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Catherine II's transformations in the field of social, legal, medical and pedagogical assistance to children

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ABSTRACT. More than two centuries separate us from the reign of Catherine II (1762–1796). V.O. Klyuchevsky characterized those years as follows: Catherine II “had a long and extraordinary reign, created an entire era in our history”. Numerous memoirs and scientific studies are dedicated to her personality and the transformation of various aspects of Russian life, which contain both positive and negative assessments of her actions. The objective of our work included an overview of those significant changes in the field of public charity and protection of the rights of minors that occurred under Catherine II and were initiated by her. Her legislative and reform activities in this area were very active, a number of measures were taken aimed not only at preserving the lives of children, but also making them useful citizens of the Russian Empire “through upbringing and education”. The social and legal assistance complex included educational and orphan homes, maternity hospitals and hospitals, obstetric schools, whose activities were focused on supporting foundlings, illegitimate children and children deprived of parental care, as well as poor mothers; female education was introduced, commercial schools, cadet corps, a school at the Academy of Arts, schools, etc. were organized. Various institutions for children created according to the instructions of Catherine II were endowed with special rights and advantages, and were proclaimed state. All of Catherine II's innovations in the area of state charity, children's health, their upbringing and education were accompanied by the publication of legislative acts and orders, mostly prepared by her associate I.I. Betskoy, but they set out the initiatives and views expressed by her and sometimes verbatim included in the text of these documents.

KEYWORDS: Catherine II, I.I. Betskoy, children, charity, education, upbringing, health care, legal protection

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Преобразования Екатерины II в сфере социально-правовой, медицинской и педагогической помощи детям

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РЕЗЮМЕ. Более двух столетий отделяет нас от царствования Екатерины II (1762–1796). В.О. Ключевский так охарактеризовал эти годы: Екатерина II «провела продолжительное и необычайное царствование, создала целую эпоху в нашей истории». Ее личности и преобразованиям разных сторон жизни России посвящены многочисленные мемуары и научные исследования, в которых содержится и положительная, и отрицательная оценка ее деяний. В задачу нашей работы входил обзор тех существенных изменений в области общественного призрения и защиты прав несовершеннолетних, которые произошли при Екатерине II и были ею инициированы. Ее законотворческая и преобразовательная деятельность в этой сфере была очень активной, был принят ряд мер, направленных не только на то, чтобы сохранить жизнь детям, но и сделать их полезными гражданами Российской империи «способом воспитания и образования». В комплекс социально-правовой помощи вошли воспитательные и сиротские дома, родильные госпитали и больницы, акушерские школы, деятельность которых была сосредоточена на поддержке подкидышей, детей незаконнорожденных и лишенных родительского попечения, а также бедных родильниц; введено женское образование, организованы коммерческие училища, кадетские корпуса, училище при Академии художеств, школы и др. Создаваемые по указанию Екатерины II различные учреждения для детей наделялись особыми правами и преимуществами и провозглашались государственными. Все нововведения Екатерины II в области государственного призрения, здоровья детей, их воспитания и образования сопровождалось изданием законодательных актов и распоряжений, в большинстве своем подготовленных ее сподвижником И.И. Бецким, однако в них излагались инициативы и взгляды, высказанные ею и иногда дословно включенные в текст этих документов.

КЛЮЧЕВЫЕ СЛОВА: Екатерина II, И.И. Бецкой, дети, призрение, образование, воспитание, забота о здоровье, правовая защита

Turning to the history of social and legal protection of childhood, it is impossible not to dwell on the events of the XVIII century, especially those associated with the names of Peter the Great (1672–1725) and Catherine the Great (1724–1796). Their behavior was often compared and their continuity was noted. According to the Russian historian N.I. Pavlenko: “Peter the Great stood at the origins of Russia’s transformation into a great power. Catherine II established Russia’s reputation as a great power. Peter the Great «cut a window» to Europe and created the Baltic fleet. Catherine established herself on the shores of the Black Sea, created a powerful Black Sea fleet and joined the Crimea. Peter backwoods Russia, the backyards of Eastern Europe turned into the Russian Empire. Catherine gave this empire a European luster, expanded its borders and strengthened its power. The continuity of the two eras can be traced in many spheres of life in the country: urban planning, literature, painting, the spread of enlightenment, the development of science, architecture. The differences consisted in the methods of realization of the conceived and the scale of the results” [1]. This fully applies to their social policy, including in relation to children. For many centuries, children without parental care, children born out of marriage, beggars were in the risk group in relation to their right to life. There was a sharp difference in the legal status of a child born in and out of marriage, and the concept of illegitimacy bore the stamp of shame.

Peter the Great, subordinating all his multifaceted activities to the idea of serving Russia, for the first time extended the duty of the state to the sphere of providing care for the needy, including orphans, illegitimate children, or “shameful”, as he called them. The growth of cities and the development of urban life contributed to the increase in illegitimate births. Peter I considered it expedient to preserve and protect the lives of such children, to stop infanticide, to alleviate the plight of illegitimate children, including the organization of hospitals for the “shameful” and the service of “nurses”, to create conditions for the upbringing and education of children, to reduce poverty. Peter the Great’s reforms affected the institutions of family and marriage, the status of children, changed the system of protection and assistance to the poor, sick, crippled, orphans and other categories of the needy. This was the subject of a number of

his decrees of 1712, 1714, 1715, 1719, 1723 and 1724 years, which prescribed the establishment in all provinces of hospitals for illegitimate babies, the care of which were to be carried out by “old women and widows, who were assigned special maintenance, and for the feeding of children it was recommended to acquire cows” [2]. In his views and actions in this direction, Peter the Great relied on the experience of Metropolitan Job of Novgorod, who since the 1706 year on his patrimonial income kept a house for “foundlings” and for “sweeping babies, born from lawless by violence and need mixes” [3]. Peter the Great issued decrees concerning specifically the prizing and education of orphans, as well as directed against begging as a mass phenomenon, which contributed to the growth of the number of homeless children and children begging. The confirmation of the leading role of the state in creating a system of protection and assistance to the people in need was the “Regulations or Statute of the Chief Magistrate” on the 16th of January, 1721, No. 3708 [4].

Speed, pragmatism, rigid methods of reforms split the Russian society, which was not ready for new things, including the state regulation of the “orphans”, so the implementation of Peter the Great’s decrees was accompanied by great difficulties. The measures taken by him, involving the establishment of institutions for the feeding and education of illegitimate children, did not change the situation: almost all hospitals for children were closed [5], the legal status of children remained still “unchanged and unbearable” [6].

It should be recognized that even after the reign of Peter the Great, the authorities were aware of the need to care for “illegitimate children and foundlings”. Thus, the members of the commission on the drafting of the New Code of Laws of 1754 and the following years proposed to establish a rule to bring illegitimate children to special premises, arranged at almshouses in both capitals, as well as in provincial cities. Where there were no almshouses, it was planned to build hospitals. When male infants given here reached the age of six years old they should have been “enrolled in garrison schools, and in which cities there are no garrisons, then from such to send, where it will be more capable and give them a salary, as well as other schoolchildren. As for female infants, they would have to be given to the palace villages, to peasants or on factories” [7]. However, until Catherine II the cause of prizing

remained at the level of projects, and illegitimate children were in an uncertain and powerless state, “the Empire remained almost without institutions of children’s welfare” [8]

The reign of Catherine II (1762–1796) is defined as Enlightenment absolutism. Thanks to her, one of the most educated women of her time, Russian society became more familiar with the Enlightenment ideas that influenced the intellectual life of Europe.

