



Johann Heinrich Pestalozzi's

Philosophy Of Education

PESTALOZZI
1746 - 1827
COMMISSIONED AND UNVEILED
BY
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Philosophy Of Education

Introduction

Johann Heinrich Pestalozzi, who lived from 1746 to 1827, is variously described as a humanist, a mystic, a liberal, a socialist, a conservative, a revolutionary, a social reformer, a political philosopher and an educator. He is known as the Father of modern education and the father of pedagogy. He was the first to see education as a science, as a subject worthy of study in its own right.

Here I will of course focus on Pestalozzi as an educator, especially on those aspects of his life and work most relevant to the work of Pestalozzi World, including:

- ▶ Concern for and involvement with the poor
- ▶ Helping the child to help itself
- ▶ The Home as Model for School
- ▶ The Mother as Role Model for the Teacher
- ▶ The development of morality in the child – the heart
- ▶ The Head, the Heart and the Hands
- ▶ The Teacher as Gardener
- ▶ A Child Centred Education
- ▶ The way things are taught rather than what is taught
- ▶ Conformity with Nature
- ▶ Active Learning
- ▶ Learning through concrete experience - Object lessons
- ▶ Circles

I will conclude by summarising how Pestalozzi's influence is demonstrated in the work of Pestalozzi World today.

Dr Joanna Nair

Director of Programmes, Pestalozzi World

Pestalozzi - Empowerer of the Poor

Concern for and involvement with the poor

A famous story about Pestalozzi goes as follows:

Walking to Basle in a shabby, worn-out coat Pestalozzi is stopped by a crippled beggar asking for money. Pestalozzi searches in his pockets for a coin to give the beggar but is unable to find one. Embarrassed he looks at the ground and so notices the silver buckles on his shoes. He bends down, takes the buckles off and places them in the beggar's hand. Then he looks in the field for a few strong blades of grass and, as well as he can, ties his shoes with them.

One of the unique things about Pestalozzi as an educator was his involvement with the poor. Unlike the many others of his time who were concerned with addressing the problems of poverty, he lived amongst those he wished to help and he himself experienced poverty.

As a result, he was aware of the true needs of the poor, in practice rather than merely in theory.

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The best service man can render to man is to teach him to help himself.

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Pestalozzi was not so much concerned with the lack of income and material goods amongst the poor, but rather with their moral degradation. He saw that the inner nature of each individual must be made better if his or her external circumstances are to improve. He believed that if human beings were able to adjust to their circumstances and live comfortably with what they have got rather than yearn for the unobtainable, recognising that strength lies in character not in possessions, they would be able to live happily and therefore morally.

For Pestalozzi, human wisdom develops through self-knowledge and knowledge of one's immediate environment, along with the trained ability to deal with both. The best education teaches the child 'to look after and manage methodically those things which would most likely be his when he... [is] grown up. It would teach him how to use these things for his own good and for the welfare of those dear to him'.

A chief aim of a Pestalozzi education is therefore to enable children to value what they have and to fulfil the role laid out for them successfully. This was why Pestalozzi put such emphasis on a practical 'hands' education. 'Hands' education includes vocational training. Thus Pestalozzi's pupils were taught to spin and weave or to farm – whatever was most likely to be their future means of making an income - alongside their academic education. He also encouraged children to save, teaching them the value of thrift. A Pestalozzi education is thus a practical preparation for the life people are actually going to lead, helping people to become independent, skilled and employable.

By these means, children were taught to recognise the value of independence. In this way once again Pestalozzi was unique. The many philanthropists of his day by and large helped the poor by giving charitable donations.

Pestalozzi saw such gifts as leading to a more evil situation than the original situation they were intended to redress. Unless the charitable gift was used to provide an education which helped the people to help themselves it was worse than useless.

How Pestalozzi's concern for the poor came about

Pestalozzi was from a relatively well-to-do 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 in very straitened circumstances. 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 going with him about his work, 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. He was also appalled by the conditions of the schools, which the few who were able to attend had to endure.

