they died or abandoned a child, the kid can join another family⁹. However, it was very difficult to find a sufficient number of foster families, so he placed family groups in special institutions. The significant contribution of

⁸ Ibid, p. 179.

⁹ Hegel, E. (1968). *Vom Rettungshaus zum Kinderdorf: Ein Beitrag zur Geschichte des Familienprinzips in der fürsorgenden Erziehung*. München: Ernst Reinhardt Verl., p. 15.

Ch. Zeller to the theory and practice of education was that he adopted to the rescue houses children of both sexes. At that time that was an innovative idea.

Custody of abandoned and orphaned children is the main task of the Society of Friends in Need, founded by German writer and public figure Johann Daniel Falk. The essence of the work was that at first some of the children were divided into families, and he brought up the others himself. Subsequently, the teacher founded the school institution “Lutherhof” (1823) in Weimar, where he took care of the orphans¹⁰.

Following J. Pestalozzi, **I. Verly (1790–1855)**, who was a teacher in an educational institution in the city of Gofvil, founded the “agricultural working school”, later called the “School named after Verly”. The activities of this institution were aimed at helping poor and homeless children, who, combining their studies with agricultural and handicraft work, would become useful and wealthy members of human society. At the end of his life I. Verly created a small educational institution in Hugenbül¹¹.

A. von Recke-Vollmarshtayn (1791–1878) was a supporter of the concept of custody and education of defenceless children. This idea was the impetus for the creation of the “Society for the rescue and education of abandoned orphans and child criminals”, which he single-handedly directed until 1847¹².

The characteristic of Polish educational thought was a wider and fuller vision of the problems of custody and upbringing. In 1819, S. Zamoiski founded a school on Pidzamcha for orphans aged six years, who not only worked in the garden, field, workshops, but also learned to read, write and count. An ideal of such a school was a Swiss institution in the town of Hofville, founded by Pestalozzi’s employee, Philippe-Emmanuel Fellenberg (1771–1844). Following the same model, in 1824 a village school was established at the Agricultural Institute in Marynovka¹³.

The idea of upbringing street children was supported by **Giuseppe Benedetto Cottolengo** and **Ivan Bosco**, who were priests and helped all those in need in Italy. G. Cottolengo founded several Catholic congregations, among which the women’s community “Sisters of Saint Joseph” was a notable one.

The impetus for such an activity was the call of Jesus Christ: “Go quickly through the streets and alleys of the city and bring here the poor, crippled, blind and lame” (Bible, Gospel of Luke 14, 21)¹⁴. Influenced by the activities of Vincent

¹⁰ Schnabel, F. (1955). *Deutsche Geschichte des 19. Jahrhunderts*. Freiberg: Herder, p. 157.

¹¹ Kreis, H. (1987). *Lexikon zur Pädagogik: e. Nachschlagewerk für den Pädagogikunterricht*. Düsseldorf: Bagel, p. 58.

¹² Reble, A. (1962). *Geschichte der Pädagogik*. Stuttgart: Klett, p. 28.

¹³ Miąso, J. (1966). *Szkolnictwo zawodowe w Królestwie Polskim w latach 1815–1915*. Wrocław: Zakład Narodowy im. Ossolińskich, p. 40.

¹⁴ *Bibliia* [The Bible] (2008). I. Ohienko (trans.). Donetsk: Skhidnoievropeiska misiia, p. 95.

de Paul, G. Cottolengo founded numerous charitable institutions, communities of priests and volunteers who were engaged in charitable activities among the sick and poor. In 1828, on his initiative, a shelter was created under the name “Small House of Divine Providence”, which occupied the territory of a modern large factory. The institution included a plant of mercy, a hospital, nursing homes, a hospital for the elderly, a kindergarten, primary schools, industrial training workshops, and a pharmaceutical school. Also there were custody cells for the care of homeless, mentally retarded and disabled children. All pupils were divided into the following groups: orphans under 7 years old; orphans from 7 to 14 years; orphans from 14 years; sick and crippled; underdeveloped; mentally retarded children¹⁵. For the education and upbringing of the fostered children, the orders of the Sisters and Brothers of Vincent¹⁶ were instituted. In general, Cottolengo managed to realize effective Christian love (practical) in the educational sphere.

I. Bosco¹⁷ also tried to raise street children with the help of love and kindness. Note that at the beginning of the industrial era, when adults worked from morning to evening on the streets, a large number of street children were observed in the city of Turin (Italy). The system of education and upbringing demanded cardinal changes, since the Christian norms and values were not promoted to the youth, therefore they were completely disoriented. Taking an example from their peers, the guys committed different thefts. Priest Bosco realized that raising young people was under threat and offered them constant support in order to integrate them into a normal life. His main pedagogical ideas were the need for young people to learn to recognize the structure of society, to deal with its shortcomings and to understand its norms and values. Priest Bosco provided youths with the protection of their existential needs based on trust and recognition of their personal value. In addition, he taught students to be united, tolerant and willing to cooperate¹⁸.