At this time, more attention began to be paid to childhood and its protection as the most vulnerable part of society. One of the most discussed subjects among the ideologists of the Enlightenment was the question of education. The problems of a new rational upbringing were of great interest to the empress. She was personally acquainted with many of the French philosophers of the Enlightenment, and she knew their works (F.M.A. Voltaire, J.J. Rousseau, S.L. Montesquieu “On the Spirit of Laws”, volumes of “Encyclopedia” by D. Diderot and J.L. D’Alambert, C. Beccaria “On Crimes and Punishments”, J. Sonnenfels, etc.) and she maintained a constant lively correspondence. She addressed some of them with important questions, seeking their guidance for her broad governmental activities. In 1762, J.J. Rousseau’s work “Emile, or On Education” was published, which influenced the views of European educators on the philosophy of upbringing and education, as it presented a model of upbringing of an ideal citizen, albeit utopian. She read from the English educator and philosopher J. Locke (1632–1704) that nine out of ten people owe what they are — good or evil, useful or unfit — to upbringing [9]. Moral education was the heart of J. Locke’s concept. But even more important, in his opinion, to educate the heart in virtue. The right pedagogical means for this may not be the usual way of punishment, which causes only irreparable harm, suppressing mental strength and creating a “slave character”, “weak-minded, pathetic creature”, an impact on the extremely sensitive in each child’s soul sense of honor and shame by praise and censure, because the most powerful springs for the soul — respect and disrespect. Catherine II was also convinced that the surest means of making people better was to improve their education.

Catherine II’s state strategy, imbued with the ideas and principles of the Enlightenment,

was reflected in her personally written “Order of the Commission on the Composition of the Draft of the New Statute” (1767), which was based on the works of European Enlightenment philosophers that she had reinterpreted. She formed her own views on the problems of lawmaking, the action of the supreme power, population, charity and social protection, assistance to different groups of the population, especially children. In her “Edict” she devoted an entire chapter to education.

I.I. Betskoi (1704–1795) was Catherine II’s confederate in the field of upbringing and education. He lived in France for a long time, of course, he was well acquainted both personally and with the works of outstanding European authorities in the field of politics, upbringing and education, as well as with the organization of institutions for children in different countries. Under the influence of these views, he formed a system of education, later outlined by him in the “General Institution on the education of both sexes of young people”. After Catherine II’s accession to the throne, I.I. Betskoi was immediately approached by her and appointed her home reader. They enthusiastically discussed everything that appeared new and interesting in the philosophical literature of the West. And this gave I.I. Betskoi, susceptible to the popular ideas of his time, the opportunity to express before the Empress his views and ideal philanthropic aspirations, as well as to develop the thoughts expressed by Catherine II, and include them in all documents on the justification of the opening of certain institutions. Thus, for example, in the “General Institution on the Education of Youth of both sexes” (1764), I.I. Betskoi noticed “that he used all measures, carefully trying to portray accurately from word to word all the commands and high thoughts of the august monarchy given to him orally. Sometimes Catherine herself viewed the projects of Betskoi and corrected them. In one of them, addressing her, Betskoi himself wrote that his plan “was subjected not only to consideration, but also the correction of your most sacred person” [10].

In conversations with I.I. Betskoi, the compiler of the “Nakaz”, apparently, shared her thoughts that Russia had not had until then people of the “third rank” or “middle class”, which she considered to be representative not only of material wealth, but also of cultural values.

She included to them mainly all those “who, not being a nobleman, nor a farmer, exercise in arts, sciences, navigation, trade and crafts” (Article 380) [11]. Catherine II also gave the main role to education: in her “Edict” she asserted that “the rules of education are the first foundations that prepare us to be citizens” (Article 348) [11]. Not content with theory, the empress tried to put her ideas into practice: by means of a new ideal upbringing to create a new beautiful generation [12]. These reflections were in harmony with the beliefs of I.I. Betskoi. Developed together with the Empress plans and guidelines I.I. Betskoi on her behalf set out in his “General Institution on the education of both sexes of youth”, which on March 12, 1764 after the approval of Catherine received the force of law. It clearly defined the goal of the state — the need to “produce” a new breed of people from representatives of different social groups or “new fathers and mothers, who would give their children the same direct and thorough education rules in their hearts, which they themselves received, and from them children would pass on to their children, and so following from generation to generation, in the future centuries” [13].

As an employee of Catherine II, I.I. Betskoi became the actual developer and implementer of her ideas. The theoretical and practical development of his basic pedagogical and educational provisions was reflected in such documents as “plans”, “charters”, and “institutions” submitted by I.I. Betskoi to the Empress for approval and endorsement. The result of such cooperation was characterized quite accurately by the Russian historian A.S. Lappo-Danilevsky (1863–1916): “Catherine soon guessed the field in which they could find practical realization for themselves. Reading and discussion of essays on pedagogical topics naturally raised the question of the setting of public education in Russia, the need for fundamental reforms in it, and here it is, among the hot ideal aspirations to plant the greatest possible happiness in Russia, aspirations, which were equally imbued and the young empress, and almost an old man, but with the soul of a young man, and there was a grandiose state plan, similar to a poetic dream: to create through education “a new breed” — new ideal people in Russia” [3]. “New breed” should represent people obedient to the authorities, loyal to the tsar, able to benefit the state with their knowledge and professional

skill. To replenish the third rank or estate, in addition to the two existing in the Russian state — the nobility and peasants (state and serfs), it was supposed from the urban population. I.I. Betskoi and Catherine II chose orphans, foundlings, illegitimate children and beggars from all population groups as a source of the third estate. It was decided to realize these plans by establishing various educational institutions for children of both sexes.

In utopian literature and in social and political treatises of Enlightenment thinkers, the idea that the state, not parents, should educate future citizens in closed educational institutions was clearly present. Catherine II and I.I. Betskoi accepted this idea and introduced closed educational institutions in Russia. The famous publicist, economist and statistician E.D. Maximov (1858–1927) characterized this choice in the following way: “The state power, having taken public charity into its hands in its practical realization, undoubtedly had to stop on such forms of charity, which would be the most accessible for its bodies. Such forms have always and everywhere been closed charitable institutions, which are usually preferred by the state to open charity. Having exposed a cohesive and organized force of the state as a conductor of measures of charity, carried out earlier by private and public initiative, having exposed this force to a large extent in opposition to private and public-parish charity, the system of state charity began with the denial of the latter and even persecution of it” [8].