In the Canton of Zurich at the time there were around 350 country schools of which less than a hundred had buildings of their own, and such buildings as there were, were totally unsuitable. Children were packed into a single unaired and damp room, usually in the house of the schoolmaster who was given no means to buy any furnishing. Often the school facilities were as unhealthy as the factories the children otherwise worked in.

Pestalozzi was not sure where he belonged, whether with the wealthy city children or with the poor rural ones. He inclined towards the latter and hence his dedication to the poor began. Later, as a teenager, he read and discussed the philosophical ideas current, on the need for equality and liberation of the poor. Chief amongst these were the ideas

of Rousseau, the philosopher who influenced the thinking behind the French, and in its turn, the Swiss Revolution.

Pestalozzi's desire to help the poor began to take shape. His original ideas of becoming a pastor and then of becoming a lawyer in order to help the poor were abandoned. He decided to become a farmer, to 'return to nature' and escape the vices of the city, seeing this as the best means of demonstrating to the poor how they might help themselves to overcome their impossible circumstances.

This led to the building of the Neuhof in a village near Zurich, which was to be 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.

The 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 led to Pestalozzi's establishment, in 1773, of an industrial school for poor children, also at the Neuhof.

Pestalozzi took children into his own home, fed them, gave them clothes, showed them how to work, taught and educated them. In 1776 twenty-two 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 institute for the poor at the Neuhof, he yearned to manage a house for the poor throughout his life. After his years (1779-1798) as a prolific writer, politician and educational theorist, he finally did so, 20 years later in Stans, where he looked after children orphaned by the Napoleonic wars. This is where the most famous images of Pestalozzi, as father to orphans, originate.

However the project at Stans was very short-lived, lasting less than a year. Although his institutes for education and his schools in Burgdorf (1799 - 1804) and Yverdon (1804-1825) were very important and successful, they were never what he really wanted – to father an institution aimed primarily at helping the poor. When Pestalozzi finally returned to the Neuhof at the age of nearly 80, he decided to reopen his home for the poor. He began the building of a new house for this purpose but did not live to see the realisation of his dream.

As is clear, a major aim of a Pestalozzi education is to create a practical environment, using agriculture and industrial work, in preparing poor children for a life in which they would be able to overcome their poverty with their own strengths.

The Child and The Teacher

Pestalozzi's criticism of the condition of education in his day

'...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.' This passage is from Pestalozzi's book 'Christopher and Elizabeth'.

And 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."

And 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." (How Gertrude Teaches Her Children).

Then there is the story of the schoolmaster, related by the biographer of Oberlin, who is found lying on his bed in the corner of the schoolroom. When asked what he teaches the children he replies 'nothing' and when asked how he can therefore be the schoolmaster replies, 'Why, sir, I had been taking care of the pigs for 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.'

The Home as Model for School

'Home is the great school of character and citizenship' said Pestalozzi. The good home is the best place for education and the good mother the best educator because these are the child's first realities. Therefore the more like home school can be in its spirit and mood, and in its provision of the same opportunities for using the ordinary actions and objects of daily life as does the home as the means of development and instruction, the more

successful it can be. Pestalozzi believed that school education can only be productive if everything educational is supported by a warm-hearted, open human relationship.

A visitor to the Burgdorf Institute once exclaimed 'Why, this is not a school: it is a family!' to which 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.'

The Mother as Role Model for the Teacher

As a child, Pestalozzi had experienced the dedicated love of women. His mother devoted her life to her children, but the family's maid, known as Babeli, exerted even more of an influence on his educational theory and practice. Pestalozzi's father, on his deathbed, had asked her to stay with the family. This she did, until Pestalozzi's mother's death, 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."

Babeli became one of two models for Gertrude, the second being Elisabeth Naef, who worked untiringly for Pestalozzi and his family at the Neuhof.

