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## English Summaries

Markus Furrer, Kevin Heiniger, Thomas Huonker, Sabine Jenzer,  
Anne-Françoise Praz

### *Introduction*

The introduction presents the subject of the enforced removal of children and adolescents from their families and placing them in other families or homes as practiced in Switzerland from 1850 to 1980. It further evokes the current state of research in Switzerland on the subject. The omnibus brings together 28 contributions that provide an insight into projects recently completed or in progress. The omnibus is structured as follows: One group of articles under the heading “Society, Social Policies and Institutions” deals with portrayals of institutions as well as specific aspects of social care and society; the contributions to the second group under the heading “Discourses and Tabooing” are devoted to specific discourses. Contributions subsumed under the keyword “Biographies and Interventions” focus on specific vulnerable groups, the thematic field “Sources, Methods and Consequences” concentrates on methodological and source specific questions as well as the consequences and the effects of removing children from their families. For the first time an overview of the history of removing children from their families in Switzerland is presented with the aim of offering a historiographical contribution to an area of research in the process of lively development.

Thomas Huonker

### *About the State of Research on the Enforced Placing of Children in Foster Families in Switzerland*

Criticism of homes only became part of research after 1968. Before that time academia was an integral part of the institutional network. Criticism was considered unscientific until the 90s. Though research on the ethnical persecution of the Yeniche under the guise of enforced care led to minimal compensation payments, compensation to persons put away by administrative orders has so far been awarded in a few individual cases only. With the exception of the reappraisal of the persecution of the Yeniche, in which Switzerland took the lead, in an international comparison the country lags behind. Many research papers in social pedagogy and social history remained unprinted; they were mainly based on the review of records and a quantitative approach. In the last few years the history of eugenics and coercive psychiatry rewoke the interest of many of the researchers

in the history of enforced removal from families. For a number of years, in particular younger researchers have worked to fill this gap in research, in many cases through oral history.

Urs Hafner

*The Christian Utopia as a Nightmarish World: The Beginnings of the "Rettungsanstalt Freienstein" in Zurich*

Today religion hardly plays a manifest role in institutions for children and adolescents with behavioural problems. Well into the seventies, however, most homes for children and borstals were marked by a Christian orientation, and the act of foundation of the modern 'institution of salvation' in the first half of the 19th century was firmly grounded in a strictly Protestant-Pietist belief. The following contribution presents the genesis of the Zurich institution Freienstein and its first years at a time of political and economic upheaval. It works out the religious-conservative beliefs of the operators, the board as well as the housemaster, but also the consequences thereof for the 'neglected' children. Rooted in their times the operators – in most cases clergymen or philanthropists – were heavily prejudiced towards the boarders who came from the lower orders; those who had poor or marginalized parents were considered morally inferior. The only chance to turn wretched creatures into servile and pious farm hands and maids was the stay in an institution of salvation. The operators of the religiously charged institutions even harboured utopian hopes: their inmates should go out into the country and morally regenerate it.

Martina Akermann, Markus Furrer, Sabine Jenzer

*Children's Homes in the Canton of Lucerne between 1930 and 1970*

In May 2010 the Government of the Canton of Lucerne gave the order for a historical reappraisal of events in the children's and adolescents' homes in the Canton. The ensuing investigation put in evidence numerous problematic aspects of the institutionalization of the time, such as specific educational methods, the routines and organization of homes, the practice of care or supervision. These different problem areas were in most cases disastrously linked and could mutually amplify their effects.

The specific key problem areas in institutional education at the time were: discrimination of socially deprived families or families deviating from the norm; a religious-moral flavour in professional discourse and in the training of the educators; arbitrary action by authorities; dissemination, longevity and inaccessibility of records that had an effect on biographies; sparse funds for the homes; conflicts of interest and one-sided supervision; insufficient supervision by the responsible

authorities: no help points for children in homes; stigmatization of children from homes; child labour and low value attributed to schooling: missionary religious bias in education; repressive and excessive punishment; sexual abuse; consensus of society on the difficulty of educating the 'troublesome' children in homes.