Among the first decrees of Catherine II, indicating the beginning of the implementation of her plans, was the “Manifesto, with the attachment of the Imperial approved project of Lieutenant-General Betskoi. — On the establishment of Educational House in Moscow, with a special state hospital for indigent maternity women” (№ 11908) dated on September the 1st, 1763 [14]. The manifesto began with the words: “Announced to everyone and everyone. Charity for the poor and care for the multiplication of useful to society inhabitants, are two supreme positions and virtues of every God-loving owner”¹ [14]. This most important document declared the Educational House a state institution under special “Monarch’s patronage and care”,

¹ Catherine II declares the same in Chapter XII of her “Nakaz”: “one of the supreme offices and virtues of every God-loving owner is to multiply the inhabitants useful to the society”.

and was endowed with special rights and benefits. The opening of the Educational House created an opportunity to actually realize the prizing of children “illegitimate and foundlings”. However, according to I.I. Betskoi’s plan, the Educational House was organized not only for the so-called illegitimate children. It was emphasized that any infant from any population group, deprived of parental care, could be accepted and brought up in the house. At admission to the Educational House the question of legal or illegal birth was not clarified, all children were admitted to the Home, whether they were found or abandoned by their parents due to poverty, illness or other reasons preventing them from supporting and bringing up their children. I.I. Betskoi called such children “unfortunate-born”, understanding by these words children in general, for unknown reasons deprived of the care of their parents.

Educational House, first of all, was presented to Catherine II and her assistant I.I. Betskoi as one of the main means of forming “a new breed of people” of the third rank. According to the “General Plan of the Educational House for brought children and hospital for poor maternity women in Moscow” I.I. Betskoi justifies its organization in the following way: “In foreign countries, the third rank of the people, established for several centuries, continues from generation to generation; but as here this rank is not found yet, it seems, there is a need for it”. In this regard, “the direct intention of the new institution is to produce here people capable of serving the fatherland by the work of their hands in various arts and crafts” [10]. To fulfill this goal, according to the organizers’ ideas, it was possible by education, if only to start it from “the most tender years of youth”. It was also supposed to give children education, labor and vocational training. It should be noted that in many other documents concerning the upbringing of children, the goal of acquiring and educating “useful members of society” is a refrain.

In the Decree No. 11908 “On the Establishment of the Educational House” in Chapter VI “On the Privileges of the Educational House” it was clearly established that all children brought up here and their descendants “in eternal generations” would remain free.

The organization of Educational Houses was part of Catherine II’s extensive population growth program. Most states of that time,

including Russia, had a real need for an able-bodied and taxable population. All prominent European political figures, arguing on this topic, inclined to the idea that any enlightened government should care about increasing the number of inhabitants, the need for numerous births to ensure the strength of the state. In Russia, this opinion was expressed by the historian and statesman V.N. Tatishchev (1686–1750), the brilliant scientist M.V. Lomonosov (1711–1765) and others.

The high mortality rate and insufficient birth rate in Russia were well realized by Catherine II. Chapter XII of the Edict is called “On the multiplication of the people in the state”. She believed that “Russia not only does not have enough inhabitants, but still has an excessive amount of land, which is neither inhabited nor cultivated. So, it is not possible to find enough encouragement to reproduce the people in the state” (Article 265) [11]. One of the components of this problem was high infant mortality. The establishment of the Educational House was to prevent, according to the organizers, “the innumerable murders, which are inhumanly undertaken both over the babies already born and over the babies still held in the mother’s womb” [14] and thus contribute to the multiplication of the population. In a report to the Empress on the opening of the Educational House in 1763, I.I. Betskoi wrote: “it is regrettable that the State is burdened with so many murderous iniquities” and “every year the number of subjects is deprived in this way, which by proper education and by their different abilities could be fit and useful members of society” [14]. And further he wrote: “Through this I mean those innocent children, whom unfortunate and sometimes inhuman mothers abandon, leave, (or what is more evil) and kill, who, although from a legitimate marriage, but in extreme poverty, being born, from their parents are abandoned and blindly betrayed to happiness, in order to be freed from the burden of their upbringing, and themselves more conveniently to feed themselves could be” [14].

From the work of Catherine II “Thoughts from a special notebook” shows that the situation with infant mortality is really she was very concerned, she repeatedly returned to this issue, here are her notes: “Go to the village, ask a peasant, how many children he had, he will tell you (it is common): ten, twelve, often even

up to twenty. Then ask how many are alive? He will answer: one, two, four, rarely a fourth part. It would be well to seek remedies against such mortality; consult skillful physicians, more philosophers than mediocrities in the craft, and establish some general rule, which little by little the landowners will introduce. I am sure that the chief cause of this evil is the lack of care for very young children; they run naked in their shirtsleeves through snow and ice; it is very hardy who survive, but nineteen die, and what a loss to the State! ” [15]. Article 266 of the “Edict” stated: “Men mostly have twelve, fifteen and up to twenty children from one marriage. However, rarely even a fourth part of them comes to a full age. For there must be some defect in their food, or in their way of life, or in their upbringing, which causes the ruin of this hope of the state. What a flourishing state would be this power, if they could prudent institutions to avert or prevent this scourge!” [11]. Such facts as the increase in the number of children born out of marriage, cruel punishment of unmarried mothers, high mortality of infants and women in labor did not escape Catherine’s gaze. “Her state mind and women’s heart were outraged at hearing reports of the masses of dead foundlings and dead babies” that were found everywhere: in vegetable gardens, forests, ponds, rivers, swamps, streets and squares. “Everyone knew it, everyone saw it, everyone talked about it. Some people talked about it with horror, others with regret; many thought that it was necessary to stop the evil with cruel punishments” [16]. Catherine II and I.I. Betskoi had their own opinion on the cruelty of punishments. Catherine devotes much space in the “Edict” to arguments about punishments arising from the principles of humanity, justice, recognition of the rule of law, she is a principled opponent of torture and corporal punishment. Article 150 of the “Punishment” proclaims her position — the law should not be cruel. In Article 222: “The most reliable curb on crime is not the severity of punishment, but when people truly know that those who violate the laws will certainly be punished” [11].

I.I. Betskoi in the Preliminary Notice, one of the five parts of the General Plan, places the reasoning about the high mortality rate of children and admits: “I doubt that we have anyone who makes a direct note of how many such infants die” who were not breastfed [14]. He knows that it is already known that babies who are not

breastfed “always more than half” die. He responds to the popular opinion that “Our people are strong in the cold, that in childishness more in shirtsleeves and without a hat in the cold for a long time are ... I do not argue, those who resist, that is true strong; but how great is the number of those who die from this, maybe no one has not been able to notice”. And he further undertakes: “For this reason, the best and most reliable ways will be used in this Educational House, for this is the main difficulty. ... There is no doubt that God-enlightened Russia will not increase its efforts and care for such a necessary, useful and God-pleasing cause in such a blessed state, ... to preserve the unfortunate babies, innocently perishing, and to educate them” [14].