Gertrude is the mother figure in Pestalozzi's novel 'Leonard and Gertrude' (1780-1787), which was a popular novel written as a guide to mothers in educating their children. The mother (in this case Gertrude) is the child's first teacher and guide. Her natural methods of teaching are prompted by sympathy and love and her influence is generally stronger than any others. Nature, through the natural simplicity of the mother, opens the world to the child and prepares him to take his place in it, bringing to it an attitude of loving-kindness.

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

The mother-child relationship is fundamental to the healthy development of the child. The three basic moral emotions (love, trust and gratitude) can only develop optimally in the child if the mother satisfies the child's natural needs in an atmosphere of loving security.

Pestalozzi believes that teachers should, as closely as possible, behave towards the pupils as loving but firm parents would, giving the children as much freedom as possible while ensuring that they are obedient and hence capable of self-discipline and moral strength.

The development of morality in the child – the heart

Pestalozzi believed that the prime goal of education is 'moral man'. 'Moral man' is loving, behaves as unselfishly as possible, making every possible effort to work for the good of others and is rooted in religious faith. It is only through education that it becomes possible for the individual to fully develop his or her own moral life.

The basic requirements for a moral lifestyle lie in humankind's nature. Every child has been given innate abilities, which include a natural goodwill. If properly developed by the teacher these innate tendencies develop into the basic moral emotions of love, trust and gratitude, on which all further moral powers are based.

According to Pestalozzi, the individual can only develop his humaneness face-to-face and heart-to-heart. Education is always a personal process and it is the most important skill of the teacher to be able to be aware of each child's individuality and to respond to its emotions lovingly – bringing 'heart' into his or her teaching.

The moral development of the child can only succeed if the child has inner composure. This develops in the child through the above-mentioned satisfaction of its needs (but not the fulfilment of its wishes) and if the teachers radiate loving calmness. In such an atmosphere of composure, a 'moral mood of temper' develops in the child. As a result the child becomes willing to share with others, and to help others. Thus the powers of the heart develop.

These powers, according to Pestalozzi, can never be brought about by pressure, coercion or compulsion, but only by the (emotional) mental-spiritual life of the teacher. Love in the child can only be evoked by love for the child.

Trust only develops through the teacher trusting the child. Respect for life, religious faith, affection for all creatures – all this can only be brought out in the child if it feels these attitudes in the adult. For this reason the inner life of the teacher becomes fateful for the moral development of the child. What lives in the souls of parents and teachers sets vibrating a corresponding chord in the child's soul.

So the staff at Yverdon were forbidden to humiliate, mistrust or lose their tempers with the pupils and physical punishment was not accepted. The teachers' only means of discipline was their personal authority, their aura and their persuasive powers.

For Pestalozzi the morality of the adult is the direct consequence of the adult as a child having been given the opportunity to gain an inner understanding of morality. This should be achieved through human contact and reinforced through fictive experience from listening to stories.

The Head, the Heart and the Hands

'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

Thorlicker' [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 usual skills of life, almost without them knowing or wanting it.'

So wrote Pestalozzi of his childhood. As a child, Pestalozzi experienced the power of love from his family but he was not taught how to deal with other people 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.

His personal experience convinced him that 'love, work and social intercourse are the natural means of developing our faculties'; that all three must be balanced in each individual.

The power of the heart is of central importance for Pestalozzi, as we have seen, but he believed that intellectual and practical skills (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 its head and its hands to help others. Firstly the child should feel moral life (heart), then it is enabled to do good (hand) and to reflect on and so develop further its morality (head).

Each innate faculty of the child should be developed in such a way as to make moral life possible for humankind.

This is achieved if the powers of head, heart and hand are each optimally developed, but at the same time the physical and intellectual powers need to be subordinate to the powers of the heart. This results in the harmony of the powers of head, heart and hand. This harmony can be achieved through an education in love, by love and for love.