Valentin Beck, Markus Ries

*Violence in Church Run Children's Homes: Structural and Ideological Causes for the Situation in the Canton Lucerne, 1930–1960*

The Lucerne study "Hinter Mauern – Fürsorge und Gewalt in kirchlich geführten Erziehungsanstalten im Kanton Luzern" (Behind Walls – Care and Violence in Church Run Educational Homes in the Canton of Lucerne) opened up new interdisciplinary perspectives in the appraisal of the use of violence in educational homes run by the Church. Children placed in families away from home became the victims of physical and psychological violence; the exposure of these offences was in some instances systematically prevented. From a point of view of church history the study looks at the contextually specific causes that contributed to the occurrence of violence, suppression and also sexual abuse precisely in institutions under the responsibility of the Church, and the mechanisms of obfuscating, tabooing and silencing. Ideological and pedagogical aspects as well as the structural framework such as the education of the sisters in religious congregations or the failure of supervision within the Church are addressed.

Mischa Gallati, Gisela Hauss

*Conflictual Placements of Children in Two Swiss Cities (1920–1955):  
Intrusion in Families between Local High-Handedness and  
National Endeavours of Homogenization*

On the basis of two case studies from the two cities of Berne and St. Gall this article analyses to what extent the reach of the Confederation through the Swiss Civil Code that came into force in 1912 collided with the logic of local action which the responsible authorities were not ready to give up without demur. Local actors dealt with federal provisions very differently. Eugenic arguments e.g. were used to reach a compromise between national and regional levels and to protect one's own interests. The article concludes that the reach of the Federal welfare state was still far away from achieving its unity, but that local conditions cannot unequivocally be defined as centres of resistance against superseding endeavours of homogenization. On the contrary, the case studies illustrate the

manifold interrelations between local and national aspects, between practices and discourses.

Carlo Moos

### *The "Ingenbohler Sisters" and their 'Inmates' in Hohenrain*

Ingenbohl Sisters again and again advanced into spheres that public authorities kept out of and into which they shunted the old, poor, sick, orphans, handicapped and difficult youths. The assumption is that the exemplary case of Hohenrain, one of the children's homes in the Canton of Lucerne run by the Ingenbohl nuns, was representative of other institutions because it cared for a clientele similar to that in other homes, though its department for the aurally challenged gave it a special importance. Hohenrain thus reflects a larger section of the wide panoply of the educational and schooling cosmos than other homes.

The records of the Department of Education on Hohenrain contain an extensive correspondence with the heads and some with the secular teaching staff, but document little contact with the Mothers Superior, little more with Ingenbohl, and practically none with individual Sisters. It is as if this institution had been a world in itself, following its own rules, but which started showing signs of structural stress due to the constantly dwindling numbers of Sisters.

Saffia Elisa Shaukat

### *Children Orphaned by Frontiers and the "Casa del fanciullo" at Domodossola: Disbanded Migrant Families*

This contribution focuses on children from Italian migrant families working in Switzerland who were boarders in institutions along the Italian-Swiss border. On the basis of the children's files it is possible to identify the different strategies the migrant families employed in the face of the difficulties put in the way of reuniting families by Swiss immigration policy.

The case study deals with the Casa del fanciullo, an institution founded by the Capuchin monks of Domodossola, which received the applications from Italian parents. This leads to questioning the phenomenon of splitting up of families induced by immigration policies and the failure of the state in protecting migrant families. This state of precarity offered the Church an opportunity to intervene as an active protagonist.