On the initiative of Catherine II, the first works on the study of child mortality were carried out. In 1763, the historian, publicist and statistician A.L. Schlezer (1735–1809) submitted to the Academy of Sciences model tally sheets for compiling metric books. Their form was approved by Catherine II on February the 11th, 1764. She ordered to collect these metric data for St. Petersburg as an experiment and to submit them to the Academy of Sciences for consideration. The development of these data was carried out by academician L.Y. Kraft (1743–1814), who established that in the period from 1764 to 1780 in St. Petersburg 1/4 of newborns died before reaching the age of 1 year [17]. The publication of statistical data on Russia and foreign countries contributed to the growing interest in the problem of child mortality. In the last two decades of the 18th century, several works were published in Russia, authored by doctors, philosophers, public figures, and educators. In addition to stating the high mortality rate of infants, the works considered its causes, covered the issues of hygiene and feeding of children (I.I. Betskoi, N.I. Novikov, A.N. Radishchev, F. Uden, S.G. Zybelin, N.M. Maksimovich-Ambodik, S. Ely, I.P. Frank, I.P. Kamensky, N.I. Ner, etc.) [18].

The Manifesto declared the Educational House to be a state institution, but wealthy people, motivated by the Gospel love for neighbor and awareness of the common good, were called to charitable activities in its favor. This is also confirmed in the report “Highly approved on the 26th of August 1763 of the actual Privy Councillors of the duke Y.P. Shakhovskiy, N.I. Panin and count E. Minich” [14]. It should

be noted that the Empress herself, her son Pavel Petrovich, I.I. Betskoi and his relatives were among the regular givers. The owner of mining enterprises P.A. Demidov was a generous giver. Representatives of the Golitsyn, Stroganov, Naryshkin and other families sent their funds for the maintenance of the Educational House. Representatives of all strata of Russian society participated in charity. This was due to the fact that the house received from the state a number of tax and judicial privileges and the right to engage in commercial activities. Among the sources of income was also the sale at auctions of property given from the confiscation office, criminal fines and others. Over time it became clear that the Educational House could not exist on the donations alone. This led to the life Highest approved on the 20th of November 1772 "General Plan of the Imperial Educational House executive establishment of the Widow's, Loan and Conservation Treasury, for the benefit of the entire society" [19]. These three treasuries laid the foundation of the state financial system of Russia.

Educational House had a peculiar status. It was regarded as an independent department, had its own jurisdiction, was exempt from duties when concluding contracts, could independently buy villages, houses, lands, start factories, plants, receive a fourth of the income from "public shame" (spectacles) — theaters, public balls and all kinds of games for money. Among the various items of income for the maintenance of Educational Houses, one of the main sources was first the branding of playing cards, and then branding and selling them from their own factory.

The Educational House was headed by the chief trustee. I.I. Betskoi performed this duty until 1795. The governing body of the House was the Board of Guardians, created by decree of Catherine II and consisting of six noblemen. Its main tasks were to attract trustees, whose main duty was to "collect alms". The Guardianship Council can be considered a central state institution, a kind of board that developed the charitable initiative on new secular principles, as well as guided the charitable activities of the citizens [20].

In 1764, the Board of Guardians of the Educational House petitioned for the opening of orphanages at nunneries and private individuals in all dioceses for the education of abandoned chil-

dren. In 1770 the Educational House in St. Petersburg was opened, first as a branch of the Moscow one, and then as an independent one (1780).

While in the capitals children were still able to get to the Educational House, in the provinces many of them were left without care. This prompted the government on the 21st of December, 1772 to issue the law No. 13930 "Senate with the annex of the announcement of the Board of Guardians of the Educational House. On the upbringing of infants under five years of age left by their parents; on bringing them to the Educational House and on payment for upbringing". It was adopted because of the discovery of the fact of bringing in Ostashkov to churches and houses "abandoned without prizing and innocently perishing unfortunate infants", and "such death exposed infants great number remains without any prizing, and although a few of them and grow, but even those wander the streets and shamelessly beggar to the great hardship of the Society" [21].

The discussion of this situation prompted to think "how to turn the people away from the pernicious sin, into which they fall by their frivolity from long-standing superstition and rudeness. How instead of that, to lead them to mercy and condolence for those innocent infants?" [21]. That is why the Guardianship Council decided to publish printed announcements throughout the state in all provinces and governorates, "so that God-loving fellow citizens, at least a few about those unfortunate and innocent babies sympathized and took up", and with the assurance that they would certainly for education and bringing to the Educational House will receive a moderate fee. Thus, it was promised that a certain sum would be immediately given for the education and bringing of an infant: "for a two-year-old 10, for a three-year-old 18, for a four-year-old 24, for a five-year-old 30 rubles for each". The law emphasized that "Great in the world to mankind is a boon, the salvation of the innocent from perdition, the most important virtue, paternal indulgence to infants unhappily born from people brutally rejected". In order to widely disseminate this information, the Board of Guardians expressed the "most honorable" request: this announcement in the churches on Sundays and holidays to read aloud, and the priests were asked to "moral exhortations and instructions" to excite people to mercy and en-

couragement of infants, giving themselves an example of “supervision and not abandoning them, if their strength can” [21].

An orphanage in Ostashkov, in the Tver province, was opened in 1773. In addition, small orphanages for children were opened, mostly with private funds of the organizers: Governor Sivers in Novgorod, prosecutor Bakhmetev in Nizhny Novgorod, merchant Makarov in Belozersk, as well as various individuals in Olonets, Yur'ev Polsky, Tikhvin, Vologda, near Kazan and other places [16, 22]. From these shelters, infants were taken to the capital's Educational Houses for upbringing and education. The results of these concerns and expenditures, used to preserve and organize the life of homeless children, were not always successful.

Another innovation was the establishment of a 20-bed maternity hospital at the house, envisioned by Catherine II and I.I. Betskoi — the first hospital of this type in Russia, which was reflected in its name — “Imperial Educational House for Bringing Children and Hospital for Poor Maternity Women in Moscow”. In the third chapter of the General Plan “About the Hospital for Poor Maternity Women”, section 1 described the rules of admission: “...any pregnant women who come to the hospital, for the resolution of the burden, to receive immediately, without asking about anything, both day and night and immediately take them to the room to the midwives” [23]. This indicates the anonymity of reception and stay of a woman in the hospital, she was not asked neither her name nor her position. If a woman wished, she could be in the hospital with her face covered. In 1764 in the maternity hospital of the Moscow Educational House 14 babies were born, and in 1770 already 162 [24]. The maternity hospital at the St. Petersburg Educational House was opened in 1771. Educational Houses trained obstetricians — midwives. In St. Petersburg, teaching began in 1784. In Moscow it began in 1801. They mainly trained female inmates of the house, but it was also allowed to train strangers.

N.M. Maximovich-Ambodik (1844–1812) — one of the founders of scientific obstetrics in Russia, the author of the first Russian manual on obstetrics “The Art of Midwifery or the Science of Babies” (1784–1786) — dedicated his work to Empress Catherine Alexeevna. He associated the development of various directions of medical science and midwifery in Russia with her name. In his address to Catherine II, he re-

marked that “this art almost until the beginning of Your Imperial Majesty's reign remained in Russia in extreme neglect, and was produced by luck, on one blind occasion, more often than not by such persons who had no knowledge of it, nor notion, blindly followed one fixed opinions, one ignorance and superstition from ancient times among the people accepted, and in evil using the general confidence in themselves, the very cause were responsible for the reproduction of ugly human tribe disfiguring” [25].