The Teacher as Gardener

In his 1818 'Address To My House', his house being the Institute at Yverdon, Pestalozzi writes:

'The better education of which I dream reminds me of a tree planted by the riverside. What is that tree? Where has it sprung from, with its roots, trunk, branches, twigs, and fruits? You plant a tiny seed in the ground; in that seed lies the whole nature of the tree...

The impulse and capacity to learn and develop lie within the child – Pestalozzi's principle of spontaneity. The teacher needs to ensure that these are brought into activity by providing for each child's needs and offering the best possible environment.

Pestalozzi compares the role of the teacher to:

“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 this 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.”

A Child Centred Education

The analogy of the human as a tree and the teacher as a gardener, demonstrates one of the basic principles of Pestalozzi's method; that one cannot put into the child what is not there already in germ. The child is not, as was then the prevalent idea, a *tabula rasa* on which one may write from without; the 'development of natural powers and faculties' is basically different from the 'filling of an empty vessel with information'. Instead the child is a self-active power, which is busied with its own development from the first moment of its existence, using the materials presented to it by circumstances to that end.

For the first time, the child is put at the centre of the educational process. Rather than education being focused on what is taught, and the child being forced willy-nilly to learn whatever is put before it, however inappropriate to its life the material might be, in Pestalozzi's educational practice, the child's needs and abilities come first, with the teacher supporting the child with a relevant education, as far as possible initiated by the child itself, to develop to the best of its abilities.

Pestalozzi did not want children to simply learn any given subject matter, but through the process of learning be changed. Central is the acquisition of ability by the child, not the gathering of knowledge; the child's powers of thought, memory, imagination and judgment should be strengthened, its hands, its whole body should become stronger, quicker, more skilful, more dexterous.

The way things are taught rather than what is taught

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 cleaned them, taught them, comforted them, nursed them. Most importantly he loved them. The fact that Pestalozzi

had to be everything to the children but also that he was willingly everything to them was very important. As a result they developed dramatically in a very short period of time, into loving and caring individuals wanting to act for the good of others. This is demonstrated by their enthusiasm to ask the governor to invite more orphans to their home, despite knowing that their circumstances would become much harder as a result.

How the teacher teaches is more important than what is taught in Pestalozzi's educational approach. What is essential is what happens in the child in the course of dealing with the subject matter. A practical attitude of loving 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 what is of importance.

Conformity with Nature

A Pestalozzi education shows 'conformity with nature'. The child is thus taught only what it is ready to learn, following its natural impulse to develop. The child is given as much freedom as possible and is encouraged to explore nature as part of its development. Here Pestalozzi shows the influence of Rousseau, whose 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 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 and helping him out at the right moment.

However, putting Rousseau's ideas to practical use in the education of his son, - who was named after Rousseau - Pestalozzi recognised that freedom alone is not enough. "Truth is not one-sided." He writes, "Freedom is a value. Obedience is a value. We have to connect what Rousseau separated." In Pestalozzi's method, the child is given as much freedom as possible, following the principle that life educates, but firmness and discipline on the part of the teacher are also seen as necessary to direct the child appropriately.

Active Learning

Pestalozzi believed that the potential abilities of the child develop naturally only by putting them to use. Only by actually thinking, the power of thought is developed, and only by actually imagining, the powers of imagination are developed. The same applies to artistic ability; only through practice does the skill develop; only by using it, the hand becomes skilled, only by effort does the body gets 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. Pestalozzi believed in the importance of the child's own activity because it is only the active child that gets educated.

Learning through concrete experience - Object lessons

A former pupil of Yverdon, Vulliemin, writes of the teaching at the institution:

'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.

For the first elements of geography we were taken into the open air. They began by turning our steps to an out-of-the-way valley near Yverdun, through which the Bûron flows. This valley we had to look at as a whole and in different parts, until we had a correct and complete impression of it. Then we were told, each one, to dig out a certain quantity of the clay, which was embedded in layers on one side of the valley, and with this we filled large sheets of paper, brought with us for the purpose.

