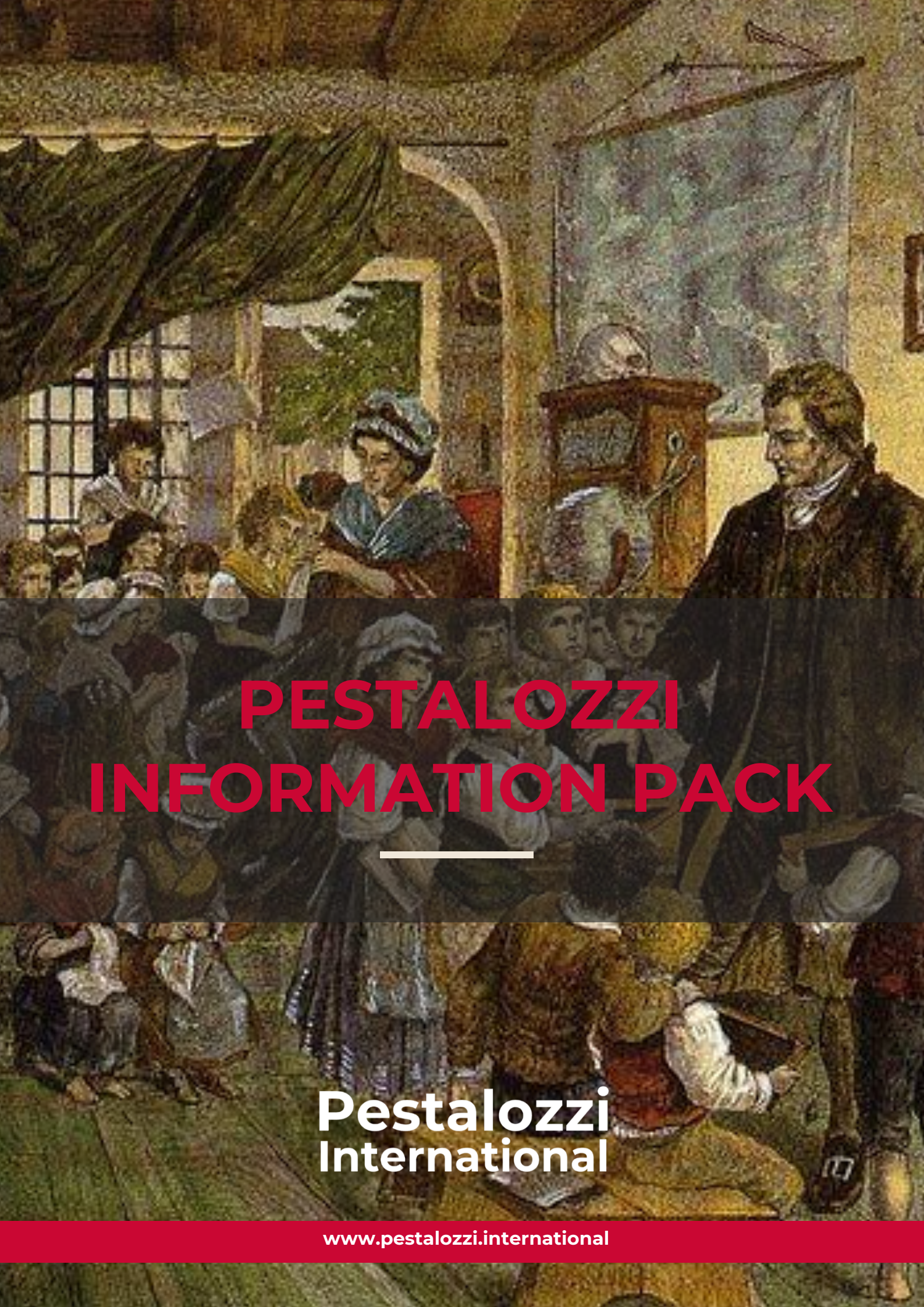

PESTALOZZI INFORMATION PACK

Pestalozzi International

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Section 1 - Johann Heinrich Pestalozzi – an Outline of his Life and Work

(Based on information from 'Pestalozzi goes Internet', Green (1) and Silber)

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1746	Pestalozzi was born in Zurich, Switzerland. (His ancestor, Johann Anton Pestalozzi, had immigrated to Zurich from Chiavenna in Italy, in the mid sixteenth century.)
1751	Pestalozzi's father died. He started school in Zurich.
1754-1767	**Education studying Philosopy** Pestalozzi went to the Latin Schools 'Collegium Humanitatis' and 'Collegium Carolinum' – the latter from 1763 – in Zurich. At the Carolinum Pestalozzi studied philology (the branch of knowledge that deals with the structure, historical development and relationships of a language or languages) and philosophy (the study of the fundamental nature of knowledge, reality and existence). The college had some distinguished professors at the time, including Johann Jacob Bodmer who taught Swiss history and politics. He made his students feel great love for Switzerland. Pestalozzi joined a group called the **Patriots**. The Patriots, with Bodmer's support, founded the **Helvetian Society**. This was a youth movement, which wanted to improve the country's morals. They wanted political and social reform. Their ideals were 'perfection' and 'virtue'. They put their country before everything else. At the time there was political unrest in Switzerland; the struggle was between the ruling families and the people.
1762	Jean Jacques Rousseau's 'Emile' was published. Rousseau, whose ideas were of great importance to the French Revolution, was a major influence on Pestalozzi
1765	Pestalozzi's first published work 'Agis' appeared in the Lindauer Journal. In 'Agis' Pestalozzi writes about ancient history and the loss of 'liberty and equality' in those ancient days. He is actually criticising the political situation of his own times.
1765-1767	**'Aspirations' or 'Wishes'**. These were published in the weekly journal of the Helvetian Society, 'The Monitor', which explored social and literary subjects. Under the strict Zurich censorship of the time, it was only possible to make any kind of public criticism by expressing views as 'wishes'. **The periodical was suppressed by the authorities in 1767 because the articles in it fearlessly attacked any persons or practices the Patriots thought needed reform. It was therefore seen as revolutionary.**

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1768-1770	Pestalozzi's home, the Neuhof, was built near Birr.
1769	Pestalozzi learnt **modern agricultural methods** from the farmer Tschiffeli. Tschiffeli was very successful in his experimental farm, cultivating clover for stock feeding, madder for the red dye used in the newly developed cotton industry, and potatoes, which had only recently been introduced into Switzerland.
1769	Pestalozzi married Anna Schulthess and settled at **the Neuhof where he experimented in modern farming techniques**. His project failed, partly because he did not have the support of his neighbours.
1770	Pestalozzi's only son was born. He was named Jean Jacques, after Rousseau.
1773-1779	The Industrial School for poor children at the Neuhof. Pestalozzi's purpose was to help children overcome their poverty with their own strengths. Poor, neglected, sometimes physically unfit boys and girls were taught to earn their own living by their own work as cotton spinners or weavers. Pestalozzi did not like the fact that these children were often exploited because they had no education, and they were not able to get an education because they had to work to earn a living. So he also taught them reading, writing and arithmetic, and other skills like gardening, cooking and sewing. The Neuhof experiment taught Pestalozzi that successful education depends on providing children with security and on giving them true affection.
1774	Pestalozzi kept a diary called **'How Father Pestalozzi Instructed His Three-and-a-Half Year Old Son'**. In this diary, Pestalozzi began to develop his theories of education based on the nature of the child and the natural world as well as on his principles of sense-impression as the basis of education. In putting theory into practice, Pestalozzi recognised that alongside freedom, obedience is also necessary in the education of a child. This was different from Rousseau's main stress on freedom in education.
1775-1778	**'Essays on the Education of the Children of the Poor'**. These three essays were published in a periodical (The 'Ephemerides').
1779-1798	Pestalozzi continued to live at the Neuhof, writing a great deal on social, political and educational matters.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1780	**'The Evening Hour of a Hermit'**. This series of 180 aphorisms (an aphorism is a short, to the point observation which contains a general truth) was published anonymously in the periodical, the 'Ephemerides', and contains the earliest outline statement of the whole range of Pestalozzi's principles. Pestalozzi believed that it was the starting point of all his future writings. In 'The Evening Hour of a Hermit', Pestalozzi explores what man could and should be. His belief is that 'the cultivation of the powers inherent in human nature towards pure wisdom is the ultimate aim of education' for all humankind. He argues that 'man must be brought to find inner peace', which can come about through the satisfaction of fundamental needs. To achieve this, practical wisdom, not theoretical knowledge, is needed.
1781	'Leonard and Gertrude' (Volume 1) was published. Volume 2 was published in 1783, Volume 3 in 1785 and Volume 4 in 1787. This popular novel explores social and moral evils of the day and shows how a good mother can set an example through the education of her children and how her morality can lead to the moral victory of good over bad for a whole community. The novel demonstrates Pestalozzi's belief that family life is the strongest of all forces for education and that the mother is the greatest teacher.
1782	**'Swiss News'**. This weekly newspaper was run by Pestalozzi. It contained articles on political, moral and educational questions in the form of essays, dialogues, moral tales, fables and verse. Pestalozzi was almost the only contributor. It stopped at the end of the same year since there were limited sales.
1782	**'Christopher and Elizabeth'**. This was written as a commentary on 'Leonard and Gertrude', to show how the 'living-room education' practised by Gertrude should be carried out. The moral of this book, as well as of 'Leonard and Gertrude', is that true reform relies on the proper education of the young. However 'Christopher and Elizabeth' was never popular.
1783	'On Legislation and Infanticide'. Basing his argument on criminal cases, Pestalozzi blames society and the economic problems of unmarried mothers for the frequency of infanticide (the murder of a very young child) and calls for better laws to help overcome the evil. Pestalozzi argues that laws should support unmarried mothers rather than disgrace them, otherwise such mothers may kill their children for fear of punishment and out of shame.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1783-1793	**'Memoranda on Civil Education'** was written for the Austrian princes. In the memoranda Pestalozzi explains that education for good citizenship must give the people a moral education as well as train them in practical skills; only then can they carry out their particular occupations to the best of their abilities and be useful members of their communities. The 'happiness of the people' can be achieved by filling them with 'the spirit of industry'. 'Industry', which includes putting effort into work as well as skill in a particular field, must be developed in children.
1789 - 1799	The French Revolution – the storming of the Bastille prison and the Declaration of Human Rights, demanding liberty and equality for all citizens.
1792	Pestalozzi was made an honorary French Citizen. In the same year he was offered good appointments in Austria, Tuscany and Italian Switzerland. He refused all of them
1793	**'Yes or No?'** was published. In it, Pestalozzi asks what the real sources of popular discontent are. With particular reference to the French Revolution, he accuses and warns both political sides. He argues that any kind of despotism would ruin Europe and that the only way to survive is for governments to listen and agree to do what is 'reasonable in the demand of the people for liberty'.
1797	**'Fables'**. Pestalozzi wrote 239 'fables'. Nearly all of them are very short and contain a striking or original truth about morality, education, society or politics. Many of them are animal fables and contain a clear moral message concerning the harm done by a human's 'animal nature' to his or her 'spiritual or moral nature'.
1797	'Enquiries Concerning the Course of Nature in the Development of the Human Race'. In this book, Pestalozzi explores the basic motives for human behaviour and the ways in which education can be harmonized with the natural instincts and desires of men. The book describes Pestalozzi's fundamental point of view on human nature and states that the shortcomings of the state and of the social order can be overcome by the morality of the individual. An individual's nature has three aspects: 1) as a product of Nature – primitive man; 2) as a product of living in a human society – social man; 3) as a product of the individual's own efforts – moral man. This way of looking at things explains all the contradictions of human nature, because either the primitive or the moral side of human nature dominates in a person. Humans generally live as social beings, and because many of us feel that we only need to follow social rules and not rules of a higher moral or spiritual level, the happiness of the human race is destroyed.
1797	French troops invaded Switzerland and promoted the revolutionary movement.

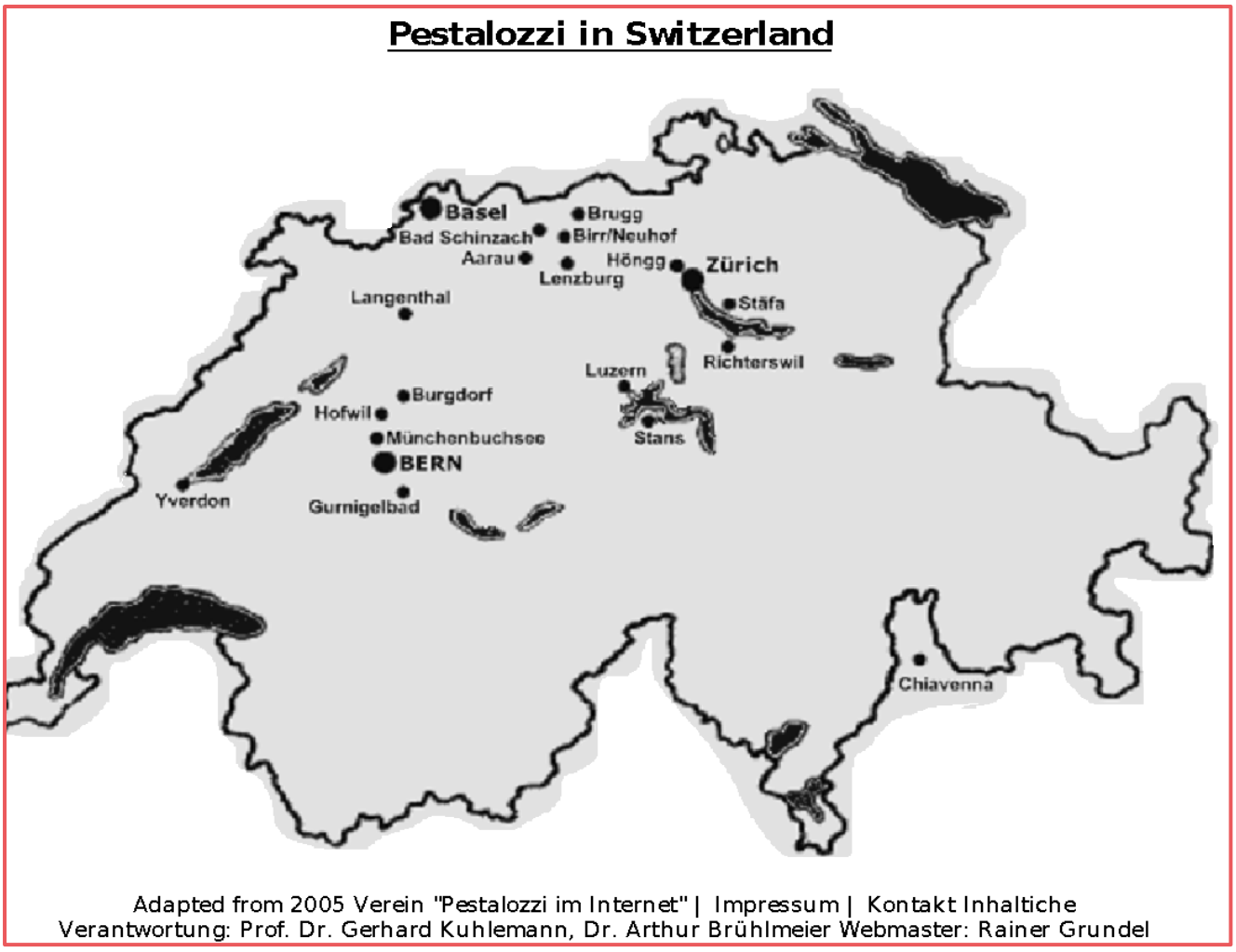
Year	Outline of Life and work of Johann Heinrich Pestalozzi
1798	Napoleon and his French troops conquered Switzerland. The Swiss Republic - 'The One and Indivisible Helvetian Republic' - replaced the Swiss Confederation. A Central Government came into power and many privileges of the upper classes were taken away, meaning that there was greater equality for the citizens of Switzerland. The upper classes also had to agree to a democratic constitution. Although Pestalozzi had dreaded French interference in Switzerland, he saw in the Republic possibilities for progress and social reform.
1798	**'On The Tithe'**. These pamphlets are among many other revolutionary works by Pestalozzi, and call attention to the injustice of the tithe system. In this system, only the farmers had to pay taxes. The first of the pamphlets called for equal taxation of all citizens and led to the abolition of the tithe system in Switzerland. In a second pamphlet Pestalozzi called for 'just' burdens, whereby each citizen would be taxed according to his means. This never came about and the Swiss Republic reintroduced the tithe system to solve its financial troubles. The people therefore lost confidence in the Republic and stopped supporting it. As a result, in 1803, the Swiss Republic collapsed.
1798	Orphanage at Stans. At the request of the Swiss Government, Pestalozzi set up and took charge of this newly formed orphanage, which has been called 'the cradle of the modern elementary school.' (From Schenkel, quoted in Green (1)) Following Pestalozzi's plan, which had already been approved by the government, orphaned boys and girls were brought to this school and home for poor children. The children had been made homeless and orphaned as a result of the harsh punishment given by the French to the local Roman Catholics, who fought against the democratic constitution of the Swiss Republic. The plan was that the children should be brought up 'to earn their living themselves by gaining the independence necessary for their moral welfare and in keeping with their dignity as human beings'. Pestalozzi was able to rehabilitate these victims of poverty and war by creating a homelike atmosphere of love and security, by being like a father to all the children and by cultivating their abilities and good tendencies. He taught by sense-impression, using the child's environment and spontaneous activities; there were no books and no school materials. Despite its immediate success and Pestalozzi's sense of fulfilment while working at the orphanage, it was stopped after only five months because the building became a military hospital.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1799-1800	Pestalozzi worked in various schools in Burgdorf. The success of Pestalozzi's teaching methods led to his promotion to the Second Boys' School. Pestalozzi's method was based on the following ideas: Nature teaches the child and the teacher's role is to assist nature; teaching and the objects used in teaching should correspond to the child's natural stage of development at any given time; at any stage in the child's education, the child should be allowed to learn everything that he or she is capable of understanding, but should not be expected to learn anything beyond his or her ability; and knowledge should always come through sense-impression and only after thorough understanding has been reached should this knowledge be expressed in words.
1800-1804	The Institute at Burgdorf. Pestalozzi applied for the use of the whole of Burgdorf Castle and was granted it. This meant that he had his own school, which provided education for both fee-paying children and for those with scholarships. This school also offered a short teacher training course, was a centre for educational research and prepared instructional materials (various textbooks by Pestalozzi and his assistants were produced here). The aim of the teaching was to develop the children's own abilities rather than to fill their heads with facts. How to learn was considered more important than what was learnt; the process of learning was considered the most important factor. Visitors came to the Burgdorf Institute and Pestalozzi's teaching methods began to gain international repute.
1801	**'How Gertrude Teaches her Children – An attempt to Give Directions to Mothers How to Instruct Their Own Children'**. The fame Pestalozzi experienced during his lifetime was largely owing to this book; it resulted in a steady stream of visitors coming to see him in action. The book puts forward Pestalozzi's pedagogic principles based on his work at Stans and Burgdorf. He states an idea that was new to popular education: the principle of self-activity in getting and using knowledge. Everything a person does is self-generated. Everything a person is, wants and should do comes from within, as a result of the powers we are all born with. This includes knowledge and understanding. The aim of education must therefore be the harmonious development of these innate natural powers. These ideas brought about a massive revolution in the method of teaching.
1802	Napoleon decided to revise the Swiss constitution and **Pestalozzi was part of a national deputation sent to Paris to advise on the new constitution**. This deputation was unsuccessful due to Napoleon's inflexible attitude, which took no advice from the deputation.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1803	The Helvetian Republic came to an end with 'The Act of Mediation', by which Napoleon dissolved central government and returned all administrative power to the cantons. The aristocratic conservatives again became dominant. The new government in Berne did not approve of Pestalozzi, considering him a revolutionary. It took possession of Burgdorf Castle and Pestalozzi had to leave the premises in 1804.
1802-1803	**'Pestalozzi to His Age'**, commonly called **'Epochs'**. The important message of this book is that man can restore himself to natural goodness through education. The book remained unfinished at Pestalozzi's death.
1804	**The Institute at Münchenbuchsee**. For a brief period the Burgdorf Institute was moved to nearby Münchenbuchsee, although some of the boys went immediately to Yverdon, which Pestalozzi had also been offered the use of when he had to leave Burgdorf.
1804-1825	The Yverdon Institute. Pestalozzi, his staff and students moved to Yverdon in 1804 and settled there. The Yverdon Institute became famous throughout Europe and attracted many visitors before it closed in 1825. The majority of boys were fee paying but there were a fair number of them (about one third) with scholarships. There were boys from many European countries and even from America. The boys were between seven and fifteen years old. Family background, circumstances and intellectual capacity made no difference to the treatment of the children. The children's health and happiness were considered important, as was the natural environment, fresh air, wholesome food and physical exercise. The natural gifts and powers of the children were encouraged; children were not given the products of learning (the answers) but were guided to find them for themselves through active learning and observation. Discipline was based on love rather than on fear. The local community, visitors and parents were all encouraged to take active part in the school community. Yverdon also provided teacher training; students who were training to become teachers came to learn teaching and Pestalozzi's assistants began to help with teaching while they were still pupils. Some of the teaching assistants would later have a major influence on education practice in Europe and America. Yverdon became a famous centre of modern instruction for middle class children and such a centre for educational experiment that it is probably true to say that almost every approach found in modern elementary education originated in Yverdon.
1806	An Institute for Girls was set up in the town of Yverdon since Pestalozzi always wanted to provide education for girls as well as for boys.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1807	**'Views and Experiences'**. In this work Pestalozzi explains that an education 'according to nature' should provide a balanced education of head, heart and hands, which develops all the child's faculties equally, leading to the child achieving full humanity as a result of having a sense of dignity. Pestalozzi believes that the home is the best place to carry out such an education.
1807-1810	**'Wochenschrift für Menschenbildung'**, a weekly journal was issued from Yverdon. Amongst other works by Pestalozzi, his writing on his **Work at Stans** was published in it
1813	Institute for children unable to hear or speak. Pestalozzi opened this institute in the town of Yverdon with one of his fellow-workers, Joseph Conrad Naef.
1815	The death of Pestalozzi's wife Anna.
1815	Pestalozzi spoke out for liberal government when, after Napoleon's downfall in 1814, Switzerland was able to throw off the Act of Mediation and draft its own Constitution.
1818	School for poor children opened at Clindy. The school joined up with the school at Yverdon in 1820.
1818-1819	**Letters on Early Education addressed to J. P. Greaves**. In these letters Pestalozzi gives his ideas about the relationship between mother and child, especially emphasising the importance of the early years and of the formative influence on the child of the mother's love. The mother should show wisdom and firmness in her fulfilment of the child's primary needs, teaching the young child how to overcome its animal desires and become rational and moral, putting others first.
1825	**Pestalozzi returned to the Neuhof** where he intended to fulfil his life's dream of opening a school for poor children. However he died while the building for the children to live in was under construction.
1826	**'Swansong'**. This review of Pestalozzi's life and doctrine has two parts. The first part is a re-statement of Pestalozzi's ideas on elementary education. The aim of education is to achieve a 'harmony' or balance of powers by strengthening the 'general power' – the superior power - inherent in us all. This superior power (love) unites the separate powers of thought (head), will (heart) and 'being able to do' (hands). To achieve this, education must use the resources of real life, since 'life educates'. The second part of the book tells the story of Pestalozzi's life in terms of the success and failure of what he did.