I.I. Betskoi took an active part in the organization and guardianship of a number of closed educational institutions of class character initiated by Catherine II. He prepared and approved on the 5th of May 1764 by the empress a personal decree “On the education of noble maidens in St. Petersburg at the Voskresensky Convent” (№ 12154) [26]. This institution was called “Imperial Educational Society for Noble Maidens”, and later — Smolny Institute, by the name of the Voskresensky Novodevichy (Smolny) Convent, where it was located. In Europe of that time, and especially in France, it was recognized as necessary to begin the upbringing and education of female children. The first in Europe women's school of secular character for the daughters of poor noblemen was opened in France as early as in 1686 — the Saint-Cyr boarding school. Catherine II, who had long dreamed of establishing such an educational institution, discussed this issue not only with I.I. Betskoi, but also with the scientist-encyclopedist, State Secretary G.N. Teplov (1711–1779), with Prince D.M. Golitsyn (1721–1793), ambassador in Vienna, and others. The result was the establishment in 1764 of the Smolny Institute for Noble Maidens and in 1765 of the “Special School at the Voskresensky Novodevichy Convent for the education of young girls” from bourgeois families (No. 12323) [27]. In addition to the new idea of women's education, these institutions were based on I.I. Betskoi's previous beliefs about class and the advantage of upbringing and education of children in closed institutions.

In the same 1764 on the 4th of November on the report of I.I. Betskoi was given the Privilege and the “Statute of the Imperial Academy of the three noblest arts with an educational center at the Academy”¹. I.I. Betskoi, who was appointed

¹ Established by Empress Elizabeth Petrovna in 1757 on the initiative of I.I. Shuvalov and M.V. Lomonosov as an art school at Moscow University, it was not developed.

its director, as well as at the organization of the Educational House, pursued the goal of promoting the development of people of “middle class” in the state. The first admission to the educational school at the Academy was to consist of 60 boys, no matter what rank they were, excluding serfs who had no dismissal from their masters. That is, even a serf could enter the Academy, who, studying here, became free. Serfs “maidens and widows” were also made free if the Academy students married them (No. 12275) [28]. The same advantages were given to those entering the “Educational school for merchant children for commerce” (Decree No. 13916 of the 6th of December 1772) [29]. On the 11th of September 1766 the Senate issued a decree “On printing and promulgation of a new charter for the Cadet Land Corps” (No. 12741) [30].

Adhering to the class point of view in educational opinions prevailing in the 18th century, the reforms implemented with the assistance of I.I. Betskoi show his willingness to bring bourgeois children somewhat closer to the nobility. Discussing the desirability of upbringing and education for serfs (even “slaves” should be educated), he distinguished between “rough and harsh education” suitable for “the meanest people” and education necessary for people “worthy of the title of free citizens”. In his General Plan he considered it desirable that “all girls should not only be taught to read and write, but also have a mind enlightened with various knowledge for civil life”, but a few lines later he added that “if the girls brought up in the Educational House were to be peasants, it would not be proper to mention their education” [10]. In any case, in the Educational House Betskoi recognized the usefulness of educating children of both sexes; a similar principle was carried out by him and regarding the education of the nobility, but in this case he combined it with class requirements. This is evidenced by the names of the “Army Noble Cadet Corps” and “Society for the Education of Noble Maidens”, clearly indicating their purpose. To be fair, it should be noted that I.I. Betskoi gave both institutions a less sharp class character than they could have received in his time. It was also positive that all the closed educational institutions had a fairly extensive program of study.

All the documents created by I.I. Betskoi were not just decrees (laws) in the modern sense, they were quite extensive works, where the goals of the institution, its structure, function-

al responsibilities of the staff, instructions for upbringing, education, maintenance of children, health monitoring, etc. were set out in detail, sometimes even very extensively. In addition, the text included the opinion of various authors who, from antiquity, devoted their works to the upbringing and education of children [22]. In all the charters of educational institutions prepared, created or cared by I.I. Betskoi (Educational House, Smolny Institute, bourgeois, commercial schools, cadet corps, the school at the Academy of Arts, etc.), the basic principles of upbringing and education were the same.

1. The main means of education was to shield children from the surrounding world, from everything vicious: “to shield children from the bad influences of family and society, prejudices of the older generation” [13].

2. Priority was given to moral education, the education of good feelings, “directing hearts and minds to virtue” was proclaimed. The importance of personal example.

3. The desire to realize in practice in unity physical, moral, mental and labor education of children in a closed institution. The Educational House had four manufactories: a factory of silk stockings (1769), a card factory (1774), a manufactory of paper fabrics and a manufactory of woolen stockings (1778). In addition to the direct goal — the craft education of the inmates, there was also another, more general goal — the desire to spread factory production in Russia.

4. Elimination of corporal punishment, which at that time was used in many educational institutions. They were opposed by Catherine II and I.I. Betskoi, the latter wrote that beatings are harmful to the health of children, in addition, instill in them meanness of thought, deceitfulness and other vices. Even verbal reprimands to children he advised to do “without ferocity and anger, so that a great fear not to damage their natural acuity” [31].

I.I. Betskoi developed an entire educational program, which was reflected in the work entitled “Collection of Institutions and Regulations Concerning the Education in Russia of both sexes of noble and bourgeois society”, published in three volumes in 1789–1791. Analysis of the texts compiled by I.I. Betskoi suggests that he was driven by a sense of humanity, compassion, philanthropy, and not only by political goals that were inherent in the government policy of his time.

Catherine II and I.I. Betskoi also focused on the issues of children's health, hygiene and disease prevention in organized educational institutions. Compliance with the rules of hygiene was a mandatory requirement fixed in all the statutes of the institutions. By the 60s of the XVIII century, I.I. Betskoi had already formed his views on the physical education of children. I.I. Betskoi's system of education was outlined in the "General Plan of the Imperial Educational House in Moscow" (St. Petersburg, 1763) and in a separate work, which he honestly and modestly called "Brief Instruction, selected from the best authors with some notes on the physical education of children from their birth to adolescence" (St. Petersburg, 1766), intended for educators and parents. This book was the first work in Russia, systematically outlining the hygiene of children of all ages. It contains many different instructions on the hygiene of clothing, sleep, food, upbringing and education, play, punishments, labor activity, on the observance of cleanliness, on the harm of tobacco, on passions and temperament, etc. I.I. Betskoi's merit also lies in the fact that hygienic requirements had their own specificity depending on the type of institution and the tasks of educational work in it, as well as depending on the age of the child. He divided children into the following age groups: from birth to "weaning"; from "weaning" to 5–6 years old; from 5 to 10 years old; from 10–12 to 15–16 years old. Each section dealt with the issues of general hygiene, hygiene of clothing, feeding, regime, physical exercise, education of feelings and morals [31]. It should be noted that he paid attention to even the smallest details. According to S.E. Sovetov, a major Soviet researcher of the history of childhood hygiene, it was I.I. Betskoi who introduced the term "physical education" in Russia [32]. According to the decree of Catherine II, this book was printed "in a sufficient number of copies" and sent to all present places in both capitals, governorates, provinces and cities.