For an effective educational process, priest Bosco created an oratorio (Latin Oratorium – a place of prayer) in 1846 – an open hostel where he provided the accommodation, food and clothing for the children who lived, played and prayed there. In 1875, he formed a preventive pedagogical system, the foundation of which was the priest’s love for his spiritual children, based on reason, faith and kindness. The fact that the tutor (in the role of father, brother and friend) was primarily concerned with creating a climate of trust in the children’s environment was new in Christian pedagogy. Priest Bosco recommended to avoid punishment,

¹⁵ Lejonne, B. (1960). *Das Wunder von Turin : Josef Benedikt Cottolengo u.d. Kleine Haus d. göttl. Vorsehung*. Luzern: Räber, p. 63.

¹⁶ Ibid, p. 213.

¹⁷ Bosco, H. (1961). *Don Bosco: Ein Leben für die Jugend*. München: Don Bosco Verl., p. 28.

¹⁸ Enders, N. (1966). *Don Bosco – Erzieher und Psychologe*. München: Don Bosco Verl., p. 95.

especially physical, and stressed the need for the constant presence of the teacher near the pupil, and also contributed to the development of evening and technical schools where young people received secular specialties in a religious environment. E. Flanagan and A. Makarenko subsequently developed priest's preventive methods of educating.

In the 1930s, Germany was characterized by different social stratification, which was the reason for the founding of orphanages for children. Crowds in cities and industrial centers, the mechanization of labour and the depreciation of old ethical values, the lack of spiritual unity of the family, poor living conditions – all these factors led to an increase in the poverty and despair of youth. The pedagogy of pietism and philanthropy could not solve the problems of educating the young generation. The period of social upheaval was at the same time an epoch of secularism. The spiritual values of the classically idealistic times, the traditional Christian sermons have lost their obligatory character. The new modified way of life demanded the salvation of an individual with the help of re-socialization. The latter is possible when society sees its main task in creating proper social conditions, primarily for neglected youth. The poverty was no longer caused by the consequences of the war, but by the fact that the peculiarities of social transformations and the rapid industrialization of society were not taken into account.

Characteristic of this period is the activity of **Johann Heinrich Vihern**, who is called the “father” of all rescue institutions in then Germany. In 1833, he founded the “Stern House” in Hamburg. It was a reformatory for the salvation of street children, the functioning of which was based on the principle of family education. The purpose of the shelter was also to return the children to their native family. The shelter has collaborated with parents; and children were placed in groups close to family conditions. The individual needs of the child were taken into account as much as possible¹⁹. J.-H. Vihern was trying to develop the idea of new life saving houses despite the secularization of education. The house of salvation served rather as a retardation pedagogical center. The pedagogical building was housing in which young people found their home. In this effort, at the same time, all the problems and disagreements of the era that he anticipated, but not corrected, and which led to the crisis of Christian pedagogy are felt. The further creative development of caring education was impeded by the total mass impoverishment of the population, the tragic influence of which no one could resist.

The most significant Vihern's contribution in pedagogy was the fact that he replaced the old type of shelter, in particular the collective upbringing, with

¹⁹ Trapper, Th. (1996). *Heimerziehung von Gestern: Erfahrung und Impulse für kollektive Erziehung von Heute und Morgen*. Hamburg: Verlag Dr. Kovac, p. 110.

a rescue town and a foster family. Also, rescue houses became open-type, where joint training and education of boys and girls were carried out in the families. In the early years of “Stern House”, the new direction of custody and education quickly became widespread abroad, in Switzerland, France, Sweden, the Baltic countries and North America. Thus, in 1847, 52 cities of salvation operated in Germany, in 1867 their number increased to 404. In particular, in Bavaria in 1867, there were 75 rescue houses²⁰.

The orphanage of I. Falk in Lutherhof worked on the same principles. The leading idea was the implementation of an individual approach to the child in the process of work. K. Zeller first spoke with the defense of the pedagogy of J. H. Pestalozzi, supervised the institution of Boiggen and taught teachers for shelter schools for poor children. Later, as a theologian, he approached his method of education to the method of A. Franke (piety and practical toughening up by work). “... only in combination with work, upbringing and educating can help the child develop a picture of the real life, which for Pestalozzi was the basis of any real education”²¹.

The foregoing gives us basis to suggest that in the pedagogical thought of European countries of the XVIII – the first half of the XIX century, the problem of child custody occupied one of the central places. The tutoring and educational activities during a certain period acquired various social colours, mainly having a triple base. In the first case, the custody acted in the form of charity, providing another meaning to the idea of charity and helping one’s neighbour. In the second, it was connected with the reform movement, in the third it concentrated around the humanistic idea of the human community. A weighty pedagogically spiritual task was the care of street children. In the rescue house, instead of custody, the priority was given to education, which was interpreted as salvation from moral and social poverty. A significant contribution to the theory and practice of education was the acceptance of children of both sexes into the house, which was an innovative idea in that period of time. The method and purpose of education, methods and organization of activities in the rescue houses of the first half of the nineteenth century became more progressive and differed significantly from the XVIII century.

²⁰ Heuss, Th. (1949). *Friedrich Naumann. Der Mann, Das Werk, Die Zeit*. Stuttgart, Tübingen: Wunderlich, p. 91.

²¹ Scherpner, H. (1962). *Theorien der Fürsorge*. Göttingen: Vandenhoeck und Ruprecht, p. 125.