When we got back to school, we were placed at large tables which were divided up, and each child had to build with the clay, on the spot assigned to him, a model of the valley where we had just made our observations. Then came fresh excursions with more explorations. Thus we continued, until we had worked through the basin of Yverdun, and had observed it as a whole from the heights of Montela which command it entirely, and had made of it a model in relief. Then, and only then, did we turn to the map, which we had only now gained the power of correctly interpreting.' Thus the child is first taught about the things in its everyday experience, learning from what is closest to it. Only once these are understood and named is it taught about other things. Teaching is carried out using real objects and failing that with the use of picture books. This helps enable the child to use all its senses to understand the object.

The child is encouraged to be explorative, and the aim of the teacher is to so teach the child so that it is entirely ready for the next step in its education, feeling such interest that it searches for further information and understanding. Thus the education is to a great extent self-initiated. Anything being taught needs to be more than understood by the child, but engaged with totally, capturing the child's full attention and internalised. This can be achieved through concrete, meaningful and living human activity rather than through formal and abstract activity.

Circles

In his book 'Evening Hours of a Hermit' (1779) Pestalozzi describes the circles a human lives in. Moving outwardly these include his family, his neighbours and local community, his occupation and the state. Moving inwardly these include his/her own inner voice and, at the very centre, God.

Pestalozzi believed that, if a child is educated in the ways described, so that it can be happy and at peace and be able to recognise and act on the voice of God, it becomes capable of behaving in a moral way. Such an education leads to contentment, internal peace and the ability to get the best out of the circumstances it finds itself in at any stage in its life.

It also leads to the desire and ability to work not only to its own benefit but altruistically to the benefit of those it comes across in the various circles it moves in throughout its life.

Pestalozzi and Pestalozzi World

Pestalozzi World, as we of course know, helps the poor but it goes further than this to target the most disadvantaged of the communities it is active in.

Thus it supports two girls for every one boy, many of the girls supported in Africa have lost one or both of their parents, and lower caste children traditionally excluded from education are supported in Asia. J. H. Pestalozzi similarly was not content with helping only the poor but looked to help particularly disadvantaged children, for example orphans and the disabled.

Pestalozzi World, 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.

Like Pestalozzi the man, it sees that charitable giving is only helpful if it results in people becoming independent and empowered.

Pestalozzi World'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 s/he moves in.

To achieve this, Pestalozzi World educates the head, the heart and the hands of the children, supplementing their academic school education (the head) with social (heart) and practical (hands) activities.

The social activities mean that the children begin to give to their local communities, developing a desire to help others, while the hands 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.

The children are brought up as members of a family, with a housemother and the kind of loving support advocated by J. H. Pestalozzi. The atmosphere of the home and a loving relationship between staff and pupils is thus part of Pestalozzi World's education.

Many of Pestalozzi's innovative contributions to education have, at least in the West, become so normal, but only in recent decades, that we take them for granted.

This is not always the case in Africa and Asia. Children are often educated in unsuitable buildings, teachers are often unqualified and many are paid so badly that they must of necessity take second jobs, they often use corporal punishment and much of the learning is by rote.

The 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, who often learns parrot fashion with little or no understanding.

The students are rarely active and the education given them often bears little or no relation to the realities of the childrens' lives and likely futures.

As far as possible, Pestalozzi World works with schools which follow a similar type of educational approach as that advocated by JH Pestalozzi or, where necessary, brings about changes in the approaches followed by the schools concerned.

Setting up vocational centres in schools which enable them to offer practical education, and which 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.

Staff facilitate the children to develop their natural abilities and provide opportunities for them to experience 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. Pestalozzi World is helping to ensure that it also spreads throughout Africa and Asia.

A close-up photograph of several children's hands and forearms, all covered in vibrant, multi-colored paint splatters. The colors include bright yellow, green, blue, pink, and purple. The children are holding their hands together in a central cluster. In the background, a child is wearing a red shirt with white polka dots. The overall scene is bright and cheerful, suggesting a creative or artistic activity.

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