Another merit of I.I. Betskoi in the sphere of children's health care was the inclusion in all charters of educational and training institutions of requirements for the organization of infirmaries and the introduction in their staff of the institution of a doctor, a healer, a midwife and other persons providing treatment, feeding and care for children. Special instructions

for medical and nursing staff were developed, which were repeatedly revised and improved. The infirmaries and hospitals organized at the Educational House were the first inpatient institutions for children in Russia. It was in Educational Houses that doctors made the first observations of children's health, drew conclusions about feeding and physical development, and practiced organizational forms and methods of medical care for children.

First of all, it affected smallpox vaccination. Smallpox epidemics periodically occurred in Russia. In the 18th century, this dangerous infection was one of the most important causes of mortality, sparing neither the rich nor the poor. The measure of prophylaxis was the inoculation of smallpox, existing since ancient times, by variolation (Latin *variola* — smallpox) or inoculation (Latin *inoculatio* — inoculation), i.e. inoculation of smallpox from a sick person to a healthy one. In the 18th century, variolation as a method of protection against smallpox became common and spread from Western Europe to Russia. One of the constraining factors in the introduction and development of not only variolation, but later vaccination, was the prejudice against smallpox inoculation that existed in Russian society, as well as in other countries [33]. Catherine II was well aware of the death from smallpox of the Russian Emperor Peter II and many crowned persons. She saw any ailment as a sign of smallpox and smallpox itself as a threat. She realized that epidemics were reducing the Russian population and preventing recruitment. Her correspondence with Voltaire shows that the idea of introducing smallpox inoculation in Russia had long occupied Catherine II. Her decree No. 11728 "On the establishment of special houses in cities for those possessed of dangerous and sticky diseases and on the definition of doctors for this" followed in the year of ascension to the throne (the 19th of December 1762). Catherine II, after a long hesitation, decided to inoculate herself with smallpox. On the 12th of October 1768 a historic event took place — the empress was inoculated with smallpox, taken from the pen of a six-year-old boy sick with smallpox. On the 1st of November 1768 smallpox was inoculated into her 14-year-old son — grand duke Pavel Petrovich. The example of the Empress contributed to the spread of smallpox vaccination in the 1770s–1980s, by the number of people vac-

cinated Russia not only equaled European countries, but also surpassed them. The Free Economic Society promoted the spread of smallpox vaccination among the population [34].

I.I. Betskoi attached great importance to smallpox vaccination of children. He collected data on the benefits of vaccination in various countries. Educational Houses and other educational institutions (the school at the Academy of Arts, Cadet Corps, Smolny Institute, etc.) became the main centers for inoculation of children. Smallpox houses for vaccination were also opened in Tobolsk, Irkutsk, Kiev, Tsarskoye Selo and Izhora.

An important page of medical support of the Educational House was the fight against “sticking” (infectious) diseases. When they were detected, children were placed in a separate room of the infirmary or sent to city hospitals. The plague epidemic of 1771–1772 brought severe trials. A special instruction on the work of the Educational House and the duties of all staff was developed [13].

With the development of Educational Houses activities, the difficulties in fulfilling the task laid at the foundation of this charitable institution increased by giant steps. According to T.G. Frumenkova, the Moscow Educational House according to the General Plan was conceived as an all-Russian charitable institute, it was planned that it would occupy a central place in the system of orphanages, would become a model for educators in other cities, would gather within its walls children from different parts of Russia [20]. All of this was difficult to achieve. First, the organization of admission of children was imperfect. At first they accepted children from birth to three years old, later they began to accept children not older than a year of age. In the Moscow Educational House flocked foundlings not only from Moscow, but from all over Russia. Even a special trade of bringing children to Moscow from the provinces developed. They brought more and more, which was facilitated by the system of “secret admission”. Here are the figures of bringing children to the Educational House by decades: in the first decade, i.e. from 1764 to 1774 — 9457 children were brought to the Moscow Educational House. From 1774 to 1784 — 12 537 children were brought and from 1784 to 1794 — 15 442 children were brought [35]. The harsh conditions of the road, lack of natural nutrition of infants often led to the death

of the child during the move or in the first days and hours of admission. The brought children were in a very bad condition, sick, gaunt, premature, it was impossible to help many of them. “Most of them (children) by bad luck are already half-dead when they are brought, others are premature, which by the course of nature cannot be alive for a long time. Sometimes even legitimate children with serious diseases possessed by poor parents when they have no hope for their recovery, allegedly only wished to get rid of the dependence of burial” [36]. But even those who remained in the house, fell into unfavorable conditions. The huge influx of children hampered the work of the Educational House, not adapted to receive such a large number of children, which affected the quality of their content. Overcrowding, lack of nursing staff and especially nurses providing breastfeeding, hospitalization, morbidity, imperfect medical care, and generally the trauma of tossing led to a high mortality rate of pets. However, it was virtually impossible to help many children at that time due to imperfect medical care. Doctors had poor knowledge of the pathology of childhood, artificial feeding and principles of medical care for children had not been developed, as the doctrine of pediatric diseases was just being formed.

From the first years of Educational Houses activity the mortality rate in them was strikingly high: in 1764 424 (81.07%) out of 523 infants accepted for upbringing died. In 1765 — 597 (72.76%) out of 793 infants died. In 1766 — 494 (76.52%) out of 742 infants died. In 1767 — 1073 (98.53%) out of 1089 infants died. In 1768 — 687 (61.67%) out of 1114 infants died [16]. The mortality rate remained high until the end of the XVIII century, so, from 1770 to 1796, 20,878 out of 22,439 children in care died, i.e. 93.04% [37]. High mortality of children was characteristic of Educational Houses in all European countries. For example, at the end of the XVIII century the mortality rate in the Paris Foundling Hospital, where artificial feeding was practiced, 85% out of 32,000 babies admitted. In Dublin in 1775–1796 up to 99.6% children died in some years. The mortality rate for foundlings less than a year old in some American almshouses was 97.0% [38]. Pedagogue and public figure of the second half of the XIX c century. I.M. Radetsky characterized the disappointment of the Educational Houses organizers in the following way: “It

was as if fate wanted to mock all the efforts of Catherine the Great and Ivan Betskoi to do good; the motto they invented to comfort the homeless children, painted on the pediment of the houses: 'and you will be alive', soon turned into the most evil irony. The mortality of children in these houses in the first time appeared in a horrifying form" [35].

This enormous mortality greatly impressed the empress, cooled her ardor and limited her dreams of the possibility of forming a "third estate" of abandoned and "unfortunate" children. It was not so easy to do good for mankind, even with the strongest power and the widest means. Did Catherine II and I.I. Betskoi realize that poor children were caught "out of the fire and into the fire", and perhaps without Educational Houses they would not have died in such numbers. Five years later the idyll was completely destroyed. On the 10th of May 1768, the Board of Guardians recognized that the best measure to prevent such mortality of children was to distribute them among the villages for education. I.I. Betskoi was against this measure, but he was forced to agree. If in the Educational House itself the mortality rate of children slightly decreased, then in the districts of Educational Houses it increased significantly. It also increased among the village nurses' own children from diseases brought by their pets.