Year	Outline of Life and work of Johann Heinrich Pestalozzi
1827	Pestalozzi died in Brugg, near his home, the Neuhof, and was buried next to the school in Birr. In 1846 a monument was built to him, which still exists today. The epitaph includes the words 'All for others, for himself nothing'



Section 2 - Glimpses of Pestalozzi

Descriptions by de Guimps, former pupil of Yverdon and biographer of Pestalozzi

1. 'It is important to have complete knowledge of a man who throughout a long life, sacrificed himself for what was, perhaps, the most fertile idea of modern times – the regeneration of nations by elementary education; a man who, passionately loving the people in spite of their ignorance and vices, sought to teach and raise them even before they had made themselves feared*; a man who, in his ardent desire to help humanity, became, in turn, theologian, lawyer, agriculturalist, manufacturer, author, journalist, and schoolmaster; a man who, amid flattery from kings and people, never swerved a moment from his course; a man, finally, whose bold and original genius was, to the very last, combined with the openness, simplicity, and absolute trust of a child.' (From de Guimps)

   ** This refers to the French Revolution in which the common man revolted against the aristocracy and thus became 'feared'.*

2. 'As for Pestalozzi himself, he accosted everybody with gentle kindness. His conversation was animated and clever, full of imagination and originality, but difficult to follow, on account of his pronunciation [Pestalozzi was a German-speaking Swiss but Yverdon is in a French-speaking part of the country]. But he was never long the same, passing in a moment from frank, openhearted gaiety to profound and even melancholy meditation. Always absent-minded and preoccupied, he was a prey to a feverish restlessness, and could never sit down for long together; he used to walk up and down the corridors of the Castle, one hand behind his back, or in the breast of his coat, the other holding the end of his necktie between his teeth. He used to appear every day like this in the middle of the lessons. If the teaching satisfied him, his face would become radiant with pleasure, he would caress the children and say a few pleasant words to them; but if, on the other hand, he was not satisfied, he would angrily leave the room at once, slamming the door behind him.' (From de Guimps)

Descriptions by Vulliemin, former pupil of Yverdon and later a famous historian

1. 'Pestalozzi had a stocky, medium-sized body, more skinny than strong. At first glance he had an extremely ugly face... full of small-pox scars and full of wrinkles... As soon as he started to talk, his whole face was full of life and expression, and the grey ugly eyes were full of spirit, love, and gentleness. His hair was very bristly and unruly, his clothes were neglected. He never wore a scarf or a bow, which was fashionable at that time, except if a high visitor was expected, then he would throw it away as soon as he [the visitor] turned his back. A large brown coat without shape or pockets protected him against the weather. His stockings were usually hanging over his shoes and a heavy cap covered his head.' (From Downs)

2. 'Imagine, children, a very ugly man whose hair stood on end, whose face was deeply pitted with small-pox and covered with red blotches, with a ragged, untrimmed beard, without a necktie, with trousers... hanging in folds over

stockings that were down over his clumsy shoes. Add to this an unsteady, jerky walk, eyes which sometimes opened wide and blazed with fire, and sometimes were half closed as if given up to inner observation. Think, too, of features which now expressed deep sadness and now the most benign happiness, and of a voice whose utterance was sometimes slow and sometimes quick, sometimes soft and melodious, and sometimes thunderously loud. This is a picture of him whom we called Father Pestalozzi.

'Him we loved; we all loved him, for he loved us all. Occasionally we did not see him for a time, and we were quite sad, so heartily did we love him; when he appeared again we could not take our eyes away from him.' (From Green (1))

Description by Ritter, who visited Yverdon and who later became a famous geographer

'What Ritter saw at Yverdon filled him with admiration and respect. He felt that he was in the presence of an exceptional nature, of a great-souled self-sacrificing man, who was entirely possessed by a stimulating and original idea, and in whom childlike simplicity and humility mingled with unbounded confidence in the greatness of the task he had set himself to do. Transported thus into a world that was new to him, Ritter could not but feel its elevating and ennobling influence.' (From de Guimps)

Pestalozzi's own description of himself

"When I read his books", [Pestalozzi]... writes of himself, "I think he is almost a Brother Claus" [Niclaus von der Flüe, a Swiss monk of the fifteenth century for whom Pestalozzi had a great admiration]. "When I see him with my eyes I feel he is a poor devil; and when I hear people talk of him I believe he is trying to empty the sea with a spoon." More than once he quotes Lavater, his old friend, now dead, who knew only too well his carelessness but also his abilities. "I would not trust him to look after my henhouse," he had said; "but if I were king I would make him my first counsellor."' (From Silber)

Descriptions by Silber, biographer of Pestalozzi

1. Pestalozzi 'has been described as a Christian as well as a humanist, as a representative of the Enlightenment and as a mystic, as a liberal, a socialist, a conservative, and a revolutionary, as an educationalist, a social reformer, or a political philosopher.' (From Silber)

2. 'A remarkable characteristic of Pestalozzi was his ability to divine the inner needs of people, though he was usually blind to the externals of behaviour. A countless number of anecdotes have been told about his charity. When a child ran to him he would lift it up and kiss it. He would shake hands with a notorious criminal who frequently escaped from jail whenever he met him on his way to a closer confinement, give him a thaler [a coin] and say a few comforting words. ("If you had been taken care of when you were a child," he used to add, "you would not now be where you are".) When he met a beggar on the road he would give him all he had. Once, when his pockets were empty, he took off his silver buckles and arrived in town in shoes tied with straw. Another time, he rushed into the house of

a friend and asked for the thalers he needed to hand to a woman giving birth to a child in a barn.' (From Silber)

3. 'Pestalozzi's most outstanding feature was his utter devotion to the well-being of men. He believed in the divine spark in every human being, but in himself it shone with a brighter than usual light. His goodness and benevolence rose to the highest form of Christian charity. The more was demanded of him, the more he was able to give and the happier he became. His self-denial was by ordinary standards excessive, yet to him it was the natural expression of an irresistible urge. He surrendered himself completely and never expected gratitude. Even his enemies had to admit that he was utterly disinterested.' (From Silber).

4. 'In 1818 in a small town in French Switzerland a man was standing in front of an assembly and making a speech. He was on the one hand looking back over his long and varied life, on the other looking forward towards the future of mankind. The man was, of course, Pestalozzi, the occasion his 72nd birthday. If we had crept in at the back of this assembly, what would have been our reactions to the man giving the speech? At first, undoubtedly, we would have been almost unpleasantly surprised. For the man whose name at least was known throughout Europe, the man who in the 1770s had corresponded with the future Emperor of Austria, the man who in 1802 had gone to Paris to negotiate with Napoleon, who in 1814 had been embraced by the Tsar of Russia and been given an audience by the King of Prussia, this man was anything but prepossessing. His face was lined with smallpox scars and covered with freckles, his clothes hung about him rather than fitted him. And when he walked, one of his friends tells us, one was afraid he would trip up over his own feet. It would have been tempting for us to think, "What an odd fellow", shrug our shoulders and walk off.

'It is, however, all too easy to be misled by superficial outward appearances, and if we had paused a moment to listen to the speech, or if we had moved forward and looked more closely at the speaker's face, it would no longer have been possible for us to leave. Few people who met Pestalozzi remained unmoved by his words and facial expressions. There was, for instance, the little girl who lived in Brugg where Pestalozzi had retired at the end of his life. Someone had told her how original he was. "Shortly afterwards," she tells us, "I saw him standing in the entrance to the school. I hurried and tried to slip past him. But when I came close to him he looked at me so intently and lovingly that I shall never forget the moment as long as I live. His eyes shone and seemed to illuminate the dark corridor. He appeared to me to be an angel." It was not only children who found themselves irresistibly attracted by this extraordinary man. A German teacher who met him in 1811 described him as an old man who with a glance, by the magical sound of his voice, captured every heart, won everyone over to his cause. He seemed to be human love in person.' (From Pestalozzi Children's Village Trust Information Pack 1999, based on Silber)

Letter describing Pestalozzi, from Dr. Charles Mayo who was a follower of Pestalozzi and helped spread his ideas in England

Letters from Yverdon by a Clergyman of

the Church of England

[Dr. Charles Mayo]

Letter No. 28

Yverdon, Jan. 12th 1821

To I. L. A. Esq.,

My dear Friend,

Pestalozzi completes this day his 76th year. His grey hair, his care-worn countenance, his hollow eye and bent figure, proclaim that many days, and those days of trouble, have passed over his head. His heart, however, seems still young; the same warm and active benevolence, the same unconquerable hope, the same undoubting confidence, the same generous self-abandonment animate him now, that have led to the many sacrifices and have supported him under the many difficulties and trials of his eventful life.

In a thousand little traits of character which unconsciously escape him, I read the confirmation of his history. It is an affecting sight when the venerable object of the admiration of Emperors and Princes appears in the midst of his adopted children. Rich and poor, natives and foreigners, share alike his paternal caress and regard him with the same fearless attachment.

From the sacrifice of time, property and health for the benefit of a people who knew not how to value his merit, to the picking up of a child's plaything for the soothing of an infant's sorrow, Pestalozzi is ever prompt to obey the call of humanity and kindness. The sentiment of love reigns so powerfully in his heart that acts of the highest benevolence, of the most condescending good nature seem to require no effort, but appear the spontaneous manifestations of one over-ruling principle. I must tell you an anecdote, which simple as it is, shews [shows] at once the warmth and weakness which characterize his benevolence.

He was going to visit some friends at Berne, furnished with as much money as he was likely, under the circumstances, to want.

According to his usual practice, he falls into conversation with the first peasant to whom he has the opportunity of speaking.

He enquires into his means of subsistence, the number of his children, the wants and distresses of his family and so forth.

Becoming interested in the man's little story, Pestalozzi gives him the larger portion of the money which he has about him.

A similar case soon afterwards presents itself and the second recontre [meeting] drains his pockets of the last Kreutzer [coin]. He had nearly reached Berne when a wretched-looking mendicant [beggar] comes up to him soliciting relief. Again he fumbles in his pockets; but it is now in vain – what is to be done? He remembers that his buckles are of silver; he hastily takes them from his shoes, thrusts them into the beggar's hand and drives off.

Though regarded in Germany as the most extraordinary luminary and the profoundest practical philosopher of the age, though honoured with the most flattering testimonies of esteem and approbation by courts and universities, Pestalozzi is the most modest and unassuming of men. To all who take an interest in his method of education he addresses himself in the most touching expressions of gratitude, as if they conferred the greatest obligation by examining into the truth of his opinions and the utility of his plans. Never shall I forget my first introduction to him. He had been long expecting me, and his lively imagination had anticipated in different manners the probable result of our connexion.

Will he like me? Do you think I shall suit him? Were questions he was perpetually putting to our common friend. I had no sooner arrived than he hurried to meet me, and though I understood not the words he uttered, yet the tone of kindness, the affectionate pressure of the hand, the expression of benignity which lit up his countenance, all assured me I was welcome. Twenty times he rose from his seat, paced with quick but shuffling steps across the room, then, as if suddenly recollecting himself, hastened to place himself near me, to press once more both my hands in his and to mutter some unintelligible expressions of goodwill. In one of the first conversations we had together, he told me how delighted he was that the English began to pay attention to his system, remarking that that union of exalted sentiments with practical good sense which characterizes the nation, renders it the most competent to appreciate and execute his plans.

"Examine my method," continued he with his noble candour, "adopt what you find good and reject what you cannot approve."

> **"We are doing something here towards the execution of my principles of education,** but what we do is still very imperfect; it is in England that my views will be eventually realised

You cannot conceive the interest which Pestalozzi awakens or the influence he insensibly ['unconsciously'] acquires. All the little barriers behind which reserve or suspicion teach us to entrench ourselves, fall before the child-like simplicity, the unaffected humility and the feminine tenderness of his heart. Self-interest is shamed into silence, while we listen to the aspirations of his boundless benevolence, and if one spark of generous feeling glows in the bosom, the elevated enthusiasm of his character must blow it into a flame. The powers of his original mind serve to maintain the interest which his character first excites. In conversation, however, he is most frequently a listener. Towards those with whom he lives in perfect intimacy he sometimes indulges in a playful but forcible raillery, careful meanwhile to avoid giving the slightest pain or uneasiness. He is peculiarly successful in portraying some great character by two or three masterly strokes; in marking either in retrospect, or by anticipation, the influence of political events on national character or national prosperity; in characterizing the different methods of education in vogue, or in tracing the difference between his views and those of certain philosophers with which they have been confounded. There is nothing studied about him. Often as I have heard him enter on the subject of his system for the information of strangers, I do not recollect him to have taken it up twice from the same point of view. When we have conversed on these subjects, I have sometimes thought his ideas wild and his views impracticable. The faint and misty but still beautiful light which emanated from his mind I have regarded with a feeling of melancholy delight, for it seemed to indicate that the sun of his genius had set. Still I have been unable to dismiss from my mind his loose and ill-digested hints. After frequent reconsiderations of them they have appeared more clear and more feasible and I have subsequently traced their influence on the opinions I have adopted or on the plans of instruction which I have pursued.

Pestalozzi once known is never forgotten. I have talked with men who have not seen him for years or whom the current of events has separated from all intercourse with him. His honoured image lives as fresh in their memory as if their communication had never been suspended or broken. Anecdotes illustrating his benevolence are current in their families and their children anticipate the delight of one day receiving the parental caress of good father Pestalozzi. Many of my own countrymen who have enjoyed the privilege of his society will I am sure carry the remembrance of him to their graves. For myself – his unwearied kindness, his affectionate solicitude for my health and comfort, the numberless testimonies of his esteem and regard which I daily receive, are engraven on my heart in characters which can never be effaced.

It will ever be a source of proud satisfaction to me that Pestalozzi has honoured me with the title of friend, and should I attain myself to a good old age, my decline will be cheered with the remembrance that I have contributed, as he himself declares, to shed a happy serenity over this evening of his days. (From Silber)

Section 3 - Background to Education in Europe in Pestalozzi's Time

(A summary largely based on Green (1))

The Renaissance (the revival, from the 14th to the 16th century, of European art and literature, under the influence of classical models)

Until the Renaissance, European schools taught only the written word. The church controlled them. Education was a preparation for the church. Changes came about as the spirit of the Renaissance spread across Europe. Scholars studied the classics and found a native literature and a native civilisation older than the Church. Schools were no longer limited by the Church's ideas about education. The invention of printing (from around 1450) meant that there were no longer so few books and it was easier to educate more people. The intellectual activity in schools grew. Education became more democratic and was no longer only for religious purposes. Education was now available for anyone with the ability, money and time. People began to make the most of the life they had in this world instead of only worrying about life after death. It became important to distinguish oneself by doing well. People also began to be curious about things. Learning to do with human culture – literature, history, art, music and philosophy - became important.

Primary schools and higher schools became separate because of these changes. The educational ladder was broken because most higher education stopped being controlled by the Church. Universities and higher schools changed so much that the continuity between primary and higher education was lost. Books were seen as the only worthwhile source of knowledge and higher schools tended to teach nothing except the classical languages – a 'scholar' was someone who could read and write Latin and Greek. In primary schools, however, boys were still taught what the Church needed, such as what was necessary to be a choirboy. Changes in higher education meant that someone who did well in primary school could not necessarily take up the new studies in the higher schools.

There was no education for girls at this time.

The Reformation (A 16th century movement for the reform of abuses in the Roman Church, ending in the establishment of the Reformed and Protestant Churches)

The German, Martin Luther, a key figure of the Reformation, was interested in primary level education. He wanted each individual to be able to find out for himself or herself what his or her duty to God was. So he wanted education to be compulsory and universal. All children, boys and girls, should learn to read the Bible. Therefore, since most people could not understand the Latin version of the Bible, he translated it into the local language and he made a catechism - a summary of the principles of the Christian religion used for religious instruction - for the children to learn. He wanted the State to make parents send their children to school.

However, Luther's idea of primary education was narrow. It was an education only for religion, as there had been before the Renaissance. The school was still a servant of the church. Luther did not like the idea of learning for its own sake.

Melancthon was a friend of Luther's but he had different ideas about education. He published schoolbooks including Greek and Latin grammars. He started schools which were religious (Protestant) as well as Classical. They were very successful and prevented the spirit of the Renaissance being lost in the educational ideas of the Reformation.

The New Scientific Spirit

People now began to question the classical education provided in schools. They thought that the writings of the ancient Greeks could not be the only source of wisdom.

A new idea came about: Truth could be found through living, not in books; People should learn from Nature; Only ideas which develop from first hand experience are valid. Words often make us unable to see the truth. Classical education made people more worried about the form than the content of their writing, making people able to say nothing at all but to say it well.

People now wanted to connect education with the real world since everything we know, we know through our senses.

The Enlightenment (A European intellectual movement of the late 17th and 18th centuries, emphasising reason and individualism rather than tradition)

The human intellect led to great achievements as a result of the new scientific spirit. The accomplishments of people like Galileo, Descartes and Newton meant that people began to think differently. People began to think reason was the final test of truth. Nature and Reason guided people's thinking. People began to think in a utilitarian way, putting importance on what is useful and practical.

Pietism (A 17th century movement for the revival of piety, or the quality of being religious, in the Lutheran Church)

The Pietists were not interested in culture and the fine arts and believed that religion was a matter of the heart and not of the head. They strove for simplicity in their worship and for a life without luxury, in which they worked for the service of fellow humans. Affiliation to a particular Christian church was unimportant to them; to them it was essential to live in small communities and have love for each other.

The Enlightenment meant that this religious movement in education in Germany became utilitarian (useful and practical). Francke, a leader of Pietism, introduced a free school for the poor, an orphan school, a school for the children of the townspeople, a middle school, a higher school, a girls' high school and a training college. In addition he started a school for the sons of country gentlemen and merchants who did not plan to go on to university. In this school they learnt subjects specifically suited to their future careers.

Rousseau (1712-78), the author of 'Emile' and 'The Social Contract'

Jean-Jacques Rousseau was a Swiss (French-speaking) philosopher and writer. Through his writings, he was one of the most powerful influences of the pre-revolutionary period. The Paris Parliament condemned him and the Government of Geneva followed its example and also condemned him. However the people supported him.

'Emile' by Rousseau (published 1762)

Rousseau's Emile is an orphan who is given a 'natural' education. Emile is taught nothing until he feels the need to be taught it. There is no hurry to teach him anything. He has no books and is not to be taught to read or write until he is at least twelve, and only then if he wants to learn. Things are his teachers. Thus Emile does not learn science, he discovers it.

The tutor is with Emile all the time. He must create the environment for Emile's education, making sure that Emile is put in situations where he can learn.

Rousseau's book 'Emile' made people become very interested in education. It taught people to think of education from the child's point of view and to think of the child as a child rather than as an adult.

Despite these enlightened ideas, Rousseau thought that education was only necessary for the upper classes.

'Contrat Social' - The Social Contract' by Rousseau (published 1762)

A society, community or state is a group formed by individuals. In an ideal society, these individuals voluntarily follow the rules of the society and do their best for the welfare of the society. In return, the society does its best for the welfare of each individual who is its member. This agreement between the society and the individual is the Social Contract. In return for obeying the rules and working towards the society's welfare, each individual can give his or her opinion on what is good for the society and what rules the society should make.

'The Social Contract' was a great influence on the French Revolution and on many progressive Swiss readers. The book was, however, seen by many as a threat to the existing system, and a copy was burnt in public with the blessing of the government of Geneva.

De la Chalotais' Essay on National Education (1763)

De la Chalotais argued that education should be controlled by the state and not by the Church. This resulted in the state taking control of education in most European countries.

However, De la Chalotais also believed that education was only for the upper classes.

Philanthropy (the love of humankind) (A movement which sort to promote the general welfare)

The Philanthropists – people who wanted to improve the lives of others - were inspired by Rousseau. Basedow was a philanthropist who wanted to reform educational institutions

throughout Europe. In Germany in 1774 he opened the 'Philanthropium' – so called because he wanted to educate the 'friends of humanity' in it.

In the 'Philanthropium' the principles of the Enlightenment were applied to education. There was no catechism (a summary of the principles of the Christian religion used for religious instruction). All forms of religion were tolerated but only the principles of natural religion were taught. Reason was applied in the teaching of all subjects. The aims of the school were utilitarian. Children were taught what would be most useful to them later in life. Teaching was done from direct experience. Discipline was gentle. There were lots of games and outdoor activities because the health of the body was considered very important. However, education was still only for the upper classes.