Mathias Gardet, Martine Ruchat

*The "Pestalozzi Village": A Model for Europe of a Children's Community  
Between Pedagogical Utopia and Political Propaganda, 1944–1954*

The article offers an introduction to the history of the communities for child victims of the war and, in particular, the part played by the Pestalozzi Village at Trogen, founded in 1944. Using the original archives (especially photographic and audio-visual sources) the authors give an account of this pedagogical model in the immediate post-war era and of the singular way the Village Pestalozzi was promoted, as much by national institutions (Don Suisse, Pro Juventute, etc.) as by international organizations such as UNESCO (founded in 1945), which made it the seat of the Fédération internationale des communautés d'enfants (Fice). A pedagogical and a political project are merged: a salve for the conscience of Switzerland, spared from the massacres of the war, which draws it into the reconstruction of Europe by education. This internationalist, pacifist and democratic pedagogical model was to spread throughout Europe. It brings together in a pedagogical syncretism the new education and a social pedagogy that was to incorporate self-government. However, in the fifties, its history became one of a social policy for a youth that was oblivious to the origins of the model, and relegated Trogen, devoid of its first ideals, to the rank and file of symbols.

Lorenza Hofmann

*Not Only Board, Lodgings and a Smattering of Education.*

*The von Mentlen Institute: The Swing Years (1960–1980)*

At the beginning of the 20th century the Canton of Ticino was involved in the public (state) school system, whereas the communes, put in charge of public social assistance by the law passed in the 19th century, were poorer than their own citizens. In the absence of clear legislation on the protection of minors philanthropists and religious congregations took over charitable assistance for children and families. In the sixties, when these privately run homes, crèches and orphanages reached their limit from the point of view of organization, assistance, and financial and human resources, the Canton laid the legal base for a social policy, the support and protection of mothers-to-be as well as of minors.

The Institute Von Mentlen at Bellinzona, founded on 1911, was the pioneer of the big transformation of these years: the hospice for a hundred minors with various problems and needs became a social institution, organized in family groups with an individual psycho-educational follow-up with a view to familial, social and professional integration.

Manuela Maffongelli  
*From Care to Education: 100 Years of Accommodation for Children in Early Infancy in the Ticino*

This text recalls how care in early infancy was accepted and tended in the Ticino in the course of the 19th century; it is a synthesis of the studies published in 2011 *Una missione d'amore. Storia della lotta alla mortalità infantile in Ticino e L'infanzia preziosa. Le politiche familiari nel Ticino dal Novecento a domani*, with a preface on the short era of the first asylums for suckling babies opened in the Canton. The history of care for very small babies starts at the beginning of the 19th century, originating in the alarming sanitary conditions prevalent in the Ticino: the high child death rate stirred philanthropists, physicians and societies to assume the daunting task of improving the sanitary conditions for small babies and children. Asylums, dispensaries, rest homes, teaching infant care to mothers were the arms with which the war against child mortality was waged.

From the sixties onwards numerous changes were discernible: the State started to get involved the protection of early infancy, the institutions of care became day-care facilities, the training of the personnel responsible for children developed from health to psycho-paedagogical care.

Sabine Jenzer

*Private Institutions for the Education of Young Women and the Beginnings of the Social State in the German-Speaking Part of Switzerland from the 1870s to 1930s: Indicators for the Delegation of Duties and Competences to Private Institutions*

This article aims at presenting a summary of the key insights of my recently finished doctoral thesis on the institutional education of female adolescents after compulsory school age in the German-speaking part of the rising Swiss social state from the 1870s to the 1930s. I have isolated a number of themes that were important indicators for the protecting character of the social care system for "morally endangered" and "fallen" young women as well as for the interplay of private and public agents. Two aspects are presented in detail, the delegation of duties and competences to private institutions as well as the marginal public supervision of the private institutions, both aspects closely connected to the low level of financial expenditure.