The results of children's upbringing and education were not satisfactory either, despite all efforts. I.I. Betskoi wrote to the Council on the 6th of August, 1779. "Judging by the children of both sexes sent from the house, it is evident how much their education was not only distant from the intended subject, but to our shame, more humiliating than the education of peasant children themselves, which is most noticeable in the girls of great age sent for services to the society of noble maidens. Without the slightest obedience, inclination to exercise and diligence, nothing but ignorance, disobedience and stubbornness" [22]. And further: "I could never have imagined that this most important matter was neglected to such a shameful extreme in the past time by the former masters and maidens" [22]. He was forced to admit that the children did not receive the education that the founder of the house intended to give them; they did not become useful citizens, did not make the third rank in the state.

Catherine II was also dissatisfied with the way things were run; in the fall of 1775 she visited the Educational House and experienced a rather heavy feeling from what she saw. The children were awkward, incomprehensible, silent and sullen.

One of the main reasons for the unsatisfactory work of the Educational House, which did not meet expectations, is the lack of people in our state at that time, who had knowledge and experience of working with children of different ages, "who would not only be able, but also willing to take on the difficult duties of bringing up children". The educators who directly supervised the children were foreigners and did not meet the requirements of working with children. In a letter to the Empress dated May 3, 1775, I.I. Betskoi wrote that he was "dissatisfied with the foreign tutors in the house. Since they were determined, none of them has not shown reliable skill, none of them comprehends the purpose of the institution, none of them understands its spirit; they only care about their personal benefits, they quarrel among themselves and gossip at each other by habit and their poor upbringing. They have driven me to the extreme" [22].

The maintenance of the Educational House was extremely expensive, and therefore it was necessary to resort to all kinds of means to collect donations. The sums spent were enormous, but no one knew how and where they were spent and what results were obtained from the expenditures: "the management of Educational Houses, as it happens in almost all charitable institutions, became a warm place for those in charge, filling their pockets at the expense of abandoned children" [35].

The ideal hopes of the Empress and I.I. Betskoi for the creation of a "new breed" of people were not realized. This attempt was not only premature, but hardly unnecessary, both "because of its eccentricity and because of the lack of funds" [39]. In the definition of the writer N.K. Makkaveisky (1864–1919): "What «new breed» could these pedagogical hothouses, so carefully and with such hopes arranged among the wilds of the Russian north, create? ... Could this "new breed" fight against the darkness of ignorance, against centuries of prejudice, against moral rudeness, against all those unsightly phenomena with which Russian life was full and with which it inevitably had to face at its first entry into it? ... Alas! for this they had

neither strength, nor sufficient knowledge, nor firm convictions, nor a firm energetic will, nor even a healthy moral sense. According to their long-standing habit of passively surrendering to the surrounding influences, they were hardly even able to take a critical look at the life that immediately overwhelmed them with its mighty wave. Even complete ignorance of evil, on which so counted on Betskoi, in no way guaranteed them from being carried away by the first seductive example ... So shatter these beautiful pedagogical illusions. From the magical fairy tale, created under the influence of tempting ideas of the West, too quickly transplanted into a completely alien to them Russian soil, warmed here by the hot idealism of the Russian heart and therefore received even more peculiar concrete forms — even with a cursory critical analysis of it, there is no trace” [40].

In general, opinions on the establishment of Educational Houses were very contradictory. Their opening did not meet with much sympathy either in high society or among the common people, where prejudice against illegitimate children was entrenched. Public opinion was slow and difficult to change. Here is a statement of M.N. Sokolovsky, with which we can quite agree: “Whatever the case, the establishment of Educational Houses should be credited in the enumeration of legislative and charitable activities of Catherine. It is true that they not only did not reach a flourishing state, but even hardly fulfilled quite satisfactorily their functions. They almost broke the shameful name of «illegitimate», a false prejudice against which has survived to our days; they brought more or less organized assistance of public charity in an environment that had previously been almost completely deprived of the help of even private charity. Educational Houses were proof of the humanity and the state mind of Catherine II...” [37].

Closed class educational institutions could not cover the need for literate and educated people. Catherine did not rule out the possibility of other forms of charity, as life forced her to do. One of the forms of open charity, as already mentioned, was the placement of children in peasant families. In addition, Catherine II found a way to solve the problem by opening comprehensive schools in the cities. The beginning of the progressive movement towards the realization of this goal was laid by the issuance of the legislative act edited by the empress on the 7th

of November, 1775, “Establishment for the administration of the provinces of the All-Russian Empire” (No. 14392). It was a vast multifaceted document of great importance because, on the one hand, it contributed to the strengthening of state power in the localities and, on the other hand, to the organization of public charity. According to this document, a territorial reform was planned in the country — a two-level system of administrative division into provinces and counties was introduced. The system of local government created by the provincial reform of 1775 existed until the reforms of the 1860s, and the administrative-territorial division introduced by it — until the October Revolution.

In addition, Law No. 14392 envisaged the reorganization of local government, namely, the Public Charity Orders were introduced at the provincial level, which were financed by the state [41]. These were the first Russian state institutions with social functions, designed to support socially vulnerable segments of the population [42, 43]. The activities of the Orders, among other things, were aimed at protecting the interests of minors deprived of parental care. If earlier illegitimate foundlings were enslaved by assigning them to caretakers, whose serfs they became, now they began to enter the department of the orders of public welfare until adulthood, after which they became free. Only illegitimate children of serf mothers were assigned to owners.

Article No. 380 of the law “Institutions for the administration of the provinces of the All-Russian Empire” listed those institutions that were to be opened with funds allocated by the state, stating that “the Public Welfare Order is entrusted with the care and supervision of the establishment and solid foundation,” including: 1) public schools; 2) orphanages for the care and education of male and female orphans, left after parents without sustenance; 3) hospitals or clinics for the cure of the sick, etc. [41]. It is noteworthy that this document gave detailed instructions on the work of each type of establishment, organized and controlled by the orders. Catherine as a legislator specifically stipulated the sources of funding for all these institutions and detailed even the smallest details of their functioning. This was necessary because there were still few people in Russia who had experience in such cases. With the introduction of the Statute on Provinces, the care for public health and education became more stable, and the cent-

ralized and extensive system of charitable institutions in Russia was streamlined.

A special section of the decree of 1775 was called “On Public Schools”. It served as a legislative basis for the creation of a system of comprehensive schools in Russia. For children, the Public Welfare Orders in cities and “crowded” villages were to open public schools “for all those who voluntarily wish to study in them”. It was noted that there should be no coercion in this, but to take into account the will of parents “to give their children to school or leave them at home”.