Many schools in Germany and Switzerland followed the model of the 'Philanthropium'.

The French Revolution (The overthrow of the French Monarchy, 1789-99)

The ideas that inspired the French Revolution were important in bringing a climate of change to Europe. The Revolution demanded liberty and equality for every individual. It called for the free investigation of facts, free thought and free speech. It brought a culture of reason and intelligence and it supported the natural claims of every individual to justice and education. The ideas of the Revolution lived on.

An interest in education as a social issue

In the second half of the eighteenth century the idea of providing education for everyone was much discussed in Switzerland. The study of social problems became a fashion. Many societies and journals discussed social and moral problems, including of course education.

Behind the interest in education was the motive of philanthropy – love of mankind. Ideas about social reform were based on the rights of man. In Switzerland, education was seen as a very important part of the programme for social improvement.

In towns like Zurich, some practical reforms were made in schools. However Switzerland was not a unity, but a confederation of eighteen sovereign states and twenty-seven semi-independent states. Meanwhile the Swiss peasantry were more or less serfs. These facts combined to mean that large-scale educational reforms could not be carried out. Some members of the ruling classes did show a practical and philanthropic interest and tried to improve things for those dependent on them.

The Swiss Revolution of 1798 led to the break up of the Swiss confederation and a more democratic situation. Stapfer, the Minister of Arts and Science, tried to improve education for the people and supported the work of Pestalozzi. However, little changed and the state of education continued to be poor

Section 4 - Pestalozzi and Education

(Much of the information contained in this section is from 'Pestalozzi goes Internet', Brühlmeier (2) and Silber)

Introduction

Johann Heinrich Pestalozzi (1746–1827) is known as the Father of modern education. The modern era of education started with him and his spirit and ideas led to the great educational reforms in Europe in the nineteenth century.

Pestalozzi believed in the ability of every individual human being to learn and in the right of every individual to education. He believed that it was the duty of society to put this right into practice. His beliefs led to education becoming democratic; in Europe, education became available for everyone.

Pestalozzi was particularly concerned about the condition of the poor. Some of them did not go to school. If they did, the school education was often useless for their needs. He wanted to provide them with an education which would make them independent and able to improve their own lives.

Pestalozzi believed that education should develop the powers of 'Head', 'Heart' and 'Hands'. He believed that this would create moral individuals who are capable of knowing what is right and what is wrong and of acting according to this knowledge. Thus the well being of every individual could be improved and each individual could become a responsible citizen. He believed that empowering and ennobling every individual in this way was the only way to improve society and bring peace and security to the world. He tried to create a complete theory of education that would lead to a practical way of bringing happiness to humankind.

Pestalozzi saw teaching as a subject worth studying in its own right and he is therefore known as the father of pedagogy (the method and practice of teaching, especially as an academic subject or theoretical concept). He caused education to become a separate branch of knowledge, alongside politics and other recognised areas of knowledge.

Education in Switzerland in Pestalozzi's Time

The Poor Condition of Schools and Education

In Switzerland, as elsewhere in Europe, a small rich aristocracy ruled the country and had all the privileges, while the majority of the people had no rights, had to pay heavy taxes, and were extremely poor, illiterate and degraded.

There were very few schools, often with no buildings, or with buildings that were in very bad condition. Teachers were untrained and paid badly. They usually had other jobs. In many of the village schools the teachers were old soldiers, cobblers or tailors. Usually they were very conservative, especially in their religion. Often children were crowded into a single damp room, usually in the house of the schoolmaster, who was given no money to buy any school furniture. Often the school facilities were as unhealthy as the buildings the children normally worked in.

Religion was often the only subject that was taught and it was often taught without being explained. Children were made to memorise words that they often did not understand. Children learnt to read and to say by heart the church catechism (a summary of the principles of the Christian religion used for religious instruction), prayers and parts of the bible. One report states that children would read the bible aloud, beginning where they had stopped the day before. When they finished the whole Bible, they would simply start from the beginning again. The schoolmaster did not explain any of the passages and the children could not understand most of it. Writing was usually taught only if parents particularly asked for it to be and arithmetic was often not taught at all.

Since the teachers were ignorant themselves they usually knew no teaching methods. This meant that discipline was kept by corporal punishment and children hated school. They were frustrated and confused and often hated their teachers.

Some extracts from texts, showing the poor state of schools, of schoolmasters and of education in general

From Green (1)

'In Canton Zurich there were some 350 country schools of which less than a hundred had buildings of their own, and such buildings as there were could not have been more unfit for the purpose.

"As I opened the door [of the schoolroom], an oppressive feeling of dampness struck me. Packed in a dark corner our country's greatest treasure – its youth – were sitting, compelled to breathe the hot air reeking with thick foul mist. The windows are never cleaned, the room is never aired. The children are so closely heaped together that it is impossible to get out without climbing over seats and tables." Most of the schools were in private houses: "I keep school in my own house, and have only one room for both my household and the school. I receive no rent and no allowance for school furniture," writes one of the masters. Occasionally the schoolmaster had to hold school in different houses in turn. Schoolmasters were usually badly paid, and necessarily had to combine schoolkeeping with some other business.'

From Holman

'The instruction was generally given in the schoolmaster's only living room, while his family were carrying on their household avocations [occupations]. In places where there were schoolrooms, they were never large enough to provide sufficient space for all the children to sit down. The rooms were low and dark, and when the door was opened the oppressive fumes... met the visitor; closely crammed together sat the children, to the ruin of their health, breathing in the foul and heated vapours. The stoves, too, were generally overheated, and the closed windows were darkened by the steam from the breath of so many human beings... The noise was deafening; the schoolmaster had little authority over his pupils; there was no fixed age at which children were either sent or withdrawn; parents would frequently send them at four or five, and take them away again as soon as they could earn any money, generally in their eighth or ninth year. The instruction was bad and irregular.'

From Green (1)

'Of method in teaching, as we understand it, there was no thought. A child would come to school not knowing his alphabet. The teacher would show it to him in his book, say it to him once pointing to the letters and tell him to sit down and learn it. In an hour and a half he would come again to test him. This process would go on for many weeks, until finally the child could say it through and thus was ready to take the next step. Want of method and ignorance on the part of the teacher were made up for by an abundant use of the rod. The children hated the school, and learned nothing there that could possibly help them to lead self-respecting lives.'

From Green (1)

'An interesting story, which is told by the biographer of Oberlin, a clergyman who did heroic work for his people in the Alsatian parish of which he had charge, shows that... [the above descriptions] of Swiss schools applies with equal force to the schools of other lands. When his predecessor in the parish took up his charge he asked to be shown the principal schoolhouse. He was taken to a miserable cottage where a number of children were crowded together without any occupation, and in so wild and noisy a state that he could with difficulty get a reply to his inquiries for the master.

"There he is," said one of them, pointing to a withered old man, who lay on a bed in one corner of the room. "Are you the schoolmaster, my good friend?" enquired Stouber.

"Yes, sir."

"And what do you teach the children?"

"Nothing, sir."

"Why, then, were you made schoolmaster?"

"Why, sir, I had been taking care of the pigs for the [people of the] countryside for many years, and when I got too old and feeble for that, they sent me here to take care of the children." (From Memoirs of Oberlin).'

From Holman

Another story about how a schoolmaster was employed concerns Krüsi. In 1800 Krüsi brought orphan children to be taught at Burgdorf and became Pestalozzi's first assistant. (Though uneducated he was open minded and understood children and proved to be a good practical schoolmaster, who was willing to learn from Pestalozzi. Krüsi stayed with Pestalozzi until 1815.)

The following is the account of how Krüsi became a teacher. Holman writes that,

'Krüsi, as a lad and when a young man, earned his living by travelling about the country buying and selling small wares. One summer day as he was crossing a mountain, carrying a heavy load of thread, he met M. Gruber, the State Treasurer, and this conversation took place:

"It's very hot, Hermann," said Krüsi.

"Yes, very hot. As Hoerlin the schoolmaster is leaving Gais you might perhaps earn your living less laboriously. Would you not like to try for this post?"

"It is not simply a question of what I would like: a schoolmaster ought to have knowledge of matters of which I am wholly ignorant," [replied Krusi].

"You could easily learn, at your age, all that a schoolmaster there ought to know."

"But where and how? I do not see any possibility of this."

"If you have any inclination for it, the way can easily be found. Think about it, and do not delay."

Upon this he left me.

I considered and reflected, but no light seemed to come to me. However I rapidly descended the mountain hardly feeling the weight of my load.

My friend Sonderegger procured a single specimen of writing, done by a skilful penman of Altstätten, and I copied it over a hundred times. This was my only preparation. Nevertheless, I sent in my name, but with little hope of success.

There were only two candidates. The chief test consisted in writing out the Lord's Prayer, which I did with all the care of which I was capable.

I had carefully noticed that capitals were used here and there, but as I was ignorant of the rule I had taken them for ornament. Accordingly I distributed mine in a symmetrical manner, with the result that some came in the very middle of words. As a matter of fact neither of us knew anything.

When the examination was over, I was sent for and Captain Schæpfer announced to me that the examiners had found us both very weak; that my competitor could read the better, but that I was the better writer; that as I was only eighteen years old, while the other was forty, I should be better able to acquire the necessary knowledge; that, moreover, my room being bigger than that of the other applicant, was more suitable for a schoolroom; and, in short, I was nominated to the vacant post.

So, Krüsi's room was cleared of some old furniture, and a hundred children were put into it. This was in 1793'.

The description gives a typical example of the way in which schoolmasters were appointed.

Pestalozzi's Criticism of the Condition of Education in His Day

Pestalozzi was very critical of the education of his times. Indeed, he spent his whole life protesting against the schools and the condition of education.

'...in most schools... the schoolmaster seems as if he were made on purpose to shut up children's mouths and hearts, and to bury their good understandings ever so deep underground. That is the reason why healthy and cheerful children, whose hearts are full of joy and gladness, hardly ever like school.' (From Pestalozzi's book 'Christopher and Elizabeth')

In another of his books, 'How Gertrude Teaches her Children' Pestalozzi writes,

'...the great number of schoolmasters, of whom there are thousands today who have – solely on account of their unfitness to earn a respectable living in any other way – subjected themselves to the laboriousness of this occupation; and they, in accordance with their unsuitability for anything better, look upon their work as leading to nothing further, but sufficient to keep them from starvation.'

Turning again to 'How Gertrude Teaches her Children', Pestalozzi writes,

'Our unpsychological schools are in essence merely artificial sterilising machines, for destroying all the results of the power and experience that nature herself calls to life in children...

We leave children, up to their fifth year, in the full enjoyment of nature; we allow every impression of nature to influence them: they feel the power of these: they learn to know full well the joy of unhampered freedom and all its delights. The free natural bent, which the happy, untamed, sensuous being derives from his development, has already taken in them its most definite direction.

And, after they have enjoyed this happiness of sensuous life for five full years, we cut them off from all their unhampered freedom: pen them up like sheep, whole herds huddled together in stifling rooms: pitilessly chain them for hours, days, weeks, months, years, to the study of unattractive and wearisome letters: and, compared with their former condition, tie them to a maddening course of life.'

Pestalozzi criticised the schools because they were out of harmony with nature. He hated the way that the natural powers of a child were killed by a poor home environment and by too much school discipline, which made them sit unnaturally still for hours at a time and often involved flogging children. He believed that rigid discipline and mechanical teaching methods, such as rote learning, stop the natural free development of the minds of children. He did not like the way religion was taught with no proper explanation and the fact that often religion was the only subject taught.

Pestalozzi believed that the teaching methods and the content of the classes were not relevant to the needs of the people and society. Classroom teaching was rigid and took no notice of the ability of individual children to learn, nor of the purpose of their learning. He believed that the schools destroyed imagination and originality, relying too much on learning from books. Students memorized printed words without understanding them. The schools separated theory and thinking from action or doing, relying only on the former and providing no opportunity for the latter. The children had no direct experience and so were not able to learn through their senses. Pestalozzi believed that theoretical knowledge is useless unless it can be used practically, and that schools did not teach what the children really needed for their future lives.

Pestalozzi believed that the wrong type of 'education' is the reason for things going wrong with society. Meanwhile he believed that a good education is the only cure for the ills found in society.

Poverty

(Information largely based on Brühlmeier (2))

The Reasons for Poverty

Poverty was widespread in Pestalozzi's time. Peoples' individual characteristics, for example a lack of talent, laziness or moral weakness can result in a person becoming extremely poor. Unavoidable difficulties can also lead to poverty; in Pestalozzi's time there was no insurance against illness, fire or the early death of the breadwinner of the family. The effect of any such adversity was likely to be poverty.

However the main reasons for widespread poverty were of a social nature. Over the centuries in Switzerland the farming class was taxed more and more. They were so severely taxed that often they had to pay out more in taxes than the income they got from farming. One form of tax was the 'tithe', a tax which had originally been paid 'in kind' (with livestock, grain, fruits etc.) and which amounted to a tenth of the agricultural produce. The tithe then started to be made higher and higher. In the area of Zurich there were two villages where the population was prosperous, whereas all the other villages were full of very poor people. The reason that these two villages were wealthy was because they did not have to pay the tithe owing to an ancient right they had. The destructive effect of the tithe was thus obvious.

Another reason for the poverty at Pestalozzi's time was that the population was increasing and so there was not enough suitable farming land for everyone. Many farmers had to look for other ways of making money. They found ways of making a living in the developing textile industry. Therefore farmers without land gradually became involved in this work. However, industrial production did not lead to prosperity because it weakened the ancestral crafts and trades and often badly exploited the unemployed farmers and manual workers. Even though Swiss villages did sometimes make quite a lot of money, Pestalozzi recognised that people used to poverty did not know how to handle this income and thus spent it unwisely. This led to inflation, which meant that gradually people with money became poor.

How Pestalozzi's concern for the poor came about

Pestalozzi was from a relatively well off family – they were citizens of Zurich – and, in Switzerland at the time, only the citizens of the towns were allowed to rule the country, become clergymen and judges and do business. However when Pestalozzi was five his father died, leaving the family badly off. Compared to his friends Pestalozzi was poor.

From the age of nine he used to visit his grandfather in a nearby village. His grandfather was a pastor and was involved with the education of the village children and the welfare of the people of the village. Accompanying his grandfather, Pestalozzi saw what the rural poor had to suffer. He was shocked by the misery they endured, seeing children crammed into humid cellars spinning and weaving, learning nothing else, becoming ill, working in order that their families had enough to eat. This was also when Pestalozzi first came across the dreadful condition of the village schools.

Pestalozzi's commitment to help the poor

As a teenager, Pestalozzi was not sure where he belonged, whether with the wealthy city children or with the poor rural ones. He felt closer to the poor rural people and so his dedication to the poor began. He read and discussed the current philosophical ideas, on the need for equality and the liberation of the poor. Chief amongst these were the ideas of Rousseau, the philosopher who influenced the thinking behind the French Revolution, and in its turn, the Swiss Revolution.

Pestalozzi's desire to help the poor began to take shape. He gave up his original ideas of becoming a pastor and then of becoming a lawyer in order to help the poor. Instead, he decided to become a farmer, to 'return to nature' and escape the vices of the city. He thought that by being a farmer he could best show the poor how they could help themselves to overcome their impossible circumstances.

Pestalozzi's Understanding of Poverty

Pestalozzi believed that human strength lies in character and not in possessions. As long as people were not living in what Pestalozzi called 'misery' (when people lack the basic essentials like food and shelter), he believed that poor conditions or modest circumstances were very positive.

Pestalozzi believed that life lived in modest circumstances is positive because it forces people to use their own strengths and so to develop them. The family life of poor people is more likely to have opportunities for mutual helpfulness, self-sacrifice and loving sympathy, and therefore for the development of morality; there may be fewer such opportunities in the family life of the rich.

So while Pestalozzi believed that 'misery' must be abolished, he did not believe that the elimination of relative poverty was at all desirable. Rather, such poverty should be used to help develop morality. If a person does not have financial means he or she need only be poor externally, that is lacking material things. Helped by a suitable education, a person's strengths can be developed, making that person internally rich.

To Pestalozzi it is this internal prosperity that matters. He believed that external poverty (but not destitution!) is generally a better condition than external prosperity for the development of internal prosperity. This is why Pestalozzi's education of the poor is not designed to take people out of poverty into wealth, but instead gives training for a life of poverty.

Pestalozzi's involvement with the poor

'Did you not know? For thirty years my life was a never-ending economic confusion and a battle against the enraging embarrassment, which comes from extreme poverty! Did you not know that for about thirty years I lacked the necessities of life; or that up to this day I can visit neither social gatherings nor churches because I am not clothed and I cannot afford to clothe myself? Oh Zschokke! Do you not know that in the streets I am the laughingstock of the people, because I walk around like a beggar? Do you not know

that a thousand times I could not afford lunch and at lunchtime, when even all the poor sat at their tables, I ate my piece of bread with fury in the streets?' (From a letter of Pestalozzi's written to Heinrich Zschokke in 1802)

There were many other people in Pestalozzi's time who had an interest in education and in helping the poor, but they were rich and never lived amongst the poor and therefore did not properly understand their needs. Pestalozzi knew the poor and he knew their needs from the inside. He was unusual because he was so involved with the poor people in practice rather than only in theory. Pestalozzi had lived with the poor people and he himself experienced poverty and suffered with the poor. In 1802 he wrote,

'Now, being miserable myself, I have come to know the misery of the people and its sources more and more deeply and in a way that no happy man can know them. I suffered what the people suffered and the people showed themselves to me as they were and as they showed themselves to no one else.'

Pestalozzi's work for the poor

Pestalozzi built the Neuhof in a village near Zurich in order to live there as a farmer. The Neuhof was Pestalozzi's family home until his death, although he spent many years of his life away from it. At the Neuhof, Pestalozzi experimented in modern farming techniques, hoping to introduce them to his poor neighbourhood by example.

However, Pestalozzi's farming project failed, partly because the local people were not ready for his innovative methods. The positive side effect of this failure was that it made Pestalozzi start an industrial school for poor children, also at the Neuhof, in 1773.

Pestalozzi took children into his own home, fed them, gave them clothes, showed them how to work, and educated them. In 1776, 22 children lived with Pestalozzi and two years later there were already 37. He built two new buildings – a factory room and a house for the children – and employed weavers, spinners and farm girls for the work in the fields, who also supervised the children. While the children were working at the spinning wheel or at the loom, Pestalozzi taught them reading and arithmetic.

Following the closure, in 1779, of Pestalozzi's industrial school for the poor at the Neuhof, he longed, throughout his life, to manage a house for the poor. After his years (1800-1798) as a writer, politician and educational theorist, he finally did so, 20 years later. In Stans, Pestalozzi looked after children orphaned by the Napoleonic wars. This is where the most famous images of Pestalozzi, as father to orphans, come from.

However the project at Stans did not continue for long, lasting for less than a year. Although Pestalozzi's institutes for education and his schools in Burgdorf (1799-1804) and Yverdon (1804-1825) took a proportion of poor children on scholarships and were very important and successful, they never allowed him to do what he really wanted – to run an institution aimed primarily at helping the poor. Nonetheless, Pestalozzi's efforts as author, politician and educator, were always driven by his desire to improve the situation of the poor.

When Pestalozzi finally returned to the Neuhof at the age of nearly 80, he decided to reopen his home for poor children. He began the building of a new house for this purpose but did not live to see his dream come true.

Empowering the Poor

Pestalozzi considered a practical 'hands' education, which includes manual training and vocational education, to be very important, especially for poor children. This is because he believed that people are educated best through doing things, and because he wanted to provide the poor with the know-how to help themselves. He divided vocational education into three major areas – agriculture, handicrafts (including domestic training) and industry.

Pestalozzi believed that the best thing one person could do for another is 'to teach him to help himself'. The many philanthropists of his day usually helped the poor by giving charitable donations. Pestalozzi believed that such gifts make the recipients even more dependent than they were before, and that therefore, such gifts are worse than useless.

Pestalozzi believed that the manual training or vocational education offered should always be appropriate to the needs of those being educated and therefore to the sort of life the children would be most likely to lead on leaving the educational institution, especially since poor children would have to help support their families. The skills children learn in school should therefore be the skills that best help them in their real lives. Pestalozzi lived at a time when it was no longer possible for everyone to earn a living from the land as farmers and many people had to do factory work to earn a living. These people had, at best, a small amount of land, which produced only part of the food their families needed. So Pestalozzi's pupils were taught to spin and weave or to farm – whichever was most likely to be their future way of earning money. Practical, productive activity played an important part in all Pestalozzi's plans for the education of the poor. He also encouraged poor children to save, teaching them the value of thrift.

The best education, says Pestalozzi, teaches the child 'to look after and manage methodically those things which would most likely be his when he... [is] grown up. It... [teaches] him how to use these things for his own good and for the welfare of those dear to him'. This does not mean, as some who criticise him claim, that Pestalozzi was against people improving their lives and incomes if they had the capacity to do so, but that he recognised that for the majority, a life of poverty was inevitable. He believed that education should help human beings adjust to their circumstances and live comfortably with what they have got, rather than long for what they would never get; education should prepare every person, rat-catcher or lawyer, to be happy in his or her life's work, by providing the wisdom needed to be able to live self-respecting lives, happily and morally.

Pestalozzi hated to see the exploitation of children by farmers in the neighbourhood of Neuhof. These farmers would take orphaned children, and keep them overworked and underfed to increase profit. The consequences for the children were disastrous – they grew up ignorant, illiterate and degraded. Pestalozzi was worried by the moral degradation of the poor. While he blamed the corrupt government and the selfish ruling class for the social evils most people had to put up with, he thought that the real source

of evil came from the ignorance and depravity of the majority of the people. For example, he thought that if the majority of people were honest, it would not be possible for government to be corrupt.