Marie-France Vouilloz Burnier

*The "Fondation Saint-Joseph", an Example of Catholic Welfare in the Valais*

In 1858 the Catholic association Pius IX founded an educational work house for abandoned children at Sion. It is known by the name of Orphanage for Boys or "Institut Saint-Joseph". It is an example for taking charge of children of the poor by religious congregations and for the secularization of special needs education towards the end of the 20th century. Until 1940 the orphanage is a shelter from certain domestic violence, from destitution, from abandonment and from religious and moral dangers. From 1858 to 1869 the orphanage preferred sturdy children, well able to do farm work. From 1870 to 1940 the young boarders went to school and the oldest became apprentices to local craftsmen. The living conditions in the Institution were harsh and corporal punishment common, which was the reason for many breakouts. From 1928 to 1940 maltreatment was the educational system of choice and gave rise to complaints from the boarders and the incriminated congregation was dismissed. In 1941 Salesian monks took over the management of the orphanage. Following the transformation of the school system in the Valais the Institute took in children with social and relational problems. In 1986, as the Institute Don Bosco, it became a school for special needs education, run by lay personnel, and houses about fifty boarders, of which a dozen were girls.

Ernst Guggisberg

*"Useful Members of the 'Volksgemeinschaft'": The Adoption of Placement in Care by Reference to the Societies for the Education of the Poor in the Canton of Solothurn 1880–1930*

This contribution deals with the question how societies for the education of the poor performed their duties and assumed their social responsibility, how they projected them externally and how they were perceived by third parties. The analysis of the minutes of the Association of Societies for the Education of the Poor in the Canton of Solothurn shows that the Association strove for a better supervision not only of its 'own' foster children, but also of those in the care of the communes, and, above all, it demanded a greater commitment by the Canton. As shown in the annual reports the societies argued on a rational as well as an emotional level, both had the sustainability of placement in care as common ground. Though the societies probably saw themselves as active policy makers in the social care system of Solothurn, in the eyes of third parties they were passive organs of support.

Mirjam Häslер

*“A Sort of Home-Work in Harsh Wintertime”: The Involvement of the Basle Women’s Society (1900–1920) and How Boarders Became Foster Children*

This article highlights the personal living conditions of children boarding with families in urban surroundings, specifically in the canton of Basle-City, characterized by industry and labour-migration. It describes how these premises influenced the life of these children in the city and how after 1907 boarding in families became foster care thanks to a public approval and control system. It also shows how at the time Basle was considered a pioneer in foster care, and what role the “Women’s Society for the Improvement of Morality” played in this. The system in Basle measurably improved the hygienic quality of the foster places, which manifested itself in the rapidly sinking death rate of children placed in families from 1907 onwards.

The findings of this article are based on sources in the Public Archives of Basle-City. These are on the one hand records of child boarders and children in foster care of the Cantonal Settlement and Public Health authorities and on the other documents of the foster care section of the Basle Women’s Society. The examination of the stories of children placed in families in Basle is dominated by public authorities and the “Women’s Society”. The children themselves are the blank space in the documentation, they remain invisible.

Sebina Jense

*Conditions for the Education of Young Women*

*Putting Juveniles in Institutions in the Canton of Geneva (1890–1950): The Genesis and the Functioning of an Institutional Framework*

The provisions in Geneva for putting juveniles in institutions reflect the state policies dealing with children and adolescents as they had been developed by the canton towards the end of the 19th century. The local provisions were based on legislation coming into force between 1891 and 1892 and made interventions by the state and its agents in families possible in the cause of child protection in cases of badly brought up or mistreated children. The legal framework was progressively widened to include a wider number of agents and range of jurisdiction centred on the imperative of protection. With the help of the archives of the services in charge of implementing this policy and, therefore, based on the intentions of the legislator put into practice it is possible to reconstruct the mechanisms that helped to make the placement in institutions or in families the guiding principle of the local provisions for the protection of children and adolescents.

One notes, however, that enforced removals from families were the result of complex factors and procedures which give a wide leeway in the interpretation of

parental and juvenile behaviour to the public called to gather behind this policy as well as to the families subject to the intervention of services and even to the jurisdiction responsible for its application. One can draw the conclusion that removal from the family as a way to protect precarious or endangered childhoods or was neither automatic, arbitrary nor generally applied, but was the result of complex and evolving mechanisms illustrated in this article by the analysis of dossiers in Geneva in the first half of the 20th century.

