Pestalozzi's Teachings on Moral Education

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LOYOLA UNIVERSITY CHICAGO

PESTALOZZI'S TEACHINGS ON
MORAL EDUCATION

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE GRADUATE SCHOOL
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF EDUCATIONAL LEADERSHIP
AND POLICY STUDIES

BY
SILVIA SCHMID

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Johann Heinrich Pestalozzi, a Swiss educator who lived in the eighteenth century, wanted to improve the human condition and reform the political state. This dissertation examines his theory of moral education. It examines his life and career, his general method of elementary education and his emphasis on human moral development.

Pestalozzi wrote about the fatherly village and the motherly home in his didactic novel Leonard and Gertrude. Believing that all citizens had equal rights, education received a prominent role in the democratic concept. The home, individuality and the fatherly loving spirit represented the ideal core of society.

Pestalozzi's method sought to educate the totality of the person, unfolding the inner faculties that could be applied to all sciences, all professions and to moral individual perfection. Pestalozzi criticized the Swiss schools in the early nineteenth century as being overly formal and neglecting well-rounded intellectual, physical and moral development.

The child was, for Pestalozzi, an independent complete personality who not only brought powers of self-
development into the educational process but his individuality to the world. Pestalozzi sought to develop the substantial personality of the child, desires, needs, ideas and hopes.

Pestalozzi, during his lifetime, did not win recognition as an educational hero in Switzerland. The year 1996, however, was dedicated to his 250th birthday where he, at last, was acclaimed for his educational efforts and accomplishments.

Chapter 1 introduces Pestalozzi, called the father of the elementary school, and defines topic of moral education. Chapter 2 presents Pestalozzi's biographical sketch, his childhood and education, his success and failures, and the development and diffusion of his educational method. Chapter 3 explains Pestalozzi's philosophy and method of education. It describes the life spheres on which Pestalozzi based his ideas and explain moral, intellectual and physical education and how they relate to each other. Chapter 4 which analyzes Pestalozzi's philosophy and method of moral education represents the core of the dissertation. It identifies Pestalozzi's three natures of humanity, discusses moral education and presents morality as the work of man. Chapter 5 includes a summary and implications, suggestions and ideas for parents, families and schools.
AUTHOR'S NOTE

Using Pestalozzi's primary sources written in German, I come across the word "Mensch." Pestalozzi in his inquiries into the nature of the "Mensch" is searching for the essence of a human being's existence. I translated "Mensch" by using the three words "man" "human being" or "person" depending on the context. I refered to "man" with "he," "him," "his". The German word "Mensch," of course, can be either male or female. Sometimes I use the "child" to side-step the gender issue.
CHAPTER 1
INTRODUCTION

The period from the late 18th to the late 19th centuries was a period of great activity in reformulating educational philosophies and principles. There was a ferment of new ideas, some of which in time wrought a transformation in school and classroom.

The Swiss reformer Johann Heinrich Pestalozzi (1746-1827) brought creative impetus to modern elementary education through his numerous writings as well as through his practical activities. Pestalozzi discovered people, lived among and with them. He suffered with the poor; their misery was his misery. He laughed with the people; he was happy when they were happy. He understood their failures because of his own. Life's destiny humiliated Pestalozzi deeply. He was pushed to extreme poverty. He sacrificed everything for his family's happiness, health and wealth. Yet at the end of his life he was laughed at as a fool, broken hearted, his life ruined. His life became an immediate tragedy.

Strongly inspired by Jean-Jacques Rousseau, Pestalozzi developed an educational method based on naturalism. He was influenced by ideas of Johann Amos
Comenius' Didaktik as were others such as Friedrich Fröbel with his play and kindergarten education.

Pestalozzi displayed some deficiencies as an educational methodologist; his language was archaic and cumbersome. His philosophical concepts were changeable. Pestalozzi’s inadequacies caused rejection by some of his contemporaries. Pestalozzi’s energy for a single cause did not last for a long time. This criticism lasted until his old age.

Much of Pestalozzi’s method was influenced by his work with children of the poor. He emphasized education in the home. Education ought to be intellectual, moral and physical (or, in his words, the development of head, heart and hand). Education of the child, according to Pestalozzi, is an unfolding process, drawing out the faculties or self-powers inherent in man through activity. Moral education ought to stimulate the habit of moral actions. Words, ideas, practices and morals have meaning only when related to concrete things. The child develops inevitably as a product of nature, and the teacher’s role is to provide the ideal environment for the child’s development.

Pestalozzi is called the Father of the elementary school. His method became widely accepted, and most of his principles have been absorbed into modern elementary education.
CHAPTER 2

BIOGRAPHICAL OVERVIEW OF PESTALOZZI'S CAREER
IN HISTORICAL CONTEXT

Pestalozzi's home town Zürich had been the scene of Zwingli's religious labors. The Reformation had been firmly established there in 1522. In the 17th century, Zürich's government had changed from a democratic constitution to an absolutistic one. The town, Zürich, governed the countryside; while a number of privileged families held political power, thirteen abbeys or corporations monopolized commerce and industry. The government was generally mild and paternal but the common people had no share in it.

The Zürich branch of the Pestalozzi family originated in Gravedona in Chiavenna, Italy. Johann Anton Pestalozzi (1534-1604) came to Zürich as a business apprentice in 1550 to complete his training. He obtained citizenship in Zürich in 1567. His descendants were involved in the silk industry.