Pestalozzi believed that the individual who receives vocational training alone is degraded to the level of a slave, trained only to make a living. He recognised that the inner nature of each individual must be made better if his or her external circumstances are to improve; he recognised that if people's minds and bodies are impoverished they naturally tend to become degraded and so dishonest and cruel. Therefore, while Pestalozzi emphasised the importance of vocational training for the poor, he stressed that children need more than just a vocational training. Education should also always include mental or academic (head) and moral (heart) education too.

In 'The Evening Hour of a Hermit', Pestalozzi writes that education for a particular occupation 'must always be subordinate to the universal aim of a general education'.

And in 'How Gertrude Teaches Her Children' he writes,

'The aim of education is not to turn out good tailors, bootmakers, tradesmen, or soldiers, but to turn out tailors, bootmakers, tradesmen, and soldiers who are in the highest meaning of the word, men. Consequently the aim of all education is and can be no other than the harmonious development of the powers and faculties of human nature.'

By ensuring that vocational training also includes moral and mental education, Pestalozzi provided an education for good citizenship. He was the first to see the importance of combining vocational training with mental and moral education.

A Pestalozzi education is thus a practical preparation for the life people are actually going to lead, helping people to become skilled, employable and independent as well as morally good citizens. In this way Pestalozzi was unique.

Morality

(Information largely based on Bruhlmeier (2))

Anthropology (the study of humankind) and Morality

Pestalozzi was interested in people and developed his social, political, theological, psychological and educational theories by observing human nature more than by reading the theories of others.

Pestalozzi believed that human nature has two definite sides. One side is a human's sensual or animal nature, which is largely to do with instincts. The other side is a human's higher or moral nature, in which humans show God-like or divine qualities. Because human nature has two sides, it is full of contradictions and tensions.

Although they are very different from each other, a human's animal nature and his or her moral nature are related to each other. Moral nature develops out of animal nature – for example the natural curiosity of the animal state develops into a genuine search for the truth in the moral state, while indolence can develop into impartiality.

The process described above follows a three-step course of development - from the natural state through the social state to the moral state.

Since humans must satisfy their needs the natural state is impossible to live in harmoniously. Therefore humankind entered into the social state of being, forming societies, where there are laws so that humans can work together. In the social state humans benefit from rights but must also accept restrictions and fulfil duties – they have to obey.

In the social state humans tend to continue to be greedy, selfish and egotistical, as in the natural state. They often want to benefit from the rights of the social state but to escape all the duties and restrictions. Therefore being in a society does not bring about inner harmony and peace. Society cannot give a human fulfilment but it can provide the framework for a human to gain self-realisation and move into the moral state. Meanwhile the burdens of living in a society can help make people realise the importance of living as moral individuals.

The individual must move into the moral state of being, voluntarily giving up his or her selfish desires, in order to live without tensions and contradictions. A moral person develops the moral powers of the heart – including love, trust, gratitude, the desire to help others and a sense of responsibility – and stops being selfish. Through this transformation into a moral being it is possible to become truly free because the tensions of human nature are no longer felt. It involves giving up a certain amount but this is worthwhile to the individual because of the happiness and peace that are the result.

Because many humans are satisfied to remain in the social state without reaching for the moral state, social problems continue to exist, due to humankind's greed. Therefore society fails.

Pestalozzi believed that this transformation of humans into moral beings is the most important role of education and that only through education can an individual fully develop his or her own morality. By helping to form moral beings, education also helps to overcome the ills of society, creating people who have the humane and unselfish qualities needed to make society work.

Religion and Morality

Pestalozzi's feelings and emotions were very religious and he tried to live according to the teachings of Jesus. He considered himself to be a Christian but, because some of his ideas went against mainstream Protestant religion, many people criticised him, saying that he failed to teach religion and that he was not Christian.

Pestalozzi had some ideas that were in disagreement with Christian dogma. (Dogma is a principle or set of principles laid down by an authority as the absolute truth). For example, he did not believe in 'original sin'. (Original sin is the tendency towards evil, with which Christians believe everybody is born.) Instead, Pestalozzi believed that everybody has innate goodwill and is basically good.

Even as early as his experience at Stans, Pestalozzi stated that he taught the children 'neither morality nor religion'. By this he meant that he did not offer formal religious instruction and did not explore moral principles with the children. He refused to teach Christian dogma. Instead he aimed to establish in the children an understanding of right and wrong through example and by arousing feelings of love, confidence and sympathy in them. He aimed to make the educational environment rather than formal religious instruction the means of moral education.

For Pestalozzi, morality and religion do not exist in words but in actions of love. He did not believe in a religious practice which paralysed a person's interest in worldly affairs and which alienated him from the world. Therefore he did not like rationalist discussions about the texts of the Bible, he questioned the authority of the church and was not interested in culture and fine arts connected with religion.

Pestalozzi was against the often bigoted and religiously conservative schoolmasters and objected to two practices, which were then universal in schools. One was making the Bible the first text children learnt to read from, the other was making children learn the catechism (a summary of the principles of the Christian religion used for religious instruction) by heart. He was against these practices because the children had to memorise abstract ideas which they did not understand, without being taught to think, feel and act rightly. Pestalozzi believed that a child must experience and live religion before he or she is taught religion. So the basis of a moral-religious education is to practise rather than to preach.

Pestalozzi believed that religion is a matter of the heart and not of the head. He liked to be simple in worship and believed in a life without luxury. For Pestalozzi, people's religiousness is best shown in moral behaviour, and day-to-day acts of love in working for the service of their fellow humans in their community.

According to Pestalozzi, love and truth are simply two different names for God. Since the education he offered was based on the cultivation of the heart to love and the mind to understand the truth, he believed that the education he offered was entirely religious.

For Pestalozzi moral education is closely connected with religious education; he often speaks of 'moral-religious education' as an inseparable unit. He believed that true religion is only possible for a moral being. It then helps him or her to strive to be the noblest that he or she can be. He knew that if people feel belief in God really deeply in their hearts, they stop seeking the pleasures of life at the expense of fellow human beings. This belief thus helps people to overcome their own egoism.

Affiliation to a particular Christian church was unimportant to Pestalozzi; he lived happily with people of other denominations and is never known to have attempted to change another person's religious opinions. The only people he could not tolerate were hypocrites who pretended to be pious in order to exploit or suppress their fellow men.

The Development of Morality in the Child – The Heart

As a child, Pestalozzi had experienced truly dedicated love from his mother and the family's maid, Babeli. His mother devoted her life to her children, but it was the family's maid who had a particularly strong influence on Pestalozzi's educational theory and practice.

Pestalozzi's father, on his deathbed, had asked Babeli to stay with the family and she did so, until the death of Pestalozzi's mother, more than thirty years later. Pestalozzi later wrote of her,

'She sacrificed herself for us completely. From the roughest work of the meanest servant to the highest, she did everything the whole time of her service. While economising every penny, she watched over our honour with incredible tenderness; nothing escaped her. But she put no value on this. If anyone said, "You do a great deal for the household", her answer was, "I promised it, and I must keep my promise". She rejected any offer of a better place with these words, "What do you think of me?" Every offer of marriage with "I must not."'

Pestalozzi learnt from Babeli that a person's generosity and noble-mindedness could cause other people to be generous and noble-minded too. Because of Babeli, he also came to believe that all people are born good. Babeli was one of two models for 'Gertrude', (the second being Elisabeth Naef, who worked for Pestalozzi and his family at the Neuhof).

'Gertrude' is the mother in Pestalozzi's novel 'Leonard and Gertrude' (1781-1787), which was a popular novel written as a guide to mothers on how to educate their children.

The novel explores Pestalozzi's theories that the family is the centre of society, that society can only improve as a result of the good influence of each individual family, that education starts in the home and that the mother is the child's first teacher.

Gertrude's natural methods of teaching are carried out with sympathy and love and her influence is stronger than anybody else's. Nature, through Gertrude's natural simplicity,

prepares her children for the world. The children also learn from their mother to have an attitude of loving-kindness in every action.

Gertrude teaches the children basic literacy and arithmetic while they are spinning in the kitchen. Meanwhile, she demonstrates moral behaviour and strength of character. In doing so, she not only saves her family but also becomes the role model for the teacher who comes to educate the children of the village. Her actions lead to the rescue of the entire village from moral degradation. The village represents the world in the novel, just as Gertrude represents motherhood.

In the importance he put on the mother-child relationship, Pestalozzi laid the foundations for the study of psychology (the scientific study of the human mind and its functions, especially those affecting behaviour). He saw the mother-child relationship as essential for the healthy development of the child. He also recognised that a child's own psychology decides his or her readiness and ability to learn. He recognised the influence a child's first emotional experiences have on the rest of his or her life and therefore on society.

Pestalozzi believed that each individual is born with innate qualities or powers, which lead to the child becoming moral if he or she is given the opportunity to gain a deep understanding of morality, (what Pestalozzi calls 'inner perception' or the powers of the heart) through human contact. Pestalozzi also stated that this inner understanding could be reinforced in children through fictive experience, by listening to stories for example.

These innate qualities include a natural goodwill. If properly developed by the teacher (here 'teacher' refers not only to school teachers but also to the family, especially the mother) these innate tendencies develop into the three basic moral emotions of love, trust and gratitude, which form the basis for all the other moral emotions.

The three basic moral emotions of love, trust and gratitude, along with patience, obedience and a sense of duty are essential. These can fully develop in the child only if the mother [or someone who behaves with the child just like a mother] satisfies the child's natural needs in an atmosphere of loving security.

Pestalozzi recognised that morality can never be brought about by pressure, coercion or compulsion, but only by the (emotional) mental-spiritual life of the family and the teacher. If the child is given love at home, he or she will develop into a person who is capable of giving and receiving love. If no love is given, the child is likely to develop into a selfish and unloving adult. Trust only develops if the parents and teachers trust the child. Respect for life, religious faith, and affection for all creatures can only be brought out in the child if the child feels these attitudes in the adult. So the morality of an individual only comes about as a result of the example of morality active in others.

The moral development of the child can only succeed if the child has 'inner composure'. 'Inner composure' comes from the sense of security, which develops in the child if it is brought up in a secure and loving family and if its fundamental needs are satisfied. The satisfaction of a child's needs is different from fulfilling the wishes of the child, which would be negative, because fulfilling the child's wishes would make him or her spoilt. Teachers who are lovingly calm can increase a child's inner composure.

In such an atmosphere of composure, the child becomes willing to share with others, and to help others. Thus the powers of the heart develop and the child can find a secure place in society. The mother supports the child as he or she grows up and gradually separates from the mother, enabling the child to become morally as well as physically and mentally independent.

A Heart-led All Round Education of Head, Heart and Hands

What is included in 'Head, Heart and Hands' (Bruhlmeier (1))

'Head' includes the academic and mental powers which enable a human to understand the world, make reasonable judgements and attend to what is right. These include perception, memory, imagination, thought and language. These powers of the mind are often described by Pestalozzi as 'mental' or 'intellectual' powers.

Education for intellectual development involves the child observing and experiencing, then talking about his or her observations, then writing about them and finally reading what he or she has written.

'Heart' includes: feelings like happiness and peace that can be felt *about* but *not towards* others or the outside world; emotions like love, trust and gratitude that are felt *towards* others or the outside world; and feelings like 'this is wrong' or 'that is right' in which a judgement is made. So a person can feel happiness about having a friend (first type when emotion is felt *about* the friend but *not towards* the friend). This person can also feel love for the friend (second type when the emotion is felt *towards* the friend), and feel that the friend is trustworthy (third type when a judgement about the friend is made). 'Heart' also includes the orientation towards what is morally right, the will and determination to do good and the corresponding decision to do what is right.

Education for moral development involves the child first feeling and experiencing morality, then acting in a moral way, then reflecting on morality and so further developing morality.

'Hands' includes a human's practical powers and activities and the common sense, the necessary social skills, the physical strength, the determination and the ability to put these powers to practical use in helping himself or herself and in helping others.

Education for development of practical abilities involves the child beginning by being attentive and learning accuracy in how to use the body and/or the tools involved, followed by imitation and practice, moving on to mastery and further repetition, finally followed by independence and creativity.

Pestalozzi's Childhood Experience

'The years of my youth refused me everything a human being needs as a first basis for a civil usability. I was protected like a sheep that is not allowed to leave its shed. I never met boys of my age in the alley, did know none of their games, none of their exercises, none of their secrets. Of course I was clumsy in their midst and they considered me to be ridiculous. During the ninth or tenth year already they called me 'Heiri Wunderli von Thorlicken' [or Harry Oddity of Foolstown']... I totally lacked the ordinary and everyday

experiences by which most of the children – by tackling and solving thousands of tasks – can be taught and prepared for the usual skills of life, almost without them knowing or wanting it.'

So wrote Pestalozzi of his childhood. As a child, Pestalozzi was greatly loved by his family and therefore he understood the power of love but he was not taught social skills and he had no practical abilities. Pestalozzi believed that his later failings, including an inability to organise his finances, were because of this one-sidedness in his upbringing. He grew up to believe that a lack of practical education produces people who can preach and talk but cannot put thought into action. He did not like any kind of one-sidedness, any over-emphasis on one skill at the cost of others.

His personal experience convinced Pestalozzi that 'love, work and social intercourse [social skills being one aspect of a 'hands' education] are the natural means of developing our faculties' and that all three must be balanced in each individual and developed to the fullest extent possible. To develop an individual's humanity, to develop a morally balanced person who is able to live a moral life, each innate faculty of the child must be developed through a 'harmonious education', which involves the full development of the powers of the 'Head', the 'Heart' and the 'Hands'.

Head and Hands led by Heart

The intellectual and practical skills of head and hand are vital in enabling the individual to act on the developed powers of the heart. Thus the child who has become moral as a result of the loving example of parents, family, teacher and community, needs to have well developed intellectual and practical skills in order to take action in an appropriate way, knowing how to use his or her head and hands to help others.

Firstly, the child feels moral life (heart); secondly, he or she does good (hand); and thirdly he or she reflects on and reads (the reading should only happen at this stage) about morality (head), thus further developing his or her morality (heart again). This approach reversed the traditional approach to school education, where children first learnt about morality by reading about it, for example in the Bible. They did not necessarily see any examples of moral behaviour in others or have any understanding of morality or any ability to behave morally.

Pestalozzi believed in an all round education but always stated that physical and intellectual powers can only lead to the development of a truly moral person if they serve the heart and that they should therefore be subordinate to the powers of the heart. Harmony of the powers of head, heart and hand can be achieved only through an education in love, by love and for love – an education led by the heart. Pestalozzi considered everything else to be meaningless if there was no love.

The Circles a Human Develops in and Lives in (Silber)

In his book 'The Evening Hour of a Hermit', Pestalozzi describes the circles a human life develops in. Outside oneself, the circles are in the following order: the family, then neighbours and the local community, then work or profession and finally the state and country. There is also the circle of nature, animate and inanimate. Inside oneself, the

circles are of one's own inner voice and, at the very centre, God. 'God' can also be called love, truth or morality. These circles depend upon and act upon each other and are cause and effect of each individual's development. It is the central circle that connects these circles together.

The purpose of a child's elementary education is to help the child develop the powers necessary to be a dutiful and efficient member of his or her family. This is achieved by helping the child to overcome selfish desires and animal nature and become moral through an education which guides the child to hear his or her inner voice; the voice of God or of love at the centre.

In 'The Evening Hour of a Hermit', Pestalozzi writes that 'the power cultivated in a nearer relationship is always the source of man's wisdom and strength in more distant relationships'. The child first becomes moral through the feelings of love for and trust in members of the family; having experienced parental love in childhood, the child learns to be in touch with his or her inner circles and therefore will act with the same love in the outer circles he or she later moves in. Thus the child is enabled to put morality into practice in the family circle, and in the outer circles in later life. This happens through the development of mental (head) and physical (hands) powers, along side moral powers (the heart). The individual develops naturally and takes a place naturally in the circles he or she moves in and is therefore able to lead a satisfying life.

Pestalozzi believed that, if a child is educated in the ways described, the child becomes capable of behaving in a moral way, able to make the best of his or her circumstances at any stage in life, because he or she is content, happy and at peace and is able to recognise and act on the inner voice. It also leads to the desire and ability to work not only for personal benefit but also altruistically - to the benefit of the natural world and of the people met with in the various circles throughout life.

A Child-centred School Education

Organic Self-Activity and Completeness

In 'The Evening Hour of a Hermit', Pestalozzi makes an analogy between the education and development of a child and the natural growth of a tree,

'Sound education stands before me symbolized by a tree planted near fertilizing waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers and fruit. The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree. In the newborn child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into unison, and build up humanity in the image of God.'

The child is not, as most educationalists believed at Pestalozzi's time, a *tabula rasa* – a clean slate or blank piece of paper - for the educator to write on as he or she chooses. Neither is the child an empty vessel to be filled up with information. Instead, the child is a self-active power, a living and growing organism. The child begins life from birth with the innate powers to develop into a fully moral individual with humanity and with the capacity to act on this humanity; the child also has the urge to develop (and learn), just as the seed contains the design of the mature tree.

Good education should recognise this and should not simply put anything into a person, but rather develop something out of that person, slowly building on what has already been developed. Completeness must be ensured at every stage of a child's development and education, just as a tree is always complete in form while growing, whatever size it has reached at any particular time.

Putting the Child's Needs and Abilities First

Pestalozzi did not want children to simply learn the subject matter they were studying but wanted them to be changed by the process of learning. What happens to the child in the course of dealing with the subject matter is essential. Of central importance is the child's acquisition of ability, the acquisition of the skills of head, heart and hands needed to take action, rather than the gathering of knowledge. An individual may know a great deal but be incapable of living life well because he or she has not got the ability to take action.

Pestalozzi was the first to put the child at the centre of the educational process. In Pestalozzi's educational practice, education is no longer focused on forcing the child to learn whatever is put before it, however inappropriate to his or her life the material might be. Instead, Pestalozzi puts the child's needs and abilities first; the teacher supports the child with a relevant education, but as far as possible the learning is initiated by the child. This approach helps to ensure that the unique abilities of the child are developed and gives the child more independence.

Sense-impression

According to Pestalozzi, 'sense-impression' is the direct impression made by the world on the senses. It includes everything that a child experiences and perceives through direct observation, personal experience and involvement, using his or her senses. It is the basis on which children form concepts and ultimately achieve perception. So, teaching must involve more than making the child understand what is being taught; the teacher should engage the child totally, capturing the child's full attention. This will help the child internalise the learning. This can be achieved through concrete experience - meaningful and living human activity – and by encouraging the child to be explorative, giving him or her the opportunity to use as many of the five senses as possible.

It follows that teaching in order to achieve 'sense-impression' needs to be carried out as much as possible in the world outside the classroom and by using real objects as teaching aids, in order to involve as many of the senses as possible. However, picture books can be used as an alternative if the real object is not available.

Active Learning and Concrete Experience

Pestalozzi believed in the importance of the child's own activity for gaining sense impression through concrete activity. He believed that 'it is life that educates' and the potential abilities of the child develop properly only with use. Only by actually thinking, the power of thought is developed; only by actually imagining, the powers of imagination are developed; only through practice does any skill develop; only by using the hands do the hands become skilled; and only by physical effort does the body get stronger. The same applies to moral powers: love only develops by the act of loving and not by talking about love, and religious faith only develops by believing and not by talking about faith.

So, in his 1818 'Address To My House' (his house being the Institute at Yverdon), Pestalozzi writes that,

'The moral, the intellectual, and practical powers of our nature must, as it were, spring out of themselves for themselves. Faith must have its source in faith, and not in the knowledge of that which is believed. Thought must be produced through thought, and not through the knowledge of what is thought or the laws of thought. Love, again, must develop from love, and not from talk about what is worthy to be loved and love itself. And, likewise, practical power must come from doing, and not from the thousand-fold talk about doing…'

Conformity with Nature

For Pestalozzi, education should show 'conformity with nature'. If a child is expected to do something that goes against his or her nature, it is 'mis-education' because it moves away from rather than towards the most important aim of education – the development of the child's humanity.

In an education that conforms with nature, the child is given as much time as is required to develop and is taught only what he or she is ready to learn, following his or her natural impulse to develop. The child is also given as much freedom as possible and is encouraged to explore nature as part of his or her development.

Here Pestalozzi shows the influence of Rousseau, in whose novel 'Emile', the main character, Emile, is an orphan who is given a 'natural' education. Emile is taught nothing until he feels the need to be taught it. There is no hurry to teach him anything. He has no books and is not to be taught to read or write until he is at least twelve, and then only if he wants to learn. Things are his teachers. Thus Emile does not learn science, he discovers it. The tutor is with Emile all the time. He must create the environment for Emile's education, making sure that Emile is put in situations where he can learn and helping him out at the right moment.

Obedience

However, in attempting to put Rousseau's ideas to practical use in the education of his son, who was named Jean Jacques after Rousseau, Pestalozzi recognised that freedom alone is not enough and that obedience is also important.

'Truth is not one-sided,' Pestalozzi writes, 'Freedom is a value. Obedience is a value. We have to connect what Rousseau separated.'

Pestalozzi recognised that it is not enough to leave education to nature because an individual who is left alone could run wild and fall into bad habits. To achieve full humanity, the child must learn obedience to family, teachers and society, who should be the child's guides to morality.

The Unbroken Chain of Education

Although a Pestalozzi education follows the natural route and pace of development of the individual and gives the individual as much freedom as possible, Pestalozzi believed that learning should be complemented by a methodical approach. This leads the child 'from confused intuition to clear perception' and ensures that the innate powers of the child are developed harmoniously.

So, the child is first taught about the things in his or her everyday experience, and learns from what is closest – and therefore most relevant – to him or her. Things near to the child are the best for the education of that child because all the child's senses can be engaged through active experience and observation of familiar things, resulting in sense-impression. Therefore the school should begin teaching the child by providing the opportunities to use the objects and do the actions that the child is familiar with at home. The objects used in teaching differ from place to place but the outcome – the developed powers of head, heart and hands – is the same.