Marc Kiener

*Putting Orphaned Girls in the “Asile de Vevey”*

In 1829 a family of philanthropists founded the Asylum for Young Abandoned Girls of Vevey, a unique case in the Canton of Vaud of an institution dedicated to the education of orphaned girls. Focused on the history of this foundation the article addresses itself to the issue of educational principles of philanthropists and draws a portrait of these so called abandoned boarders. Destined to become domestic servants, chamber maids, dressmakers or laundresses the pupils in this institution underwent a basically religious education and learnt the rudiments of their gender role. Constantly under the surveillance and authority of patronesses and governesses the children were to acquire the bases that would help them resist temptation and profit from their stay in the Asylum. Through this education the philanthropists hoped to combat vice, to keep their protégées from social misery and to reintegrate them into a regenerated society.

Wolfgang Hafner

*Bed-Wetters and Masturbation: Diverging Concepts in the 1930s and 40s*

In the 1930s bed-wetting was a burdensome problem for institutions of the time. All the same, there has hardly been an attempt at social-political classification of this behaviour and its appropriate therapy. The following article looks at the background and the correlation with the problem area of masturbation. This article is the short version of a more comprehensive study in the framework of a research project by the professional association Integras, the former Association for Juvenile Delinquents.

Gianna Virginia Weber

*The 'Verdingkind': A Terminological Approximation*

This article deals with the issue of an appropriate historiographical term for a specifically Swiss form of foster care in non-relative foster families entailing a later work contract. Taking into account the actual living conditions of the children in question, I favour the expression 'Verdingkind'. In order to satisfy the semantic facets of this ancient phrase and the local peculiarity of this historical phenomenon, I plead for the use of the term 'Verdingkind', also in texts in other languages. For purposes of translation into English, I favour the – admittedly arduous – periphrasis 'indentured child (servant in Switzerland)'.

Nils Adolph

*The 'Verdinglichung' of Children in Care in Rural Areas*

This article documents the findings of my doctoral thesis. They are based on 32 biographical conversations with persons formerly removed from their families about memories of their life world in agriculture between 1890 and 1960. These memories are classified by phenomena of power (Popitz) and decentred autonomy (Honeth). These classifications serve to construct normal theoretical and ideal typical heuristics. With the help of these two heuristics I generate seven questions concerning forgotten recognition (objectification) in a comparison based on the theory of recognition. Principally each of these critical questions concerning forgotten needs of recognition that are relevant to identity is followed by the general question: What induced this forgetting and what conclusions can we draw concerning the recovery of autonomy?

Erwin Marti

*About the Archipelago 'Administrative Justice': Carl Albert Loosli (1877–1959) and His Battle Against Systems of Enforced Care in Switzerland*

Carl Albert Loosli, who was born out of wedlock, was influenced by his experiences as a ward and an inmate in an institution when he successfully took in hand the reform of institutions for adolescents and the introduction of youth law. Following extensive preparation and using his wide network of connections he started to attack the system of enforced removal of children from their families in Switzerland in the thirties. From 1880 to 1980 this meant being locked away by cantonal authorities and psychiatrists for tens of thousands of fellow citizens, without a hearing before a court of law. In a number of newspaper articles and in a publica-

tion of 1939 Loosli denounced “administrative orders” as a blatant violation of human rights, the rights of citizens and the Swiss constitution, class justice against the poor, and people without financial resources. He also saw his struggle as a commitment to a democracy under threat and to a wholesale reform towards a society free of economic exploitation. He criticized the enforced removals and the way they were executed, torment in the institutions, suppressive psychiatry and the official drives to sterilization, that were justified as “socio-hygienic” measures, and demanded legal protection for the sufferers to enable them to fight for their rights. Hundreds of sufferers applied to Loosli, but there was little echo in the press. The civil service, the cantonal governments and the larger part of the public were not ready to accept Loosli’s heavy criticism, the legal profession showed a muted reaction. Some, though, began to consider Loosli’s demands. Several attempts at abolishing “administrative orders” in the cantons of Bern and Geneva failed. By extending his campaign to the French-speaking part of Switzerland Loosli was able to participate in the discourse on enforced removals. He did not live to see the end of the removals in 1981. His greatest success was the concession of the Bernese authorities in 1933, when they agreed to bring delinquent and “neglected” adolescents before an attorney for juvenile affairs and not to simply lock them away in an institution: this was the first breach in the system of “administrative orders”. Loosli rightly is given the merit to have been the first to envisage a wholesale reform and to have championed the requirements of a democratic rule of law in the domain of care and enforced institutional placement.