In 1777 Catherine II ordered to open the first elementary schools in St. Petersburg, but the work was slow, and by the end of 1781 there were only 7 schools per 500 students [44]. Disappointed in the isolated upbringing and education of children, the empress turned her attention to the Austrian system of education. To implement it, the pedagogue F.I. Yankovich de Mirievo (1741–1814), whose name is associated with many reforms in Russian education, was invited to Russia. In the following years, Catherine II made efforts to introduce the organizational and legal foundation of the state general education school in Russia, which made it possible to extend the system of education and upbringing to a larger number of children. This fact gave rise to several innovations. On the 7th of September 1782, Catherine’s decree on the organization of the Commission for the establishment of public schools in Russia under the leadership of Count P.V. Zavadovsky was promulgated with the purpose: “that this useful and necessary necessary institution in the whole of our empire in the best order and perfect uniformity was taught” [45]. And the tasks were: drawing up a plan for the organization of public schools, developing their charter, creating textbooks, training teachers and opening schools throughout the country. The Commission developed a “Plan for the establishment of public schools in the Russian Empire”, which was studied and approved by Catherine II on the 27th of September, 1782. It assumed the opening of all-sex state public schools. In addition, the Commission drafted “Rules for Students of Public Schools” and “Guidelines for Teachers of the First and Second Classes of Public Schools of the Russian Empire”. On the 5th of August 1786, Catherine II approved the “Statute for public schools in the Russian Empire”, which marked the main result

of the Commission’s activities [46]. The “Statute” ordered to establish four-class schools in each provincial city of the Russian Empire, and two-class schools in district towns, determined the subjects taught. There was an indication of the removal of corporal punishment for children. The schools were subordinate to local authorities, whose duty was to strictly monitor compliance with numerous regulations. The sources of funds for the maintenance of the schools were deductions from the magistrate, fines from the population and donations. In 1786 schools were opened in 25 provincial towns. By the end of the XVIII century in Russia there were 550 educational institutions of different kinds. Of these, there were 400 public schools. In all these institutions were trained more than 60 thousand students. For a huge country with almost 40 million inhabitants it was negligible [47]. To train school teachers, in 1786 the Teachers’ Seminary was established, which worked until 1801 and trained more than 400 teachers [48]. The opening of schools and colleges was accompanied by many problems, sluggishness of the authorities, lack and unpreparedness of teachers, unsuitable premises and others. But it is important that the movement to create an educational system in Russia began.

The Decree of 1775 contributed to the further development of the institution of guardianship. It began to distinguish between guardianship and trusteeship based on the legal capacity of the wards. The provisions of the Decree regulated the duties of guardians, the procedure for their appointment and recall, etc. Guardianship was established until the ward reached the age of 14, while custody took effect from the age of 14 to 21. The guardian was obliged to have care for the health and good moral upbringing of a minor (No. 14392) [41].

During the reign of Catherine II there was another significant innovation directly related to the situation of children, which was also regulated by the reforms of 1775. A whole system of local courts was created in each province, including Orphan and Soborozhny courts (Law No. 14392). The Orphans’ Court was an urban class body in Russia in 1775–1917, which was in charge of guardianship over the property of merchants, bourgeoisie, artisans and landless personal nobles. The chairman of the town orphan’s court was the mayor, who had the duty to notify the court of widows and orphaned young

children in need of care. The tasks of this court included the care of minor orphans of all ranks and their estates remaining in the city, as well as widows and their affairs. Guardians were appointed over minor orphans or widows, who managed the property under guardianship for 5% of its income. Orphans' courts supervised the state of these guardianships and heard complaints against the guardians [41].

Conscientious Court is a provincial court of Russia in 1775–1862, where civil cases were transferred and considered in the order of conciliation and some criminal cases “taught by the insane or minors ... because they consisted of stupidity, deceit and ignorance” [41]. The decisions of the Conscientious Court were to be based on the following rules: humanity, reverence for the neighbor's person as a human being, abhorrence of oppression or oppression of humanity, and for this purpose “the Conscientious Court will never burden anyone's fate, but entrusted to it conscientious examination and careful and merciful completion of cases entrusted to it” [41].

The attitude to the measures taken to organize the Public Welfare Orders, as well as to all the undertakings of Catherine II, was ambiguous both among contemporaries and subsequent researchers of Catherine II's deeds.

To conclude this review, it is necessary to draw the following conclusions.

The 18th century was the time during which the domestic social security system was created. By the example of Peter the Great and Catherine the Great, the Russian state was moving from private charity to public and state charity. An integral part of this system was the prizing of children deprived of parental care and in difficult life situations: orphans, illegitimate children, beggars, etc. The system was based on the principles of social welfare. And if under Peter I the pain points were only named and the first steps in this direction were made, Catherine II laid a more or less solid foundation for it. All her endeavors would develop in the following periods.

The views of the philosophers of the European Enlightenment that Catherine II adopted were creatively reinterpreted and she tried to adapt them to the conditions of Russian reality. The organization of Educational Houses and other educational institutions, according to the ideas of Catherine II and I.I. Betskoi, were aimed at the education and upbringing of a “new breed” of people — the third estate and

the formation of them worthy and useful to the state citizens, their inclusion in society. This attempt was not realized, it was initially ineffective, primarily due to difficulties with the definition of the so-called third class of people, and “was abolished by life itself” [49]. The system of state assistance to minors created under Catherine II was based on class, but included in its sphere of activity children belonging to different strata of society.

Despite many failures, it was Educational Houses that contributed to a gradual change in Russian society's attitude towards illegitimate children, to the realization of the value of the life of any child regardless of origin, and initiated public aspirations to recognize the state's obligation to protect the rights of minors and to care for their moral and physical health.

Educational Houses became institutions where, for the first time, new forms and methods of work with children in the areas of upbringing, education and medical care for children were practiced. Educational Houses have a special merit in organizing Russia's first medical institutions for children and obstetric institutions for women. It was in the system of educational institutions that the foundations of state care for the health of women and children were formed

The introduction of women's education for the nobility and bourgeoisie had a progressive significance, which led to a change in public attitudes towards the position and role of women in society.

At the same time, the structure of closed educational institutions created by Catherine II and I.I. Betskoi, where children from infancy were brought up in isolation from the environment and family, did not give satisfactory results, including by the recognition of the organizers themselves, who used foreign experience. The reality demanded changes in the system of care, education and upbringing. This became possible in 1775, when Catherine II issued a decree “Establishments for the administration of provinces of the All-Russian Empire”. This legislative act introduced a state system of public charity in Russia, began the process of centralization of assistance to the poor, children and other categories of the needy, based on the state bureaucratic basis, which gave the basis for the formation of legal protection, the system of education of children of all estates and care for public health.

Let us conclude the review with the words of the historian M.N. Sokolovsky (1867–1941): “...The charitable and legislative activities of Catherine the Great can justly be called quite remarkable, ... Catherine II knew poverty, cared about its healing and in this she saw one of her monarchical duties. They will say, perhaps, that many of her activities did not have the major consequences that could have been hoped for. It is true, but on the other hand it is also true that the initiative of almost all the legislative charitable activities of Catherine II came from herself...” [37].

ADDITIONAL INFORMATION

Author contribution. Thereby, all authors made a substantial contribution to the conception of the study, acquisition, analysis, interpretation of data for the work, drafting and revising the article, final approval of the version to be published and agree to be accountable for all aspects of the study.

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