Only once things near to the child are fully understood and named is the child taught about other things. Education should be based on the child's personal experience and move gradually outward from teaching about things nearest to the child, to teaching about things further from him or her. The process should be an unbroken chain which in slow steps connects the easy to the difficult, the near to the far, the concrete to the abstract. This process should always be matched to the child's natural development. At all stages the child should be denied nothing that he or she is capable of understanding, nor be made to learn anything that is beyond his or her ability.

Those things which the child cannot experience directly, can only be learnt about second hand from verbal descriptions, picture books or texts. In this case, the child receives information more passively. Without first hand experience, education becomes more abstract. This sort of education should only be introduced after the child has a firm foundation from an education based on the familiar and the concrete.

The aim of the teacher is to teach the child so that he or she is entirely ready for the next step in education, feeling the interest and motivation to search for further information and understanding. Thus education becomes self-initiated to a great extent.

In this way, learning is carefully guided. It follows a strict pattern, with education in complete harmony with the stages of development of an individual's nature. The education is adapted at all stages to each individual child's level of understanding, pace of learning and unique needs. The teacher finds out what instruction the child needs and how to connect it with the knowledge he or she already possesses. The teacher then carries out the job as educator with patience and care. Meanwhile no subject is taught for too long at a time to avoid boredom and tiredness.

'Make it your aim to develop the child,' says Pestalozzi to the teachers, 'and do not merely train him as you would train your dog, and as so many children in our schools are trained.' (From Vulliemin in de Guimps)

Concrete before Abstract - Things before Words

Pestalozzi was against the traditional style of teaching, which he found too formal and abstract. The child was for the most part a passive recipient of information and abstract ideas were taught without any concrete understanding, without direct observation and without direct involvement or experience of them. For example, children had to learn the catechism – a summary of the principles of the Christian religion used for religious instruction – by heart, but teachers did not try to give them a true understanding of faith, love and morality.

Pestalozzi believed that descriptions, definitions and explanations are useless unless the child already has an understanding of the world based on concrete experience, direct observation and active learning using real objects, resulting in sense-impression. Traditional education put too much emphasis on learning from books and encouraged people to talk about things they had never themselves experienced, without properly understanding what they talked about. As a result a love of talk began, talk which was often empty of thought.

Following Pestalozzi's method, children are encouraged to talk about what they have learnt only when sense-impression has led to a complete understanding of what is being taught and how the various things taught are related. Only at this stage are books used, abstract ideas introduced and the area of knowledge expanded beyond what is in the child's immediate experience.

Teaching through 'sense-impression' was one of Pestalozzi's most important contributions to education. This soon began to replace the traditional approach to teaching. A child's first ideas, formed by sense-impression, are so strong that the child is

inspired to express them in words. It is much easier for the child to express ideas clearly and accurately when the desire to use language is combined with the complete understanding which comes about from concrete experience, active learning and sense impression. Thus sense-impression is the starting point of thought and language. Clear verbal expression of everything that the child understands through sense-impression ensures that the things learnt are thoroughly understood and registered by the child.

The Aims – Recognition of the Truth and the Reform of Society

In the tenth letter of 'How Gertrude Teaches her Children' Pestalozzi writes,

'In Europe the culture of the people has ended by becoming an empty chattering, fatal alike to real faith and real knowledge; an instruction of mere words and outward show, unsubstantial as a dream, and not only absolutely incapable of giving us the quiet wisdom of faith and love, but bound, sooner or later, to lead us into incredulity and superstition, egotism and hardness of heart. But however this may be, the development of the mania for words and books, which pervades our whole system of popular education, has undoubtedly taught us at least one thing, and that is, that it is impossible for us to remain any longer as we are.

Everything confirms me in my opinion that the only way of escaping a civil, moral and religious degradation, is to have done with the superficiality, narrowness, and other chief errors of our popular instruction, and recognize sense-impression as the real foundation of all knowledge.'

Pestalozzi believed that by basing education on sense-impression, children become attentive and observant and therefore able to fully understand all aspects of what is learnt, from all different perspectives. This prevents them from making any kind of biased judgement. An education based on sense-impression is, he says, the best way to avoid producing superficial and presumptuous talkers, who make false judgements because of their lack of true understanding.

Following Pestalozzi's approach, each individual learns to judge for himself or herself and thus gains independence of character. Therefore people no longer blindly follow others nor blindly follow the fashion of the time. Instead they recognise the truth, and live according to the truth, which is an ultimate goal of a Pestalozzi education. True liberty and true democracy follow and therefore the possibility of overcoming the degradation of society.

The Teacher

Pestalozzi's Analogy – The Teacher as a Gardener

Just as the development of a child is compared to the development of a tree, so the role of the teacher is compared to the role of a gardener. In his 1818 'Address To My House' (Yverdon) Pestalozzi explores the role of the teacher,

'...what is the true type of education? It is like the art of the gardener under whose care a thousand trees blossom and grow. He contributes nothing to their actual growth; the principle of growth lies in the trees themselves. He plants and waters, but God gives the increase. It is not the gardener who opens the roots of the trees that they may draw food from the earth; it is not he who divides the pith from the wood and the wood from the bark, and thus helps forward the development of the actual parts, from the roots right up to the outermost twig, and holds them together in the eternal unity of their being, thereby producing the final object of their existence – namely, the fruit. Of all this he does nothing; he only waters the dry earth that the roots may not strike it as a stone. He only drains away the standing water that the tree may not suffer. He only watches that no external force should injure the roots, the trunk, or the branches of the tree, or disturb the order of Nature in which the several parts combine to ensure the success of the tree. So with the educator: he imparts no single power to men. He gives neither life nor breath. He only watches lest any external force should injure or disturb. He takes care that development runs its course in accordance with its own laws.'

The teacher is a facilitator. The teacher provides a positive environment for learning, by stimulating the child, by causing the child to develop a love for learning and by directing learning in such a way that the child's innate powers can develop and the child can learn for himself or herself. The teacher supports the natural development of the child, to enable it to develop all its innate powers harmoniously. Therefore the teacher should always consider whether what he or she is doing in the teaching process is in accordance with the nature of the child. The teacher should avoid anything which goes against the child's nature.

Teachers and School should be as similar to Family and Home as possible

For Pestalozzi, the pre-school years are the most important. Before coming to school, the child should have developed trust in God, belief in human virtues and the desire to help fellow human beings. 'Home is the great school of character and citizenship' says Pestalozzi. The good home is the best place for education and the good mother is the best educator because these are the first things the child experiences and they are the child's first realities.

Therefore, the more like home school can be in its spirit and mood, the more successful it can be. Pestalozzi believed that school education could only work properly if there is a warm-hearted, open human relationship between teachers and pupils, as there is in a good home, between parents and children.

A peasant visitor, father of one of the pupils at the Burgdorf Institute, once said about the institute, 'Why, this is not a school, but a family!'

Pestalozzi responded,

'That is the highest praise you can give me. I have succeeded, thank God, in showing the world that there must be no gulf between the home and the school; and that the latter is only helpful to education in so far as it develops the feelings and virtues which give the charm and worth to family life.' (From de Guimps)

John Ramsauer, a poor orphan who was trained by Pestalozzi at Burgdorf and became a very successful teacher, (he was finally appointed to be the tutor to the princes and princesses of Oldenburg), writes in his autobiography about his experiences at Burgdorf, when aged ten,

'The whole place was so simple and home-like, that in the half-hour's recreation which followed breakfast, Pestalozzi would often become so interested in the spirited games of the children in the playground as to allow them to go on undisturbed till ten o'clock. And on summer evenings, after bathing in the Emme, instead of beginning work again, we often stayed out till eight or nine o'clock looking for plants and minerals'. (From de Guimps)

Pestalozzi's Institutions were like families because Pestalozzi behaved like a father to everyone and lived for others, aiming to make the pupils feel like brothers and sisters in a large family, encouraging the staff to treat the students as equals and the children to feel affection and show consideration for each other, help each other, cooperate with each other and share their work. Pestalozzi's activity and love inspired the rest of the household, both teachers and pupils. This is shown in the following account of Yverdon by Eduard Biber, one of Pestalozzi's assistants,

'The pupils and teachers were united by that unaffected love which Pestalozzi, who, in years, was a man verging to[wards] the grave, but in heart and mind a genuine child, seemed to breathe out continually and impart to all who came within his influence. The children forgot that they had another home, and the teachers that there was any other world than the Institution. Not a man claimed a privilege for himself, not one wished to be considered above the others. Teachers and pupils were entirely united. They not only slept in the same rooms, and shared the labours and enjoyments of the day, but they were on a footing of perfect equality. The same man who read a lecture on History one hour, would, perhaps, during the next, sit on the same form with the pupils for a lesson in Arithmetic or Geometry, and without compromising his dignity, would even request their assistance and receive their hints.' (From Downs)

How things are taught rather than what is taught

Since children learn by example, the inner life of the teacher matters in the moral development of the child. Whatever is felt in the hearts and souls of parents and teachers is reflected in the child's heart and soul. Pestalozzi believed that the individual could only develop his or her humaneness and morality by face-to-face and heart-to-heart contact with others. Therefore education must be a personal process involving positive interaction between teachers and pupils.

During his time at Stans, one of the periods of his life when he felt the most fulfilled, Pestalozzi was by necessity everything to the children. He kept them clean, taught them, comforted them and nursed them. Most importantly he loved them. In fact, Pestalozzi introduced the idea of love in education and transformed education from a harsh and repressive discipline into tender and thoughtful guidance. It was very important that at Stans Pestalozzi had to do everything for the children and, even more important, that he did everything for them willingly. As a result, they developed dramatically in a very short period of time, into loving and caring individuals who wanted to do things for the good of others. This is demonstrated by their enthusiasm in asking the governor to invite more orphans to their home, despite knowing that their circumstances would become much harder as a result.

Pestalozzi's ideal teacher is expected to be an expert in his or her knowledge of the child as well as, but less importantly, in his or her subject area. In fact, the teacher is not seen as someone with extraordinarily superior knowledge, but more as an equal of the children's, living and working with them and learning with them.

'The schoolmaster should at least be an open-hearted, cheerful, affectionate, and kind man, who would be as a father to the children; a man made on purpose to open children's hearts and their mouths and to draw forth their understandings, as it were, from the hindermost corners.' (From Pestalozzi's book 'Christopher and Elizabeth')

How the teacher teaches is more important than what is taught in Pestalozzi's educational approach. A practical attitude of loving yet firm kindness, as demonstrated by the best of mothers, and the ability to kindle and cultivate the innate qualities of the child, as demonstrated by the best of gardeners, are more important than a detailed knowledge of the subject matter.

A teacher should recognise and respect each child's individuality, including not only his or her academic potential but also his or her emotional state and needs. The teacher should know the best way to motivate and encourage each individual, allowing each child to learn according to the stage of development he or she has reached. Most importantly, the teacher should respond to the child's emotions lovingly. Pestalozzi called this 'seeing love', which is selfless and involves complete understanding of and empathy for each individual.

In order for education to succeed, the teacher needs to bring 'heart' into every aspect of his or her teaching, loving not only the children but also the subject matter and the teaching and learning process.

So, the teacher should keep alive the child's interest in study; Pestalozzi believed that a child's lack of interest is usually the fault of the teacher. Students must be motivated by the love and enthusiasm the teacher feels for the subject and the teacher should make as much effort as possible to ensure that the child understands. The child responds to this loving and caring attitude and thus comes to love what he or she does, therefore putting his or her best effort into everything and fully engaging with whatever task is at hand.

Recognising that each child is an individual with different capacities, Pestalozzi taught that there should be no comparisons made between children and that competition should therefore be avoided. A child should only be expected to strive to do the best he or she is capable of as an individual.

The reward, for a child taught following Pestalozzi's approach, comes from the satisfaction of doing well and from the excitement and pleasure that comes about in learning when the learning experience is interesting and fully absorbs the whole person (head, heart and hands). When this happens, school marks and prize giving, which Pestalozzi did not approve of because he thought that they cause pride and fear, become unnecessary. His method ensures this; the starting-point, gradation and connection of each subject taught is so carefully adapted to the individual child, and the teacher is so involved, that the child takes part in learning with pleasure. The satisfaction in learning and discovering and increasing one's powers becomes stimulus enough to continue learning with enthusiasm.

Student Discipline

Pestalozzi gives the child as much freedom as possible, following the principle that 'life educates', but believes that firmness and discipline on the part of the teacher are also necessary to ensure that the child is properly directed, learns obedience and becomes capable of self-discipline and moral strength.

Therefore strict order was kept in Pestalozzi's institutions, in preparation for life. The school day was rigorous and, for example, no lateness was permitted, children had to be clean, neat and tidy, there was no eating during lessons and no pushing was allowed.

The teachers at Burgdorf and Yverdon kept discipline through their personal authority, which they achieved because they were honest and hardworking, loved the children and let the children see this love, respected them as individuals and had their best interests at heart. They were forbidden to humiliate, mistrust or lose their tempers with the children because Pestalozzi knew that pressure, threats and punishment only cause fear and resentment and prevent learning from taking place.

In his autobiography, Ramsauer writes,

'...in spite of his rough exterior, Naef [teacher of gymnastics at Burgdorf] was the chief favourite with the children, for the simple reason that, as he was never so happy as in their society, he was always with them. He used to play, drill, walk, bathe, climb, throw stones with them, just like a big child, and in this way gained almost unlimited authority over them. And yet he had nothing of the pedagogue [teacher] about him but the heart...' (From De Guimps)

Roger de Guimps, who was also a former pupil of Pestalozzi, writes of Burgdorf,

'The children's trust in their masters, their love and gratitude for them, took the place of rules and discipline; there were no rewards, and, except in very exceptional cases, no punishments; obedience was perfect because it was spontaneous. The children were lively and happy, they liked their lessons almost as well as their games, and it was not rare

to see some of them stop in the middle of their play to go and work together before a blackboard or a map.'

School was made enjoyable. Pupils were full of good humour, taking such pleasure in classes that they worked with joy and enthusiasm. Therefore there was little need for punishment.

Only mild punishments were given for failing to obey the rules. Pestalozzi believed that children tend to do right if they are shown kindness, love and understanding. These were the usual means of discipline and the atmosphere was so cheerful, the children felt so supported in their learning and so keen to learn, that little punishment was necessary. Any punishment that did have to be given was made to fit the 'crime'. So, for example, a lazy child would be made to cut the firewood, a forgetful child would be made messenger for a few days.

Pestalozzi would on very rare occasions use corporal punishment. What he objected to was its use without reason, in cases where often the teacher or method was at fault rather than the child. He always made sure that the children understood why he had to punish them and what they had done wrong. He also always made sure the children knew that the punishment was given in their best interests and that he loved them. As a result, the children never resented the punishment and never lost confidence in him.

The Importance of Staff Meetings

At Yverdon, staff meetings took place twice a week and were considered very important. At these meetings, each teacher gave an account of his lesson plans and of the character and behaviour of the children he had under his particular care. These meetings meant that teachers could correct mistakes and learn from one another's good ideas. They also meant that all the staff got to know the characters and habits of all the pupils. Krüsi, an assistant of Pestalozzi, found that 'these consultations tended to produce unity of feeling, thought and action among the teachers'.

Pupils Helping to Teach

Pestalozzi used some of his older, more able or quicker pupils to help him teach and found that these 'helpers' learnt more quickly as a result. Children, when helping to teach, find it natural to show consideration for those they teach and the ones being taught find it natural to be helped by other children. The atmosphere created by this approach is one of cooperation and peace and has the natural feel of a large family. It also helps the students to become independent.

Pestalozzi writes of his work at Stans,

'Just as in a family the eldest and cleverest child readily shows what he knows to his younger brothers and sisters, and feels proud and happy to be able to take his mother's place for a moment, so my children were delighted when they knew something that they could teach others. A sentiment of honour awoke in them, and they learned twice as well by making the younger ones repeat their words. In this way I soon had helpers and collaborators amongst the children themselves. When I was teaching them to spell difficult words by heart, I used to allow any child who succeeded in saying one properly

to teach it to the others. These child-helpers, whom I had formed from the very outset, and who had followed my method step by step, were certainly much more useful to me than any regular school-masters could have been.' (From de Guimps)

The Need for Teacher Training

Pestalozzi created a teaching pedagogy (the method and practice of teaching, especially as an academic subject or theoretical concept) that has had enormous influence. He states that the science of education must be based on a thorough knowledge of human nature and calls it 'the most important of all branches of mature knowledge'. The teacher training that took place at Burgdorf and Yverdon and the number of practical teachers and organisations inspired by these places led to general acceptance that teacher training was practical and necessary.

Pestalozzi did not consider school teaching to be a highly skilled profession, but did believe that it is a profession requiring rare people of great integrity, understanding and intelligence. Since he considered it to be the most important as well as the most difficult profession, he believed that those who are by nature suitable to teach should be found and properly trained in the science of education in order to make teaching more effective and efficient.

Examples of Pestalozzi's Method in Specific Subject Areas

The Teaching of Number, Form and Language

Pestalozzi's ideas revolutionised education. He was the first educator to attach such importance to primary education, over which he has had, and still has, a particularly strong influence. His primary or 'elementary education' involves the all-round, basic development of the head, heart and hands of the child. This approach particularly concentrates on preparing the child for the life he or she is likely to lead. The child's mind is prepared for more advanced learning by teaching in three fundamental areas: number, form and language.

According to Pestalozzi, the 'path of nature' in learning combines these three elements: number, form and language. Making use of concrete experience and active learning in order to achieve sense-impression, instruction must observe 'three things: (1) [Arithmetic] to teach the child to look upon everything that is brought before him as a unit, e.g., how many and what kind of objects are in front of him; (2) [Form] to teach the child to recognize the appearance, form, or outline of objects; and (3) [Language] as soon as possible to make the child acquainted with all the words and names descriptive of objects known to him.' (From Downs)

Arithmetic – the teaching of number

Traditionally, the teaching of arithmetic taught children to do abstract sums but not necessarily to understand numbers. The success of Pestalozzi's method shows how important it is to teach arithmetic using real things rather than words.

Following Pestalozzi's method, the children only use figures after fully understanding numbers, including the ideas of grouping (addition and multiplication), separating

(subtraction and division) and comparing (ideas of 'equal', 'greater' and 'smaller'), taught through sensory experience gained by using real objects.

Pestalozzi encouraged mothers to let their children learn to count with peas, leaves and any other objects found at home. A child can understand the idea of two balls if he or she sees the balls, but he or she cannot get the idea of 'two' in the abstract. Teachers were encouraged to continue the process, making use of the types of object found in the home and the child's immediate environment.

Pestalozzi also used tables, to clarify mathematical concepts. For example, 'The Table of Simple Fractions' contains ten lines with ten squares in each line, with each square in the last line divided further into ten small squares.

Pestalozzi showed that if children gain an understanding of numbers through the use of their senses and real objects, they can easily do sums, even quite complicated sums in their heads without writing anything down.

Form – The Teaching of Measuring, Drawing and Writing

Pestalozzi noticed that every child shows a taste for drawing and has the ability to draw. He therefore believed that drawing ought to be taught to every child. Drawing is one of the earliest things a child does because a child naturally wants to imitate what it sees around it. To encourage this tendency, Pestalozzi said that children should be given a variety of playthings to stimulate their interest and to help teach them to recognise the appearance, outline and form of objects.

Pestalozzi divides the teaching of form into 'the art of measuring, the art of drawing and the art of writing'.

He considers the art of measuring to be essential if the child is to learn to draw well, and says that children should be taught to draw lines, angles, rectangles and curves. Pestalozzi also emphasises the importance of drawing from life rather than copying another drawing. The former is more interesting and more pleasurable because the original has more life to it and the child can choose to draw what interests him or her in daily experience and the surroundings.

Drawing leads the child from vague perceptions to clear ideas. Pestalozzi writes that '...even in common life, a person who is in the habit of drawing, especially from nature, will easily perceive many details which are commonly overlooked, and form a much more correct impression, even of such objects as he does not stop to examine minutely, than one who has never been taught to look upon what he sees with an intention to reproduce a likeness of it. The attention to the exact shape of the whole, and the proportion of the parts, which is necessary for the taking of an adequate sketch, becomes a habit.' (From Holman)

Pestalozzi believed that a child could learn to write more easily after learning to measure and draw. He advises that the child first practise copying the simple form of letters, then move onto more complex forms and then to the combination of several letters. Alphabet blocks are used to help teach the letters. The child should firstly learn to write enlarged

letters perfectly on a slate or using a pencil, and then to write enlarged letters with a pen. The letters should only be brought down in size gradually.

The Teaching of Language

Pestalozzi believed that, at as early a stage as possible, the child should be taught all the words and names needed to describe the objects he or she comes across. This is because a child can only become clearly conscious of his or her natural observations and impressions about number and form if he or she uses language to talk about his or her understanding. The ability to use language, like the ability to draw, leads the child from vague perceptions to clear ideas.

Pestalozzi calls language 'the gift that makes us truly human'. To use language positively, rather than in the negative way of discussing theories and making judgements without understanding, the child must have a complete understanding of what he or she is talking about. This is achieved through observation and sense-impression.

A former pupil of Yverdon, Professor Vulliemin, who became a famous historian, writes the following,

'Speaking was taught by means of observation; we were taught to see things rightly, and in this way we obtained a correct idea of the relations of objects to each other. What we had grasped well we could express clearly without difficulty.' (From Green (1))

Pestalozzi believed that the mother should encourage the child to first experiment with sounds, then to name all the common objects he or she sees daily, and then to describe his or her surroundings in as much detail as possible.

Pestalozzi would take the name of a certain thing, along with words that describe the qualities of that thing as the basis for a lesson. He would make the children memorise the names of important objects in nature or in their immediate surroundings. He would then ask the children to form sentences including the words in various ways.

He would use exercises of sense-impression and language (later called 'Object Lessons') to teach children to observe and to talk about their observations, recounting all the impressions they receive from the objects surrounding them which the teacher brings to their attention. If the object itself cannot be used, pictures of objects can be used instead. Pestalozzi thus introduced the idea of picture books for children.