Kevin Heiniger

*“Of Your Inmates at Least Half have had Homosexual Relations, Perhaps More Extensively and Worse than I”: Male Homosexuality and Institutional Education: the Example of the Aarburg Borstal 1893–1942*

The phenomenon of “homosexuality” in the context of education in institutions has not been widely examined and will here be exemplified with the care of male youths in Aarburg borstal from 1893 to 1942. The article considers terminological and legal developments and, in addition, looks at the share of care orders for homosexual misdemeanors in relation with the total number of care orders. A case study of 1935 in combination with passages from novels by former Aarburg inmates substantiates the problematic nature of care orders in the context of administrative care orders meted out by administrative orders on the one hand, on the other the text sources illustrate the way homosexuality was dealt with in institutions.

Maria Helene Thöni

*Bear It or Brave It? On the Significance of Self-Efficacy in the Biographies of Children in Care*

This contribution deals with the concept of self-efficacy in the biographies of children in care. On the basis of three case studies the formation of biographical resources in the biographies of children in care are discussed. It tries to answer the question of how self-efficacy manifests itself in the narrative of life stories. In addition this contribution aims at developing the potential of experienced self-efficacy and its significance for the understanding of biographies. It exemplifies the dimensions of self-efficacy in their interaction with the formation, development and application of biographical resources such as self-reliance, appreciation, the feeling of coherence, dealing with vulnerability and the quest for meaning. Through the documentation of their biographies children in care experience a form of existence, appreciation and attention. An individual case thereby gains in importance. The shaping of one's own biographical narrative is a motif for self-efficacy that is significant for the analysis and understanding of biography.

Christophe Boulé

*Shut Away out of Sight of the World: Testimonies of Inmates at "L'Institut de la Sainte-Famille de Sion" (1937–1957)*

The appearance of orphanages for girls in the Valais in the middle of the 19th century is in line with the social and religious project of the reconquest of society by means of the Christian (Catholic) reconquest of women. In this context women are attributed the rôle or further strengthened in the rôle of religious and moral educators that were considered of paramount importance for the smooth functioning of society. This project was supported by individual charity and the Catholic associations that emerged and developed in the same period and systematically relied on nuns.

Testimonies of persons put in the Orphanage for Girls at Sion highlight a model of education that aims at producing good housewives and of the paedagogy of "clôture". The latter is characterized by severing links with the family, society in general and, above all, with siblings, by, among other things, the separation of the sexes. This mode of operation is characterized by a life essentially in a community, tightly organized and disciplined, and by an emotional distance intended by the Sisters.

Daniela Freisler-Mühlemann

*The Life Story of Max Müller – A Reconstructed Biography*

This article gives an insight into the life story of Max Müller, a 67-year-old Swiss, who was contracted in his childhood and adolescent years. His biography is paradigmatic for the life of hundreds of thousands of adolescents in Switzerland well into the seventies, who were forced to work for their keep. The reconstruction of Max Müller's life story is the result of a larger qualitative study of five life stories that were gathered in narrative interviews, analyzed and contrastively compared by use of biographical methods. This reconstruction concentrates on the genesis and the construction of the life story from the point of view of the present of the narrator. Grouping them according to type made it possible to recognize the different coping mechanisms and how they changed during Max Müller's life span.