A famous example of a language lesson taught by Pestalozzi is given by Ramsauer, who describes his method for teaching language as 'the best thing we had' and as 'real practice in sense-impression'. In his autobiography, Ramsauer writes that Pestalozzi would ask the pupils to inspect a hole in the wall of the classroom, or a tear in the curtain. The pupils would describe the hole or the tear in ever-increasing detail, based entirely on their observations. For example,

'"I see a hole in the paper."

"I see a long hole in the paper."

"Through the hole I see the wall."

"Through the long narrow hole I see the wall."

And continue to describe the surrounding paper,

"I see figures on the paper."

"I see black figures on the paper."

"I see round black figures on the paper."'

(From de Guimps)

Following this approach, the child learns firstly to closely examine an object, then to talk about it in simple words, then to write about the object, and finally to read what he or she has written. As a result, the child's words and sentences, which can of course be corrected by the teacher if necessary, are to a great extent the child's own expression of his or her own thoughts.

For Pestalozzi, language lessons are also general knowledge lessons and *vice versa.* This is because a child gains sense-impression through direct observation and engagement of the senses, and the sense-impression thus gained ensures the development of accurate speech as well as forming the concepts of general knowledge.

An example of a general knowledge lesson which is also a language lesson and which ensures that the children learn by using their senses and by actively engaging with the object/s being taught about is the 'Object Lesson on Glass' which was developed by a follower of Pestalozzi's, Elizabeth Mayo.

Object Lesson on Glass

An example of a class taught by Elizabeth Mayo. (From Mayo: 'Lessons on Objects', quoted in Green (1))

'Glass has been selected as the first substance to be presented to the children, because the qualities which characterise it are quite obvious to the senses. The pupils should be arranged before a blackboard or slate, upon which the result of their observations should be written. The utility of having the lesson presented to the eyes of each child, with the power of thus recalling attention to what has occurred, will very soon be appreciated by the instructor.

The glass should be passed round the party, to be examined by each individual.

Teacher: What is this which I hold in my hand?

Children: A piece of glass.

Tr.: Can you spell the word *glass*?

(The teacher then writes the word 'glass' upon the slate, which is thus presented to the whole class as the subject of the lesson.)

Tr.: You have all examined the glass; what do you observe? What can you say that it is?

Ch.: It is bright.

(The teacher, having written the word 'qualities', writes under it – 'It is bright.')

Tr.: Take it in your hand and feel it.

Ch.: It is cold. (Written on the board under the former quality.)

Tr.: Feel it again, and compare it with the piece of sponge that is tied to your slate, and then tell me what you perceive in the glass.

Ch.: It is smooth – it is hard. [Written on the board under 'qualities']

Tr.: What other glass is there in the room?

Ch.: The windows.

Tr.: Look out...[of] the windows and tell me what you see.

Ch.: We see the garden.

Tr.: (Closes the shutter) Look out again and tell [the class] what you observe.

Ch.: We cannot see anything.

Tr.: Why cannot you see anything?

Ch.: We cannot see through the shutters.

Tr.: What difference do you observe between the shutters and the glass?

Ch.: We cannot see through the shutters, but we can see through the glass.

Tr.: Can you tell me any word that will express this quality which you observe in the glass?

Ch.: No.

Tr.: I will tell you then... It is transparent. [Written on the board under 'qualities'] What shall you now understand when I tell you that a substance is transparent?

Ch.: That you can see through it.

Tr.: You are right. Try and recollect something that is transparent.

Ch.: Water.

Tr.: If I were to let this glass fall, or if you were to throw a ball at the window, what would be the consequence?

Ch.: The glass would be broken. It is brittle. [Written on the board under 'qualities']

Tr.: If I... [threw a ball at the] shutter in the same way, what would be the consequence?

Ch.: It would not break.

Tr.: If I gave it a very heavy blow with something very hard, what would happen then?

Ch.: It would then break.

Tr.: Would you therefore call the wood brittle?

Ch.: No.

Tr.: What... [things] then do you call brittle?

Ch.: Those which are easily broken.

These are as many qualities as would occur to the children at their first attempt: they should be arranged on the slate, and thus form an exercise in spelling. They should then be effaced, and if the pupils are able to write, they may endeavour to remember the lesson, and to put it down on their slates.'

Note: By handing the piece of glass round to each individual in the class, each child is made to exercise his or her own powers on the object presented.

The subsequent questions of the teacher aim at drawing out the ideas of the children. The teacher puts such questions as may lead to the exercise of the different senses.

Showing a contrasting quality in another substance is a useful way to demonstrate a quality.

Trying to make the children feel the want of a term to express the idea formed helps them to retain the term given. The teacher only provides words to describe the glass if the children are unable to do so and asks questions which ensure that the children become keen to know this new word.

The children should then use the new term in different contexts to ensure proper understanding of its meaning.

The lesson given is an example only and can be applied to any general knowledge/language class, and adapted to the children's abilities and the materials available.

Pestalozzi also experimented with the teaching of foreign languages. As with his other language teaching techniques, his ideas, now commonplace, were entirely new when he introduced them. He believed that the best way to teach a foreign language is to teach it in the way the mother tongue is taught. This means constant use of, and practice in, using the language. Pestalozzi states in 'Swansong' that,

'A child soon learns to speak a foreign language even from an illiterate person, who merely talks to him without any attempt at instruction; but he does not do this with a skilful teacher who adopts the mechanical grammatical method.' (From Downs)

For Pestalozzi, grammar, traditionally taught from the beginning, should be taught only after the child is able to fluently use language to describe his or her surroundings.

Further Expansion of the School Curriculum

Pestalozzi emphasised the importance of 'formative' or 'elementary education', by which he meant not so much definite instruction in specific subjects but rather the all-round preparation of the pupil's mind for more advanced learning.

However, he was responsible for introducing a number of specific branches of learning to the school curriculum and today his influence is seen throughout primary, secondary and even tertiary level education.

Manual training and vocational education were considered to be very important by Pestalozzi. However, since the majority of pupils at Burgdorf and Yverdon were middle class, these subjects were given less stress at these institutes than they had been given at his industrial school for poor children at the Neuhof. However, the children did learn gardening and other skills such as bookbinding.

As already described, the children in Pestalozzi's Institutions learnt 'mental arithmetic' and drawing, as well as the new approach to language learning. They were also taught geography, science, music and physical education.

The following are examples of how Pestalozzi applied his method to the teaching of these subjects.

Geography

Pestalozzi's major principle in teaching geography, as in his teaching of other subjects, was to move from the near to the far. Children were only taught the geography of distant places when they had completely understood the geography of the area they lived in. First they studied the area round the school, then the neighbourhood, the canton, the country and finally continents and oceans.

Former pupil of Yverdon, Professor Vulliemin, writes the following about the teaching of geography at the institution,

'The first elements of geography were taught us from the land itself. We were first taken to a narrow valley not far from Yverdon, where the river Buron runs. After taking a general view of the valley, we were made to examine the details, until we had obtained an exact and complete idea of it. We were then told to take some of the clay which lay in beds on one side of the valley, and fill the baskets we had brought for the purpose. On our return to the Castle, we took our places at the long tables, and reproduced in relief the valley we had just studied, each one doing the part which had been allotted to him. In the course of the next few days more walks and more explorations, each day on higher ground and each time with a further extension of our work. Only when our relief was finished were we shown the map, which by this means we did not see till we were in a position to understand it.' (From de Guimps)

This is a good example of the way in which Pestalozzi children are actively involved in the learning process. The children are first taught to observe the country near to home by gaining sense-impression through concrete experience of the land itself. They then model the valley themselves. The children are only introduced to the abstract concept (the map) once they are fully ready to understand it as a result of their observations and experiences. The children feel a sense of ownership of the map because they first model it or draw it themselves and therefore have a real understanding of it.

The famous 19th century German geographer, Karl Ritter, who had great influence on the development of geographical science and whose work on comparative geography changed the subject into an organic science, writes that he left Yverdon 'fully determined to keep the promise...[he] had made to Pestalozzi of introducing his method into the study of geography'. (From de Guimps)

Ritter attributes his success to Pestalozzi and in doing so underlines the point made by Pestalozzi himself - that it is not so much what a teacher knows but how he teaches that is important,

'Pestalozzi knew less geography than a child in one of our primary schools, yet it was from him that I gained my chief knowledge of this science, for it was in listening to him that I first conceived the idea of the natural method. It was he who opened the way to me and I take pleasure in attributing whatever value my work may possess entirely to him.' (From de Guimps).

Science

As in the teaching of geography, concrete experience and perception gained through sense-impression are important. Scientific education is therefore based on personal, first-hand observation.

Every child's natural environment offers opportunities for scientific observation. For example, he or she can see in the kitchen at home that salt and sugar dissolve in water.

Pestalozzi urges fathers to 'lead their children out into Nature and teach them on hilltops and valleys... Let the child realise that she [nature] is the real teacher and that you and your art have no other purpose than to walk quietly at her side. If a bird should sing or an insect should crawl on a leaf, stop your conversation immediately; the bird and the insect are teaching him [the child] more and better. You may keep still.' (From Biber quoted in Downs)

Pestalozzi's students went on field trips – walks in the woods and trips into the mountains. Field trips are commonplace today, but were new to education when Pestalozzi introduced them. The children discussed and drew trees, flowers, birds and the other things they saw.

The following description by de Guimps of a student trip from Yverdon to the Jura mountains shows that Pestalozzi connects different branches of learning; the teaching of science was thus connected with the teaching of geography and other subjects such as agriculture. Importantly also the description shows that a Pestalozzi education is enjoyable for the students and teachers alike.

'These excursions in the Jura were a source of great delight to us. They were arranged to suit the ages of the different classes, and as soon as I was seven I began to take part in them. Our masters... looked after us with almost motherly solicitude, making frequent halts to rest our little legs, refreshing us, when we were tired, with a few drops of spirit on a piece of sugar, and now and then, when the distance was too great, procuring some rustic conveyance for us, in which we would sing gaily as we passed through the villages, where the peasants often gave us fruit.

As soon as we got to the high mountain pastures under the pines, we lost our feeling of fatigue, and fell to playing games or collecting herbs and minerals. We often gathered at some good point of view to sing the wild, simple, Alpine melodies our masters loved to teach us. Today, after more than sixty years, I can recall these songs as clearly as in those early days when I first sang them, and they still seem very beautiful to me.

On return from these excursions, the pupils had to describe them either orally or in writing, according to their ages. There was generally a great deal to say, our attention was always carefully drawn to everything likely to prove instructive. These excursions were, in fact, practical lessons in natural history and geography.' (From de Guimps)

Music

Pestalozzi introduced music into the primary school curriculum because he believed that it was an aid to moral education. As with geography, Pestalozzi knew nothing about the science of music but he believed that the most important thing about it is the positive effect it has on people's feelings and the way simple music can cause happiness and bring about a feeling of benevolence.

In his autobiography, Ramsauer writes of Burgdorf,

'The thirty or forty children of both sexes of Pestalozzi's old school came from the town to the castle to take part in the singing lessons. Buss made his pupils sing as they walked up and down the big corridors of the castle, two and two, and holding each other's hands. That was our greatest pleasure...

Indeed singing was one of our chief sources of pleasure at the institute. We sang everywhere – out of doors, on our walks, and in the evening, in the court of the castle; and this singing together contributed in no small measure to the harmony and good feeling which prevailed amongst us.' (From de Guimps)

Physical Education

As part of his belief in the importance of the equal and harmonious development of mental (head), moral (heart) and physical (hands) capacities, Pestalozzi considered physical education to be very important. In his time, schools for the poor did not offer physical education because it was considered to be an unnecessary waste of time.

Pestalozzi believed that physical education is a necessary part of a child's overall development. He describes how the mother teaches the child, for example, to stand and to walk, and later how the father teaches the child, for example, to jump and climb, throw and swing. He goes on to describe how the children then have to go to school where they 'are barely allowed to twitch. That which is being done for their minds is given such unnatural importance that if a child so much as moves its hands and feet it forces the poor schoolmaster off the rails'. (From Pestalozzi's treatise 'Concerning Physical Education'). Pestalozzi believed that children need movement because it is natural to them and he therefore included physical education in the school curriculum. He also recognised that physical education – gymnastics, games, hikes – not only makes children stronger, happier and healthier but also helps develop moral qualities like perseverance and courage along with a united spirit.

Conclusion

Although largely unidentified, Pestalozzi's approach has had massive influence on education, indeed probably greater influence than any other individual's approach has had.

For example, Pestalozzi's influence is clear in the importance now put on:

- The interests and needs of the child
- A child-centred rather than teacher-centred approach to teaching
- Active rather than passive participation in the learning experience
- The freedom of the child based on his or her natural development
- The child having direct experience of the world and the use of natural objects in teaching
- The use of the senses in training pupils in observation and judgement
- Cooperation between the school and the home and between parents and teachers
- The importance of an all-round education – an education of the head, the heart and the hands
- The use of systemised subjects of instruction, which are also carefully graduated and illustrated
- Learning which is cross-curricular and includes a varied school life
- Education which puts emphasis on how things are taught as well as what is taught
- Authority based on love, not fear
- Teacher training

Pestalozzi's influence over the spirit, the methods and the theory of education has continued into the twentieth and twenty-first centuries and most of his principles have been assimilated into the modern system of education.

Section 5 - Pestalozzi's Influence and Relevance

Pestalozzi's Influence in Europe

(A Summary based on Downs)

Although Pestalozzi's ideas and experiments were known abroad, and his schools in Burgdorf and Yverdon had enthusiastic international students and visitors, **Switzerland** was slow to recognise and honour him. This could have been due to the different languages spoken in different cantons, combined with the conservatism in many cantons, causing the slow exchange and acceptance of new ideas.

Zurich was an exception, and here Pestalozzi's principles received active support from many influential people who had witnessed the results of his work; this led to the publication of literature on Pestalozzi, and to the establishment of institutions including agricultural and industrial schools for teaching vocational skills to poor children.

In **Germany**, where Pestalozzi had the greatest impact, his educational principles began to be seen by many German thinkers as a means to national regeneration when the nation was largely under French control. German teachers were sent to Pestalozzi to be trained and were given positions of responsibility after their return, resulting in the speedy implementation of Pestalozzi's principles in the German educational system. Napoleon, who at that time had control of most areas of Germany, was not interested in propagating Pestalozzi's principles on a national level, but this propagation happened in spite of his disinterest. This was because the process happened on the local level in many places, which had the effect of a national level implementation. The process was made easier because Pestalozzi's language was German. Only in Germany did education absorb the whole spirit of Pestalozzi's approach, later to be spread from Germany to England and America.

In **France**, military affairs were the central concern at the time. Even after Napoleon's rule, the primary schools were under administrations that shared his disinterest in Pestalozzi's ideas. In spite of this, Pestalozzi's ideas did gain some support in France through the efforts of influential individuals in administrative positions, who felt that the French educational system could benefit from Pestalozzi's pedagogy.

In **Spain**, there was favourable response to Pestalozzi. This resulted in many Spanish teachers being trained at Yverdon, and Pestalozzi schools being started in Spain. This, however, did not last due to later political developments in Spain.

Pestalozzi's Early Influence in England, Ireland and Scotland

(A Summary based on Downs and Silber)

1. Three women writers were amongst those who first introduced Pestalozzi's ideas to Britain.

   The Scottish **Mrs. Elizabeth Hamilton**'s work included a novel 'The Cottagers of Glenburnie' (1808). The action of the novel takes place in rural Scotland and it looks into education. It is written in a style like that of 'Leonard and Gertrude'.

   The Irish novelist **Maria Edgeworth** wrote 'Essays on Professional Education' (1809) with her father. She visited Pestalozzi in 1819/20 and her novels are moralistic and local, like Pestalozzi's.

   The French **Mme de Stael** wrote 'De l'Allemagne' (1810) which was banned in France. It was reprinted in England in 1813 and informed the educated British, who could read French, about German philosophical and literary movements. It was important in publicising Pestalozzi's ideas in England because it includes an appreciative section about Pestalozzi's work at Yverdon, based on her own observation of it.

2. Various other French people caused Pestalozzi's ideas to be introduced to the British.

   M. A. Jullien, a general in Bonaparte's army, wrote several books about Pestalozzi which were read in many European countries.

   Travel to Switzerland was fashionable for wealthy people after the Napoleonic wars. Educationalists and philanthropists went to Europe looking for information and many visited Pestalozzi at Yverdon. This was partly due to the French-speaking **brothers Pictet** in Geneva who directed foreign visitors to the Yverdon Institute as one of the sights of Switzerland worth seeing.

3. **Joseph Lancaster** and **Andrew Bell** first provided the masses of poor people in Britain with education. The Lancastrian schools taught reading, writing and arithmetic, but the Bell schools taught writing only. Dr. Bell did not want to lift the poor above their station in life. Learning in both school systems was by rote and was superficial. Neither school system developed the potential of the child. In common with Pestalozzi but independent of his ideas, the schools used the more able, quicker learners to teach the others because of the lack of teachers at the time. This, however, resulted in favouritism and did not work in the positive way it did for Pestalozzi.

   Joseph Lancaster's schools were under the 'Royal Lancastrian Society', (later the 'British and Foreign School Society') and were based on religious principles common to all Christian denominations.

   Andrew Bell's schools were under the 'National Society for the Education of the Poor according to the Principles of the Church of England' and were under the direction of the Church of England. They had more influence and higher numbers.

The Lancastrian schools tried to combine their method with Pestalozzi's, but the National Society schools did not approve and made sure that Pestalozzi's ideas did not catch on in England at this time. Dr. Bell did visit Pestalozzi in 1816 but dismissed what he saw, saying 'I have got to know your Pestalozzi's method. Believe me, in twelve years' time nobody will speak of it, while mine will have spread all over the earth.' (From Silber)

4. **Robert Owen** (1771-1858) started a new system of community life and infant education in his cotton mill village of New Lanark in Scotland. He did not know about Pestalozzi when he started but what he did was similar to the ideas for community life that Pestalozzi gives in 'Leonard and Gertrude'. Like Pestalozzi, Owen provided a more humane method of education for the poor, using a similar method of teaching. However Owen and Pestalozzi were also quite different. Owen was an atheist (one who believes that God does not exist) and a utopian (an idealist). He thought that the world could immediately be made into a better place and he tried to impose his ideas on the community. Pestalozzi was religious and recognised not only the moral and religious influences on human nature but also humankind's animal nature and he understood the slow process of change. He only hoped to assist nature's own development.

   When Owen visited Pestalozzi in 1818 both men thought their own method was the best and would not accept suggestions from the other.

   Although not directly acknowledged, Owen and Pestalozzi both brought about widespread reforms in education in Britain. Owen's ideas drove the socialist and cooperative movement, while Pestalozzi's ideas influenced educational theory and practice.

   Owen later moved to America (see 'Pestalozzi's influence in America, 3 New Harmony, Indiana').

5. **Henry Brougham** (1778-1868), who later became Lord Chancellor, visited Yverdon in 1816. In 1818, in 'Evidence before the Education Committee of the House of Commons', he spoke of Pestalozzi's educational approach, calling it 'a principle quite new and deserving of notice.'
6. **William Allen** (1770-1843) was a scientist and a philanthropist who supported many good causes. He worked to abolish the slave trade with William Wilberforce and to improve the conditions of the poor with Henry Brougham. He visited Pestalozzi in 1816, and when Pestalozzi's friends pushed for his method to be introduced in England, the discussions about it took place in Allen's home. He also appealed for funds for Pestalozzi.
7. The Irishman **John H. Synge** (1788-1845), grandfather of the dramatist John M. Synge, went on a Grand Tour of Europe and visited Yverdon in 1814. He was not at all interested in visiting but was persuaded to do so and ended up staying for three months – 'the intelligent countenances of the children and the energetic interest which they appeared to take in their studies forcibly attracted his attention'. (From Silber)

Synge's aim was to familiarise himself with Pestalozzi's principles of teaching, so that he could bring as much of it home as possible. He recognised that Pestalozzi's approach could be used in every subject area and with children of every class. In 1815 Synge opened a school based on Pestalozzi's principles in Roundwood, County Wicklow, Ireland, for the village children and wrote various 'tracts' on Pestalozzi's method.

Synge's poor school, a House of Industry, taught children language, number and form, and for the rest of the day the children worked on the land.

Synge also spread Pestalozzi's method to England where one schoolmaster, who taught according to Pestalozzi's principles, was so successful that one of the school governors objected saying 'These [poor] children are to be servants to our sons one of these days, and they must not be cleverer than their masters' (from Silber). Some mothers also started to follow the example of Pestalozzi's 'Gertrude'.

8. **John, second Viscount de Vesci of Abbeyleix, Queen's County, Ireland** (1771-1855) was Lord Lieutenant of his county in Ireland and very concerned for the welfare of his people. He started various projects to help the poor, including soup houses. He ran a school for rich children where the teaching followed Pestalozzi's principles. He financially supported Pestalozzi's school for poor children in Switzerland.
9. **Charles Edward Herbert Orpen** (1791-1856), also from Ireland, was a philanthropist who, in 1816, founded a school in Dublin for the deaf who also could not speak, later the 'National Institution for the Education of the Deaf and Dumb' at Claremont, near Glasnevin. Orpen visited Yverdon and stayed with Pestalozzi throughout the winter of 1818/19. On returning home he did everything he could to promote Pestalozzi's ideas in Britain.

   Interest in Pestalozzi was growing in Britain and money was collected in England and Ireland to support Pestalozzi's school for poor children in Switzerland and to have young Englishmen trained in his method. Orpen saw Pestalozzi's method 'introduced in no long time into almost every infant school in his native country' of Ireland, including at Claremont (Le Fanu in Silber). Orpen started a school at Woodside, Birkenhead, and the teacher there was a former pupil of Pestalozzi's.

10. The Englishman **James Pierrepoint Greaves** (1777-1842) was a philanthropist who went to Yverdon after hearing about Pestalozzi from Synge. He went there in 1818 and stayed for about four years. He taught English in Yverdon and Clindy so that Swiss boys would be able to teach in England. In 1819 notices appeared in Swiss and German newspapers offering training to poor boys and girls with a view to their becoming teachers in Great Britain. Some, including J. Heussi and C. F. Reiner, did so.

    Pestalozzi wrote his 'Letters on Early Education addressed to J. P. Greaves' (1818-19). Although originally written in German only the English translation now exists.

    Greaves was filled with Pestalozzi's loving spirit while staying with him, and returned to England where, to best promote Pestalozzi's ideas, he became

secretary to the London Infant School Society and was responsible for training teachers. The Spitalfields' Infant School, with Brougham and Allen on the Committee and Dr Mayo an early subscriber, carried out, thanks to Pestalozzi's influence, what was now recognised to be the important task of educating the infant poor (children aged 18 months to 7 years).

Greaves founded Alcott house in Ham, Surrey, a school which followed Pestalozzi's approach.

11. **Dr. Charles Mayo** (1792-1846) gave up his job as a headmaster to visit Pestalozzi, having heard about him from Synge. He stayed with Pestalozzi from 1819-1822.

    Pestalozzi hoped that through the efforts of his British friends his ideas would spread in Britain. (In 1822, there were over 24 people from Britain at Yverdon, some of them pupils, some adults.)

    On returning home, Charles Mayo approached Brougham, Allen and Wilberforce and circulated a letter appealing for funds to support Pestalozzi. A committee consisting of Allen, Mayo and others planned to send English children to be trained at Pestalozzi's Institute but it was found to be simpler to support poor Swiss children to be trained there, if they undertook to later become teachers of the poor in England.

    Charles Mayo started a school based on Pestalozzi's principles in Epsom, Surrey, for upper class boys. It grew rapidly and moved to Cheam. Its teachers in the early years had all been educated at Yverdon.

    Charles Mayo promoted Pestalozzi by giving lectures on him and by supporting the teachers' training college established at Grays Inn Road, London, by the Home and Colonial School Society. The Society was formed in 1836 to 'show the application of Pestalozzianism to elementary education'. The training college, with its experimental school, soon became 'a Model School for the instruction of infants and a Normal School for the training of teachers.' (From Silber)

12. **Elizabeth Mayo** (1793 – 1853), sister of Doctor Charles Mayo, directed and supervised the Society's schools, along with J. S. Reynolds. Elizabeth Mayo had learnt and absorbed Pestalozzi's method while helping her brother in Epsom and Cheam. She added the chapter on 'Pestalozzi and his Principles' to Charles Mayo's book. Her practical experience was recorded in pamphlets on 'object teaching'. (For an example of one of Elizabeth Mayo's Object Lessons refer to 'Object Lesson on Glass' in 'The Teaching of Language' in 'The Teaching of Number, Form and Language' in 'Examples of Pestalozzi's Method in Specific Subject Areas' in 'Section 4, Pestalozzi and Education')

    As a result of Elizabeth Mayo's training of hundreds of teachers, the Pestalozzi method which she called 'object teaching' spread throughout Britain and overseas. Although there is much of value in object teaching, the influence of the Mayos meant that Pestalozzi's method was distorted. For example, the

importance of a loving environment was lost and the object lesson became too mechanical and formal.

13. **Pestalozzi's influence in Britain** is difficult to gauge because his name is not mentioned in many cases. So, although his influence is very clear, it is anonymous. This lack of mention of Pestalozzi's name is possibly because the implementers were conscious of the strong public opposition to him owing to doubts about his being a true Christian. (For further information, refer to 'Religion and Morality' in 'Morality' in 'Section 4, Pestalozzi and Education') These doubts were caused by Pestalozzi's unorthodox Christianity, which, for example, meant that he did not accept the doctrine of original sin. (Original sin is the tendency towards evil, with which Christians believe everybody is born.) Instead, Pestalozzi believed that everybody has innate goodwill and is basically good.

    Thanks to Pestalozzi's influence, the basic principle of instruction of the infant schools became 'love, not fear'. The spirit of the schools became 'reasonable and religious' with children of all denominations being accepted. The method of teaching developed which aimed 'to follow and assist nature', to use natural objects, to awaken the children's interest and understanding, and not to teach words by rote without bringing about an understanding of their meaning.

    Pestalozzi also influenced adult education, for example in the teachers' training colleges and in the Mechanics' Institutions. His influence is also seen at London University, founded in 1827, in order to educate more students and to offer a more realistic subject choice with more modern teaching methods than offered by Oxford and Cambridge. The Glasgow Free Press, 24th June 1826, wrote about London University, 'We understand, instead of getting at a language by rules, acquired by rote, and lost in much less time than acquired, the pupil will have the advantage of some of the recent systems of Pestalozzi...' (From Silber)

    Via its influence on Infant schools and Teacher Training, Pestalozzi's approach also influenced education generally, so that, '...while the name of Pestalozzi has nearly been forgotten, many if not most of his principles have insensibly been assimilated in the modern system of education.' (From the Genealogical Account of the Mayo Family, 1882, quoted in Silber)

Pestalozzi's Influence in America

(A Summary largely based on Downs and Silber)

1. **William Maclure** (1763-1840) was born in Scotland and became an American citizen soon after the American War of Independence. He carried out the first geological survey of the United States and prepared the first comprehensive geological map. He became the 'father' and first president of the American Geological Society (1828), and he was influential in the Academy of Natural Sciences (founded in 1812 in Philadelphia); he was its president until his death.

    Towards the end of the eighteenth century there was very little education in America, but the new demands for political equality, the new religious freedom,

and the fact that the power was now in the hands of the people, meant that there was the need for an education that would be of use to everybody and available to everybody – an education that would enable people to support their freedom and America's democracy.

Maclure visited Burgdorf and Yverdon and decided that Pestalozzi's educational approach would help America. He admired Pestalozzi's methods, because he found that people trained in Pestalozzi's approach were greatly superior to those trained in other approaches. He also admired the delight that Pestalozzi's pupils took in their studying, seeing that learning can be enjoyable instead of boring, and that any occupation can be made pleasurable by early habit.

Maclure is supposed to have tried to persuade Pestalozzi to emigrate to America. Failing to do so, he asked Joseph Naef, a former assistant of Pestalozzi, to go with him. In 1806, Naef emigrated and became the principal teacher of the Pestalozzi schools in America, which Maclure founded, supervised and financially supported. Maclure kept close contact with Pestalozzi, supporting Yverdon financially and sending American pupils there.

2. **Joseph Naef** (1770-1854) wrote 'Sketch of a Plan and Method of Education' (1808) when first in America. This book was the first comprehensive book on Pestalozzi's method in the English language and 'may be said to be the first strictly pedagogical book written and published in the new world in the English language' (Monroe quoted in Silber). Naef's educational principles are like Pestalozzi's, except that he concentrated on intellectual and physical education, believing that moral education should be carried out in the home.

   The first school in America, run on Pestalozzi lines, opened in Philadelphia in 1809. The principal, Naef, following Pestalozzi's approach, included physical education on the curriculum. The instruction was oral and children were taught through sense-impression, with books being used only at a later stage. The method was to develop what lies within the child, proceeding gradually and without strain from the known to the unknown, from the plain to the complicated. The child's interest gives the motivation for learning, while the child's cooperation results in discipline. There was a close relationship between Naef and his pupils; Naef saying, 'I shall be nothing else but their friend and guide, their school-fellow, playfellow, and messmate,' (Monroe quoted in Silber).

3. New Harmony, Indiana

   Influenced by Pestalozzi, Maclure decided to try to educate the people on a large scale. This resulted in his joining Robert Owen, who had moved from Scotland to New Harmony, Indiana, to experiment in cooperative socialism there. Maclure put money into New Harmony and transferred his school in Philadelphia there, with the intention of making New Harmony 'the centre of American education through the introduction of the Pestalozzian system of instruction' (Monroe quoted in Silber).

Maclure was responsible for the education of the colony in New Harmony while Owen carried out his plans for a cooperative society. Maclure hoped to make New Hampshire a centre for American education through the introduction of Pestalozzi's system of instruction. He employed several teachers, including Naef, who had been trained in Pestalozzi's approach.

'It was a characteristic feature of New Harmony education that it began at the age of two, and that girls received the same instruction as boys, though in separate groups. In accordance with Pestalozzi's principles, the teaching at all stages was adapted to the children's level of understanding, and no subject was pursued for too long at a time to avoid fatigue. Thus the infant school was a mere play centre; and beside the boys' school there were workshops for various crafts to be practised as recreation from mental exertion, while the girls were allocated to help alternately in the cotton and wool mills and in cooking, washing, and sewing.' (From Silber)

Like Pestalozzi, Maclure and Owen both believed that the social order could only be improved by the spread of useful knowledge and that morals should be taught by example. However, there was much that Maclure and Owen disagreed over and they fell out with each other, meaning that New Harmony closed after only two years.

However, New Harmony's School of Industry continued and later became 'Schools for the Instruction of Orphans in all useful knowledge as well as in the useful Arts'. New Harmony's scientific programme also continued and published important works on natural science.

Neither the Philadelphia school nor that at New Harmony had much influence on the American education system, perhaps because Naef did not attempt to adapt Pestalozzi's system to America, and also because the experiments were carried out before an interest in educational reform had really developed.

4. Various individual Americans contributed to the spread of Pestalozzi's method in America.
   - **William C. Woodbridge** (1794-1845) visited Yverdon and introduced the teaching of music and geography, following Pestalozzi's principles, to the curriculum of New England Schools. He also published many articles on Pestalozzi.
   - **Emma Willard** and Woodbridge wrote two geography texts, which followed Pestalozzi's principles and which led to a revolution in the teaching of geography.
   - **Lowell Mason** was inspired by Woodbridge and made the teaching of music, following Pestalozzi's methods, a permanent feature of American school curricula.
   - **Warren Colburn** published his 'First Lessons in Arithmetic' (1821), which are based on Pestalozzi's approach. The book spread the 'mental arithmetic'

method throughout America and led to a general reform of the teaching of mathematics in American schools.

- **Solyman Brown** did not meet Pestalozzi but wrote 'A Comparative View of the Systems of Pestalozzi and Lancaster' (1825) and came down in Pestalozzi's favour.
- **Amos Brown Alcott** (1799-1888) followed the spirit of Pestalozzi, introducing a 'natural' system of instruction which was adapted to the children's needs, and replacing punishment with affection and rigidity with freedom.
- **Horace Mann**, Secretary of the State Board of Education of Massachusetts, in his Seventh Annual Report (1843) praised the success of the Prussian Pestalozzian system of education and urged American reforms to follow the same route. The report led to bitter opposition from conservatives. Nonetheless, the reforms suggested by Mann were largely carried out under the Massachusetts State Board of Education.
- **Henry Barnard** contributed a great deal to American education – for example, he edited the 'American Journal of Education' from 1856 to 1881. He wrote articles on Pestalozzi's method and selected various translated pieces of his writings. These were collected in his book 'Pestalozzi and Pestalozzianism' (1859). This was for a long time the most widely used book on Pestalozzi. Barnard also gave lectures about Pestalozzi.

5. There was little general adoption of Pestalozzi's methods in American schools before 1860, when what has been called a 'second generation of Pestalozzianism' began with the development of the **'Oswego Movement'**.

   The spread of Pestalozzi's method originated from E. A. Sheldon's Orphan and Free School in Oswego, New York. Here, Sheldon employed Margaret E. M. Jones, who was a trained Pestalozzi teacher and who had worked at Gray's Inn Road Training School, London. Oswego later became one of the 'State Normal Schools' of New York, and it is from here that Pestalozzi's ideas spread through America.

   It was the Oswego movement that made Pestalozzi's name known to the American public, but it was in fact the Mayos' interpretation of Pestalozzi's approach (as it had been developed in the Home and Colonial Training College in London and consisting of object teaching), rather than Pestalozzi's own approach that influenced the Oswego Movement. Object teaching involved the teaching of school subjects based on the observation of natural objects – it stresses the sensory side of a Pestalozzi education. Object teaching became highly formalised and systemised in a way that was not in accordance with Pestalozzi's approach. The system also failed to look at the child as a whole and did not take into account Pestalozzi's belief that 'life itself teaches'.

   Teaching materials and methods of teaching used in Oswego, based on Pestalozzi's principles, were widely advertised, became popular and were also widely imitated.

As a result of the Oswego movement, books were, to a great extent, no longer used in elementary schools. The teacher became an active instructor of groups of children, and children were taught to express themselves orally. Such methods were new to elementary schools at the time.

The National Teachers Association, meeting in Chicago in 1863, appointed a committee to investigate the principles of object teaching in general and the Oswego system in particular. It concluded that the method was very successful at the elementary level, but nonetheless warned that object lessons should not replace books in higher instruction.

6. **Hermann Krüsi Junior** (1817-1903) succeeded Miss Jones at Oswego. He had been taught by his father, who was Pestalozzi's first assistant, and had then worked in Cheam in Surrey and in the Home and Colonial Training College, London. He then went on to teach the Pestalozzi method to several generations of prospective teachers at Oswego.

   In 1853, Krüsi presented an essay on Pestalozzi's method to the American Institute of Instruction, for which he received an Honorary Degree of Master of Arts at Yale College. In 1875, he published 'Pestalozzi: His Life, Work and Influence'.

7. **William T. Harris**, superintendent of the St. Louis public schools, (1868-1880) was inspired by Pestalozzi's theories and introduced object teaching to the teaching of the natural sciences in the school curriculum. The syllabus he developed, which introduced scientific instruction to all grades of the district schools, was reprinted for use elsewhere in America, and some form of natural science was soon incorporated into the curriculum of Common Schools throughout the country.
8. **During the last four decades of the nineteenth century Pestalozzi's approach reached all parts of America**. Pestalozzi's beliefs resulted in the spread of the provision of free education, firstly in New England and, after about 1840, in other states. Other major nineteenth century advances in education in America, that originate from Pestalozzi, are: the object teaching schemes which started to be generally used throughout American schools; the reduction of corporal punishment; less reliance on memorising by rote, especially less reliance on the memorising of words that have not been understood; the introduction of music, drawing, geography, science and nature study to schools; and the general improvement of teaching and teacher training.
9. *(With information on educational approaches summarised from 'Informal Education and Lifelong Learning', http://www.infed.org)* **John Dewey** (1859-1952) was an American philosopher, psychologist and educational reformer. His ideas have had great influence in the United States of America and around the world. It is argued that he made the most significant contribution to the development of educational thinking in the twentieth century.

   Dewey was one of the founders of the philosophical school of Pragmatism (an approach that evaluates theories or beliefs in terms of the success of their practical application).

He was a leading representative of the progressive movement in U.S. education during the first half of the 20th century (the progressive education movement believes that education must be based on the fact that humans are social animals who learn best in real-life activities with other people).

John Dewey incorporated many of the ideas of Rousseau, Pestalozzi and Froebel into his system of education and made them common knowledge amongst all Americans interested in education. Some examples follow:

- Education should be democratic and for everyone
- Education should involve learning by doing, and provide real-world experiences and activities that centre on the real life of the students. For example, at a school run by Dewey, children learned much of their early chemistry, physics, and biology by investigating the natural processes which went into cooking breakfast – an activity they did in their classes
- Greater emphasis should be placed on the broadening of intellect and development of problem solving and critical thinking skills, rather than simply on the memorisation of lessons and the learning of abstract information
- The skills and knowledge which students learn should be fully integrated into their lives as citizens and human beings
- The mind and its formation is a communal process; the individual is only a meaningful concept when regarded as an inextricable part of his or her society, and the society has no meaning apart from its realization in the lives of its individual members

Pestalozzi's Continuing Influence

(With information on educational approaches summarised from 'Informal Education and Lifelong Learning', http://www.infed.org)

In addition to the general influence Pestalozzi has had on modern education, there are today many other important educational approaches, which show the specific influence of Pestalozzi.

Some examples follow:

The Kindergarten System of Education

Fredrich Froebel (Fröbel) (1782-1852) was the founder of the Kindergarten system of education. Kindergartens are nursery schools where children below the age of compulsory education play and learn. The German, Froebel, introduced kindergartens throughout Germany, developed educational materials such as wooden bricks and balls and created training courses for kindergarten teachers. Kindergarten education has since spread throughout the world.

Froebel spent more than a year with Pestalozzi at Yverdon and came into teaching via a school run on Pestalozzi's principles. His work shows the influence of Pestalozzi; for example he believed that:

- Education cannot in itself make a child intelligent
- The child has innate powers and is basically a productive and creative individual – fulfilment comes through the development of these powers in harmony with the world and with God
- Education should develop the child's innate abilities, guiding the child so that he or she can, by choice, become a conscious, thinking and perceptive individual, in God's image
- A child's innate powers and understanding are developed by use, through practical work and activity. Froebel was against the over-reliance on books in education
- The teacher's role is to arouse the child's interest
- Education during the early years and education at home are very important

The Scout Association

Robert Baden-Powell (1857-1941) was the founder of the Scout Association. The Scout Movement was founded in 1907 with the aim of 'developing young people physically, spiritually and mentally so that youth may take a constructive place in society'.

The Englishman, Powell, shows the influence of Pestalozzi in the importance he put on:

- Developing character, creating good citizens who: are useful members of the society and unselfishly do good for others; are friends to all, no matter what their social class; are self-sufficient, show independence of character and take personal responsibility

- Learning through doing, encouraging children to learn for themselves with emphasis on the powers of observation. Powell also shared with Pestalozzi an antipathy towards rote learning and abstract ideas unconnected to practical expression
- People's physical health, with emphasis on physical activity, games and being in the open air and an appreciation of the beauty of nature
- People's mental health, wanting children to be brought up as cheerfully and happily as possible, and valuing patience and good temper
- The abolition of extreme poverty and misery

The Montessori Method of Education

Maria Montessori (1870-1952) was an Italian educationalist who developed the Montessori Method of Education. The Montessori Method is a child-centred approach to education which developed out of Montessori's success in teaching children with learning disabilities to read and write. The system of education is for young children and aims at developing their natural interests and activities rather than use formal teaching methods. Many Montessori schools now exist. Montessori argued for the development of training for teachers based on the ideas of Rousseau, Pestalozzi and Froebel.

Montessori shows the influence of Pestalozzi in her belief that:

- Education of the senses should come before education of the intellect
- An educational task should create such interest in the child that it engages his or her whole personality
- The child, rather than the teacher, should be the centre of the educational experience
- The environment should be a stimulating one in which children can learn to take responsibility
- Children gain self-realisation through independent activity

The Atlantic College (the first of the United World Colleges), Outward Bound and the Duke of Edinburgh Award

Kurt Hahn (1886-1974) was the German-born and German-educated founder of the Atlantic College (the first of the United World Colleges), Outward Bound and the Duke of Edinburgh Award in Britain.

- The Atlantic College is for 16-18 year olds. Its mission is to enable its students 'to become positive agents of change through action and life choice, fulfilling individual potential and recognising individual responsibilities as global citizens'
- Outward Bound aims to foster the personal growth and social skills of participants by using challenging expeditions in the outdoors

- The Duke of Edinburgh Award Scheme is a personal achievement award for 14-25 year olds for participation and progress in a service, a skill, physical recreation and an expedition

Kurt Hahn shows the influence of Pestalozzi in the importance he puts on:

- Active experience in order to develop
- Development of a well-rounded character by providing opportunities for self-discovery
- Outdoor activity
- Individuals helping others through active service
- Individuals having a sense of responsibility to humanity

Pestalozzi's Increasing Relevance Today

Pestalozzi's approach is of increasing relevance to important movements in education today, which attempt to address current global issues and problems.

Education for Emotional Intelligence and Education for Sustainability, two movements which attempt to address the global problems of today and which together have the potential to transform our societies and the world, show remarkable parallels with Pestalozzi's work and demonstrate how modern Pestalozzi was in his thinking. Although rarely stated and largely unrecognised, the indirect influence of Pestalozzi over these educational movements is clear.

Education for Emotional Intelligence (EI)

Emotional Intelligence (EI) is a concept that has been developed in the late twentieth century, largely by Howard Gardner, who is a psychologist at Harvard University and whose ideas are behind those of Emotional Intelligence, and Daniel Goleman, who has a PhD from Harvard and is the best-selling author of several books which describe EI.

EI is the ability, capacity or skill to perceive, assess and manage emotions; one's own emotions, the emotions of other individuals and the emotions of groups.

Goleman states that EI includes self-awareness, self control, persistence, self-motivation, empathy and the ability to function well socially. The usual measure of human intelligence, IQ (Intelligence Quotient) tests is too narrow because our emotions play a greater role in thought, decision making and success than previously thought.

Goleman argues that lack of EI is the reason for the depression, violence and aggression which is leading to the disintegration of relationships and of westernised societies.