Loretta Seglias, Marco Leuenberger

*“The Whole Story Has Exercised a Formative Influence” – Glimpses of the Living Conditions of the Indentured Boy Beat Marti*

The living conditions of the sufferers – in our example a child removed from its family – can be reconstructed in contemporary-witness conversations as well as drawing on various sources and can be put into their social context. Based on personal living conditions it is possible to work out, for instance, regional, confessional and gender-specific differences and common elements. Experiences and views of sufferers can be related to the aims of and measures taken by the institutions which they were in contact with. This generates new views into prevailing living conditions that cannot automatically be gained from written sources, and it becomes possible to simultaneously perceive the relationship between individual and structure.

Thomas Huonker

*Hannes Meyer's Co-operative Children's Home at Mümliswil (1939):*

*A Former Inmate of an Orphanage Builds a Children's Home*

Not all the publications about the second head of the Bauhaus in Dessau mention the fact that Hannes Meyer (1889–1954) grew up in the orphanage of Basle. He sharply criticized its authoritarian regime in a few terse sentences. It is one of the roots of his life as a rebel. After working for Krupp Ltd Meyer's architecture aimed at transforming the world towards peace, democracy and socialism. A lot of his work did not progress beyond draft stage: his projects for the building of the

League of Nations in Geneva, his city planning in the Soviet Union or his projects in Mexico. They were too radical for the realities of his time. The buildings he was to complete were small, modest, and functional; they were used for social housing, the trade union and co-operative movements. This is also true for the children's home at Mümliswil, with which Meyer wanted to model the space of an ideal approved school without hierarchies and close to nature. This plan, as well, was shattered by the realities of Swiss youth welfare, since 2013 presented in an exhibition at this school, which today serves as a memorial site.

Geneviève Heller

*The Personal Files of Children in Care: A Historical Approach as the Complement to Testimonies*

The collection of testimonies of persons removed from their families in infance is a legitimate and necessary priority, though the majority are very negative, full of drama and pain. They are part of reality, ignored or hidden far too long and exploited today by the media. The militant testimony by Louise Buchard-Molteni triggered two studies in the French-speaking part of Switzerland in 2003 and 2004, in line with this perspective of urgency. One was a collection of fifteen interviews (*Enfance sacrifiée*), the other an investigation into the possibilities of a study covering the removal of children from families in different cantons (Report of the – then – Federal Office of Education and Science). It became apparent that personal files could serve as complementary sources to testimonies and as a basis for a study of the institutional framework (regulations, entities and types of removal). This article focuses on the problems of the individual files of children put into institutions, especially the “Maison d'éducation de Vennes (VD). Despite reservations about the sources (lacunae, accessibility, contents) the personal files give an insight into specific situations in the 20th century.

Andreas Maercker, Sandy Krammer, Keti Simmen-Janevska

*Psychich Disorders in Old Age as the Consequence of Contracting*

Psychotraumatology and above all posttraumatic stress disorder are presented (PTSD) as a backdrop. There is still insufficient research into the old age of people traumatized in childhood and into their coping with memories. This article centres on a study by the University of Zurich with 141 participants. Their average age at the time of the study was 77 and at the time of the first contracting or removal from their families 5.7. More than one fifth have been suffering from PTSD to this day and a quarter are depressive. The study made it possible to identify the factors re-

sponsible for the origins and the persistence of these psychic impairments. In view of the results found in other similar groups of people with heavy stress in childhood (Germany, Irland e.g.) the article ends with a plea for measures to socially and psychologically recognize the suffering of the afflicted.

Sara Galle

*How to Deal with Past Wrong? The Example of "Hilfswerk für Kinder der Landstrasse" of the Pro Juventute Foundation*

For the last few years there has been a growing number of reports on deficiencies in homes and institutions that persisted well into the eighties. Former inmates experience growing support for their demands for an apology from the persons responsible, for indemnification of the victims and for examination of the conditions at the time. The endeavours for redressing the harm and the injustice done to "Kinder der Landstrasse" and their families show the possibilities, but also the difficulties, related to this. This contribution highlights the role of the media, politics and science in dealing with past injustice.

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