Goleman believes that EI can be taught. The following information about educating for EI, from Goleman's book 'Emotional Intelligence, why it can matter more than IQ' (1996,) show how relevant Pestalozzi's approach is to educating for EI:

- 'The impact of parenting on emotional competence starts in the cradle'. Parents can give their child a 'heart start' to help them succeed and be happy and well

adjusted in later life. An education for EI needs to begin early – in fact the pre-school years are crucial ones for laying foundation skills. Success in school depends hugely on emotional characteristics formed in the years before a child enters school

- An education for EI works best if it follows the emotional timetable of a child's natural development
- EI continues to form throughout school and beyond but always builds on the emotional abilities children acquire in their earliest years and these abilities are the essential foundation for all learning
- A child's readiness for school depends on its knowing how to learn – key ingredients of this capacity are: confidence, curiosity, intentionality, self-control, relatedness, capacity to communicate, and cooperativeness
- In order to be successful, lessons at school need to be coordinated with what is going on in the child's home. The school, the parents and the community need to be brought together. The school should be made into a 'caring community', where students feel respected, cared about and bonded with classmates, teachers and the school
- It is how classes are taught and what personal qualities the teachers bring to the classes that matter more than what is taught. Empathy, respect and love for each individual are of great importance
- 'If there is a remedy… [for the increase of troubled emotions, the depression, violence and agression which are leading to the disintegration of relationships and westernised societies] it must lie in how we prepare our young for life. At present we leave the emotional education of our children to chance, with ever more disastrous results. One solution is a new vision of what schools can do to educate the whole student, bringing together mind and heart in the classroom.'
- Howard Gardner believes that 'The single most important contribution education can make to a child's development is to help him toward a field where his talents best suit him, where he will be satisfied and competent… We should spend less time ranking children and more time helping them to identify their natural competencies and gifts, and cultivate those'
- School success and indeed success later in life cannot be foretold from a child's ability to read well or from his or her fund of facts but from his or her emotional and social abilities. A high IQ is not as important as previously believed, and is less important in ensuring success than EI
- The ability to totally engage in an activity, to feel 'flow', is important and is a sign of EI

Education for Sustainability (EfS)

(Based on information taken from Brand and Marlow; Britton; Griffin et al; and Hren and Birney)

The United Nations (UN), an international organisation of countries set up in 1945 to promote international peace, security and cooperation – has held conferences since the time of its inception on many different issues including peace, developmental issues, human rights, children, education, decolonisation, labour issues and women's issues. However, it was only in 1972 that it first thought seriously about the environment and started concentrating on environmental conservation.

This concern led to the publication of 'the World Conservation Strategy' in 1984.

Before the Earth Summit (United Nations Conference on Environment and Development) in Rio de Janeiro in Brazil in 1992, the UN published a report called 'Our Common Future' (the Brundtland Report) which made popular the idea of sustainable development – development that meets the needs of everybody today without destroying the environment so badly that future generations will be unable to meet their needs. The challenge is how to improve the lives of the billions of people living in poverty while at the same time conserving and restoring our environment.

At Rio 179 governments worked on Agenda 21 – the agenda created to enable the survival and improvement of all life on earth in the 21st century. Agenda 21 presents a wide range of policy goals that aim to balance development needs and environmental concerns for the benefit of current and future generations. It involves simultaneous attention to economic growth, social justice and environmental protection. Humankind should honour nature and the environment and ensure that all people can have a decent life in harmony with them.

The concepts of sustainable development and humanitarian principles in education predate the Bruntland Report and the 1992 conference. Education for Sustainability (EfS), combining environmental issues and developmental issues, and aiming to achieve sustainable development, can trace its social concerns to the 1948 International Declaration of Human Rights, the 1989 Convention on the Rights of the Child and other significant international events. However, it only really entered the public consciousness following the publication of Agenda 21.

Since sustainable development requires many other things to be in place in society (including human rights, equal rights, child protection, safe shelter and sanitation, education for all, active global citizenship, food and nutrition for all, a stable population, the eradication of poverty and world peace), any branch of education which works for a more equitable, just and safer world is included in EfS. EfS is also concerned with the careful use and development of the earth's resources so that they provide for the basic and equitable needs of all people and also provide for the needs of future generations.

Pestalozzi's educational approach clearly relates to EfS, as can be seen in the following information about EfS:

- The aims of EfS are the conservation and improvement of the environment, social justice, the eradication of absolute poverty and peace for all. This involves an education which creates citizens who have a sense of individual, social and moral responsibility, are concerned about the physical, mental and spiritual well being of every individual, are capable of actively working to these ends and are open to and committed to individual and collective change
- EfS emphasises the importance of doing, and of taking constructive action rather than talking about theory. Active learning, which involves independent thinking, participation and problem solving, leads to the ability to take action and be effective citizens working for the good of humankind. 'Active citizenship is based on the principle that young people learn to be effective citizens through meeting real needs in the school and wider community. Active learning in the community becomes part of the mainstream curriculum. Young people develop social responsibility and political literacy through becoming actively involved in the school and wider community' (from Active Citizenship a teaching toolkit (2000) by Francine Britton)
- Importance is placed on understanding the physical environment and humankind's interconnection with the natural world
- Importance is placed on understanding what is local and on positive family and community relationships, in order to be able to work with the local community before moving onto more distant areas (the global)
- The philosophy of EfS is based on non-violence, love, compassion, trust, fairness, cooperation (rather than competition), respect, and reverence for the human family and for all life on our planet. EfS aims to develop the attitudes, skills, and behaviour needed to live in harmony with oneself and with others
- EfS aims to fully develop the human personality and to promote understanding, empathy, respect and friendship amongst all nations, races and religions, along with appreciation for diversity and self respect
- The heart is seen as important, as there is the need for love in an education which aims to help individuals to help both themselves and others. Jill Brand and Clare Marlow write in their book 'Bright Sparks' (1992) that, to ensure sustainable development, 'The citizens of tomorrow will need to find solutions to the problems of the planet with their hearts as well as with their heads'. They state that the emotions, as well as the intellect, need to be engaged in order to achieve full understanding and to be able to act on that understanding
- The importance of empowering people, especially the poor
- A modest lifestyle, consistent with sustainable development, is advocated, along with the recognition that quality of life is not only dependent on standard of living, and that some goals can be achieved without money

Pestalozzi Organisations Today

Directly inspired by the work of Johann Heinrich Pestalozzi, various Pestalozzi organisations work in many countries of the world to further his aims.

Pestalozzi Neuhof

(Summarised from the Neuhof website http://www.neuhof.org. This web site is in German only)

Today, Neuhof is in the care of the Swiss Pestalozzi Foundation. It provides accommodation and on-site training for boys and young men from the German-speaking cantons of Switzerland. These young males are accepted from the age of 15-18, and can stay until they are 22 years of age.

The main criteria for the students' acceptance at Neuhof is that they have for one reason or another become marginalised from their families and are failing at school or in the workplace. They must be academically capable of doing an apprenticeship or vocational training, with no history of violent behaviour or serious drug addiction.

Following Pestalozzi's 'Head, Heart and Hands' principle, Neuhof offers accommodation, providing different stages of support for these young men, with the aim of building up their self-reliance and self-sufficiency. Meanwhile they are provided with vocational training skills and the opportunity to complete their schooling up to the obligatory 10th year.

The students learn to adjust to the communal aspect of Neuhof, and are given a professional apprenticeship that prepares them for their adult life outside Neuhof. Over a period of 4 years, the young men are offered a general education, and exposure to the different skills training on offer, from which they can choose their preferred vocation. They are offered a choice of skills to learn from the building trade (painting, metalwork, carpentry, building, window/furniture making, and interior fitting), horticulture (landscape or ornamental gardening, floristry and farming) or cookery.

The ultimate aim of the work at Neuhof is to provide the young men with self-esteem. As a backup, counselling and physiotherapy are also offered.

By the end of their time at Neuhof, the aim is that these young men should be ready to live their lives independently, with the self-confidence needed to pursue a vocational career.

Historical Overview

Neuhof ('New Farm') was home to Johann Pestalozzi from 1769-1798, and from 1825 until his death in 1827. In 1840, Pestalozzi's grandson Gottlieb sold the property and it had a number of different owners before, in the early 1900s, it was set up as a home where boys could be educated and learn farming skills. Since that time Neuhof has maintained Pestalozzi's vision, providing shelter and a broad education for young people.

For further information please refer to the Neuhof website http://www.neuhof.org

Pestalozzi Children's Foundation, Switzerland

(Summarised from the Pestalozzi Children's Foundation website http://www.pestalozzi.ch)

The Pestalozzi Children's Foundation is a Swiss children's charity, providing access to education for disadvantaged young people from different cultural backgrounds, and promoting a peaceful, intercultural co-existence. It helps enable children and adolescents from Switzerland and abroad to enjoy independent and self-determined lives. Young people are helped to help themselves.

The vision of the Pestalozzi Children's Foundation is based on two statements:

- 'Let us build a better world for children to live in' – Walter Robert Corti, founder of the Pestalozzi Children's Village, Switzerland
- 'Learn with your head, heart and hands' – the guiding principle of Johann Heinrich Pestalozzi

The core values of the Pestalozzi Children's Foundation's programmes are justice, equal opportunities, participation and gender equality.

The projects offered by the Pestalozzi Children's Foundation fall into four main areas:

- 'Reintegration' – Projects which involve children who are cared for outside their families. The aim is to enable them to return to their families or to find another way of integrating into society
- 'Education' – Projects which provide children and adolescents with access to formal and informal education, and which help them to integrate successfully in a public school or to take up vocational training
- 'Vocational Training and Gainful Employment' – Projects which provide adolescents with access to the world of work. The projects aim to place them in existing jobs or in jobs created for them
- 'Community Development' – Projects which focus on community autonomy. The aim of these projects is to allow communities to take responsibility for their future and work towards self-development

The Children's Village in Trogen in the canton of Appenzell Ausserrhoden, Switzerland, is the centre for activities which reach out to many parts of the world. Programmes and projects, in particular those that deal with cooperation and development, are worked out jointly with partner organisations.

Historical Overview

Founded by Walter Robert Corti, the Pestalozzi Children's Village, Switzerland, was set up for the rehabilitation and education of war orphans from both sides in the Second World War. During the 1940s children from war-torn Europe came to live and be educated at the village.

In 1950 the Pestalozzi Children's Village Foundation was established.

From 1960 the village began to take refugee children from countries outside Europe. Refugees included Tibetans, South Koreans, Tunisians, Ethiopians and Cambodians. Children lived in national houses, meaning that they could retain their own culture and religion.

In the 1980s The Pestalozzi Children's Village Foundation set up a foreign aid department and from 1983 aid projects were underway in countries such as the Lebanon, India, Bangladesh and Ethiopia. Foreign aid programmes expanded from the late 1980s and would include provision of aid to Romania, El Salvador, Haiti, Peru, Bosnia, Zambia, Myanmar, Eritrea and Macedonia.

Children of Asian and African descent already living in Switzerland were accommodated and educated at the village from the second half of the 1980s.

In the early 1990s, the facility for children from abroad to stay long-term at the village came to an end. During the 1990s, other projects were developed at Trogen, such as an intercultural house-share community for children and mothers in need, and short-term stay for orphans from children's homes in the Chernobyl area (a part of the former USSR affected by a leak from a nuclear power station).

For further information please refer to the website of the Pestalozzi Children's Foundation http://www.pestalozzi.ch

The Pestalozzi International Village Trust, UK (PIVT)

'The Pestalozzi International Village Trust's primary aim has always been to break cycles and change conditions and attitudes that lead to conflict. Today it does this by:

- Providing an excellent education in the UK, in accordance with the Pestalozzi principles (of educating 'the Head, Heart and Hands'), and an experience of cultural diversity and global citizenship to young people with marked academic potential, from disadvantaged communities in various parts of the developing world
- Assisting those disadvantaged communities by instilling in our young people, who leave us well qualified, the ethos of service so that they can support and become advocates for the development of their home communities
- Fostering international understanding within those source communities, the UK and the wider world.' (From http://www.pestalozzi.org.uk)

Since 1997, PIVT has been supporting sixth form level students from various African and Asian countries to study the two-year International Baccalaureate (IB). The IB students are selected from poor backgrounds, are very strong academically and show leadership potential and interest in the social and economic development of their countries.

The Pestalozzi International Development Education Centre (PIDEC) is also located at the village. PIDEC works in the local area to practically demonstrate and provide education on sustainable solutions to social, economic and environmental problems locally and globally.

Many graduates of the village return home to help their communities. Much of this work is done through local Pestalozzi Foundations, set up by graduates of the Pestalozzi Village in Britain. This is done with the help of the Pestalozzi Overseas Children's Trust (part of PestalozziWorld), another organisation working on Pestalozzi principles, which was registered in the UK in 1995.

Historical Overview

The Pestalozzi International Village Trust was formerly called the Pestalozzi Children's Village Trust.

The British Pestalozzi Children's Village Association was founded in 1948 as the sister organisation of the Swiss Pestalozzi Children's Village Foundation. It was founded to select British children and staff for the Swiss Village and to establish an international children's Village in Britain, following the Swiss model but taking children not only from Europe but also from other foreign countries.

The Pestalozzi Children's Village Trust was formed in 1957 in order to set up and run the village in Britain. In 1959 the Pestalozzi Children's Village in Britain was founded. It took children from Europe, which was still affected by the problems of the second World War. The first intake was 40 children from 15 different ethnic groups.

From 1963 the village began to support academically bright, economically poor children from various African and Asian countries who, because of poverty and lack of educational facilities at home, would not otherwise have been able to have a secondary level education.

Until 1997 the village continued to support children. They arrived at around the age of ten and stayed to complete their schooling before going to university in Britain. While at the village, the children lived in national houses with housemothers from their own countries. This meant that they could retain their own culture and religion. They attended local schools while the village provided extra instruction. Children were also taught practical skills such as small-scale farming, basic electronics, bricklaying, carpentry and metal work.

For further information please refer to the Pestalozzi International Village Trust's website http://www.pestalozzi.org.uk

PestalozziWorld

PestalozziWorld sponsors the secondary level education of African (currently Malawian and Zambian) and Asian (currently Indian, Nepalese, Thai and Tibetan) students at good schools in their own countries. The students are from poor rural backgrounds and are selected for their strong academic potential. PestalozziWorld prioritises the support of students from disadvantaged groups; two girls are sponsored for every one boy, helping overcome the low priority given to girls' education in some countries. In India and Nepal, education is provided to underprivileged children, including the 'untouchable' castes, traditionally excluded from education.

PestalozziWorld provides holistic education based on Johann Heinrich Pestalozzi's philosophy of developing the 'whole child': the 'head', the 'heart' and the 'hands'. To supplement the conventional academic education in schools, Pestalozzi Skills Training Centres are set up to provide vocational education to PestalozziWorld students. While the students help support their education by helping with the income generating activities of the Centres today, they also learn skills necessary for being financially independent tomorrow.

As part of developing their social commitment, PestalozziWorld students are encouraged from an early age to see their education as a legacy to be passed on to the next generation of deserving but under-privileged young people. PestalozziWorld promotes the 'Circle of Success', whereby Pestalozzi graduates go on to help educate more children. The Pestalozzi Foundations, which are part of PestalozziWorld and are set up and run by Pestalozzi alumni (i.e. those whose education was sponsored by PestalozziWorld organisations and/or PIVT in England) support the secondary level education of children. At present there are Foundations set up and run by Indians, Nepalese, Tibetans, Thais, Vietnamese and Zambians; in addition to this, there is a Village Society in India which set up, and now runs, the Pestalozzi Asian Village. The Pestalozzi Asian Village currently supports Indian, Nepalese and Tibetan students. PestalozziWorld also plans to set up a children's village in Zambia, for African students.

PestalozziWorld works with schools to provide accommodation for students. Hostels, mainly for girls, are built with financial assistance from PestalozziWorld. In some cases, students live in Pestalozzi Centres where they also receive vocational skills training.

Historical Overview

PestalozziWorld is the umbrella term used to denote the following organisations which work alongside each other to support children's education: Pestalozzi Overseas Children's Trust; Pestalozzi US Children's Charity Inc.; the Indian Pestalozzi Students Group; PAHAD Association in Nepal, Pestalozzi Children's Village Society in India; the Pestalozzi Zambia Children's Trust; the Thai Pestalozzi Foundation; the Tibetan Pestalozzi Children's Education and the Vietnamese Pestalozzi Foundation.

Pestalozzi Overseas Children's Trust, based in the UK, was registered as a charity in 1995 with the aims of:

- Supporting the secondary level education of African and Asian students in their own countries;
- Supporting graduates of the Pestalozzi Village in UK and its own graduates to set up and run Foundations in their own countries to support the secondary level education of children.

In 1998 the Pestalozzi US Children's Charity Inc. was formed to facilitate fundraising in the United States.

For further information about 'PestalozziWorld', please refer to the book about PestalozziWorld, 'A Journey of the Heart, celebrating a decade's work in education in Africa and Asia' and to the website http://www.pestalozziworld.com

Johann Heinrich Pestalozzi and PestalozziWorld

Johann Heinrich Pestalozzi was not content with helping only the poor but helped very disadvantaged children, for example orphans and the disabled. Similarly PestalozziWorld helps poor children from disadvantaged communities to get education. In its work in Africa and Asia it supports two girls for every one boy. Many of the girls supported in Africa are orphans, and lower caste children traditionally excluded from education are supported in Asia.

Pestalozzi believed that charitable giving is only helpful if it results in people becoming independent and empowered and therefore able to help themselves. PestalozziWorld, in its work with children in Africa and Asia and through the education provided, aims to enable the children to become adults who are able to help themselves, their local communities and their countries. PestalozziWorld's concept, 'the circle of success' whereby one who has been helped goes on to help others, has developed out of Pestalozzi's educational aim of ensuring that the child becomes an adult who is dedicated to helping the members of the various circles he or she moves in.

To achieve this, PestalozziWorld provides holistic education based on Johann Heinrich Pestalozzi's philosophy of developing the 'whole child': the 'head', the 'heart' and the 'hands'. The children's academic school education (the head) is supplemented with moral (heart) and practical (hands) activities. The activities which help reinforce the morality of the children mean that they begin to develop the desire to help others and to give to their local communities, while the vocational activities provide them with the practical means to offer help to others as well as with vocational skills which later help them to make a livelihood within their local community.

Meanwhile, in an increasing number of cases, the children are brought up as members of a family, with a housemother and the kind of loving support advocated by Johann Heinrich Pestalozzi. The atmosphere of the home and a loving relationship between staff and pupils is thus part of PestalozziWorld's education.

Many of Pestalozzi's innovative contributions to education have become so normal that we take them for granted. However, in many countries many of the children are still often educated in unsuitable buildings, teachers are often unqualified and many are paid so badly that they must, out of necessity, take second jobs, they often use corporal punishment and much of the learning is by rote. In many schools children learn theories by heart in a passive, bookish education, which is not led by the needs of the child, but by the perception that knowledge should be crammed into the child. The child, therefore, often learns parrot fashion with little or no understanding. The students do not take an active part in the learning process and the education given to them often bears little or no relation to the realities and needs of the children's lives and likely futures.

As far as possible, PestalozziWorld works with schools which follow a similar type of educational approach as that advocated by Johann Heinrich Pestalozzi. Where necessary, PestalozziWorld works towards bringing about changes in the approaches followed by the schools concerned. Setting up vocational centres in schools which enable them to offer practical education and teach children skills relevant to their local

community, and ensuring that corporal punishment is banned are two examples of changes made to bring about a Pestalozzi approach to education. Furthermore, PestalozziWorld runs its own centres and camps, which supplement the children's education with practical and social activities. Teachers allow the children to develop their natural abilities at their own pace and provide an atmosphere of relaxation and friendliness between staff and students.

Johann Heinrich Pestalozzi's method of education became famous during his lifetime and spread throughout Europe and to America. PestalozziWorld is helping to bring his ideas to Africa and Asia.

Section 6 - Texts Referred To/Of Relevance

Books

- Brand, J. and Marlow, C. (1997) Bright Sparks WWF-UK
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- (1) Brühlmeier, A. (2006) Teaching in the Spirit of Pestalozzi (unpublished)
- (2) Brühlmeier, A. (2006) Pestalozzi's Fundamental Ideas (unpublished) Summarised by Joanna Nair
- Buchanan, M. (1951) The Children's Village, The Village of Peace Printed and bound by Vail & Co. Ltd., London
- Channing, E. (Translation and Abridgement) (1891) Pestalozzi's Leonard and Gertrude Boston: D.C. Heath & Co.
- Cooke, E. (Ed) (1977) Pestalozzi, How Gertrude Teaches Her Children New York: Gordon Press
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- (1) Green, J.A. (1912) Life and Work of Pestalozzi London: W.B. Clive, University Tutorial Press
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- Griffin, D., Inman, S., Meadows, J., Norman, A., Rogers, M. and Wade, R. (2006) Teaching for a Sustainable Future – embedding sustainable development education in the initial teacher training curriculum Report on the WWF funded 'Partners in Change' project at Goldsmiths University of London and South Bank University de Guimps, R. (2004 – reprinted from 1904 edition) Pestalozzi His Life and Work Hawaii: University Press of the Pacific, Honolulu
- Holman, H (1908) Pestalozzi, An Account of his Life and Work London: Longmans, Green and co.
- Hren, B. and Birney, A. (2004) Learning for Sustainability WWF-UK
- Nair, J. and Nair, M. (Eds) (2005) A Journey of the Heart, celebrating a decade's work in education in Africa and Asia (Produced for PestalozziWorld) London: Bitter Lemon Press
- Pestalozzi Children's Village Trust (1999) Information Pack (unpublished)
- Pestalozzi, H. (1951) The Education of Man, Aphorisms (with an introduction by William H. Kilpatrick) New York: Greenwood Press

- Silber, K. (1960) Pestalozzi The Man and His Work London: Routledge and Kegan Paul
- Sterling, S. (2001) Sustainable Education, Re-visioning Learning and Change Bristol: Green Books Ltd., for the Schumaker Society

Websites

- Centre of Information and Research on Pestalozzi, at Yverdon (in French only)
- http://www.centrepestalozzi.ch
- Informal Education and Lifelong Learning
- http://www.infed.org
- Neuhof (in German only)
- http://www.neuhof.org
- Pestalozzi Children's Foundation, Switzerland
- **http://**www.pestalozzi.ch
- Pestalozzi im Internet / Pestalozzi goes internet
- http://www.heinrich-pestalozzi.info
- Authors Dr. Gerhard Kuhlemann and Dr. Arthur Brühlmeier
- Pestalozzi International Village, UK
- http://www.pestalozzi.org.uk
- PestalozziWorld
- http://www.pestalozziworld.com
- Thinkers on Education
- http://www.ibe.unesco.org/publications/thinkers.htm

Pestalozzi International

Pestalozzi World

www.pestalozzi.international