From these refugees was descended Andreas Pestalozzi, Johann Heinrich Pestalozzi's grandfather, Protestant pastor of Höngg, a town outside of Zürich.
Pestalozzi's Childhood and Apprenticeship

Johann Heinrich Pestalozzi was born in Zürich on January 12, 1746 into a Protestant family. His father, Johann Baptist Pestalozzi (1718-1751) had a reputation as surgeon and oculist. His mother, Susanna Hotz, came from the Zürich countryside. When Johann Heinrich was five years old, his father died, leaving little financial provision for the family. Heinrich had an older brother, Johann Baptist (1745-1780) who went to sea and disappeared, and a sister, Anna Barbara (1751-1832) who got married to Christian Gottlieb Grosse, a merchant of Leipzig.

Pestalozzi's mother devoted her energies to the education of her children. Her efforts were aided by a faithful servant Barbara Schmid, called Babeli, a simple peasant woman. Their limited means required the strictest economy.

My mother devoted herself to her three children and was supported in the responsibility by a person that I will never forget. My father, scared of leaving a widow and three orphans behind, begged Babeli to take care of his wife and the children so that the family could stay together: He said to her: "Babeli, please do not leave my wife. She will be lost after my death, and my children will be in strangers' hands. She won't be able to educate my children without your help." ¹

¹Heinrich Morf, ed., Zur Biographie Pestalozzis, (Winterthur; Osnabrück: Biblio-Verlag, 1868-89), Bd 1, 67. All the translations from the German are by the author. Meine Mutter opferte sich mit gänzlicher Hingebung der Erziehung ihrer drei Kinder auf, und war in ihrer edeln Hingebung von einer Person unterstützt, deren Andenken mir ewig unvergesslich sein wird. Mein Vater, von den Folgen,
Babeli kept her promise, helped to educate the three children and stayed with Pestalozzi’s mother until her death.

The Pestalozzi home was filled with an atmosphere of love, thankfulness, faith and sacrifice. In this environment Johann Heinrich’s moral-religious faculties were nurtured and developed. But Pestalozzi missed the male influence necessary to develop his male strength and the masculine side of his character. He felt like a “Weiber-und Mutterkind,” a “mama’s-boy” as he mentioned:

From my sixth year on, I lacked in everything what my male side during this age so desperately needed in order to develop my male strength. I grew up with the best mother and in this regard as a mama’s boy. As we said in our expression: I always disappeared behind the oven. 2

The influence of his home was never forgotten by Pestalozzi; and to him the mother was the ideal educator.

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From the time Pestalozzi was nine years old he spent his holidays with his grandfather, pastor Andreas Pestalozzi, accompanying him on school and home visits. Pestalozzi's grandfather took a great interest in the village school. Here Pestalozzi got to know the country people, observed the oppressed and the poor and saw how the people became intellectually stunted:

I loved the country people. I regretted to see him (grandfather) clumsy and helpless facing the situation of poverty. Already in my young years a lively thought captured me that one day I could also contribute to the improvement of the education of the peasants.³

Pestalozzi attended the schools of his home town from 1751-1765. First, he was sent to the elementary school, passed to the preparatory school and then to the Zürich Latin school (Collegium humanitatis). Finally, he went to the Carolinum, a kind of higher public school, where Johann Jakob Bodmer (1698-1783) revolutionized the teaching methods and interacted vividly with the students when he discussed historical facts.

Pestalozzi studied Rousseau's work *Emile* and *Le Contract sociale* (1762) which had a profound impact on his

³Ibid., 431. Dabei war mir das Landvolk lieb. Ich bedauerte den Irrtum und die Ungewandtheit, in denen seine noch belebtere Naturkraft unbeholfen dastand, und es erregte sich sehr frühe in meinen jugendlichen Jahren ein lebendiger Gedanke, ich könnte mich fähig machen, diesfalls mein Scherflein zur Verbesserung der ländlichen Erziehung beizutragen.
intellectual growth and his career choice. He joined the Helvetic Society, called GERWE, founded by Bodmer in 1765. The Society propagated liberal ideas and discussed patriotic and moral reformation of the Zürich state based on Rousseau's political ideas. The society's effort was to fight against the dominating mercantile system, to equalize peasants' rights of education and to promote agriculture.

Pestalozzi's patriotic friends in the Society were Johann Kaspar Lavater who became a pastor, the Füssli brothers, Johannes Hans and Kaspar who became booksellers, and Kaspar Bluntschli whose early death affected Pestalozzi deeply. Pestalozzi made the acquaintance of Anna Schulthess who had also lost her fiancee. In their grief the two found themselves drawn to each other. Anna was the daughter of one of the richest families of Zürich. Her parents rejected the young Pestalozzi whose general appearance was untidy and who had not even formulated his career goals.

In September 1767 until May 1768, Pestalozzi went, on Lavater's recommendation, to study agriculture under Johann Rudolf Tschiffeli in Kirchberg, in the Bernese Emmenthal. Tschiffeli had a prosperous farm and had gained a great reputation by using scientific farming methods. For Pestalozzi, this short apprenticeship was "the most
beautiful calling in the world." But he also expressed his negative feelings about the time with Tschiffeli:

I left him (Tschiffeli) with a few great and good agricultural insights and hopes, as a great agricultural dreamer, the same way as I came to him with great and good civil knowledge, insights and hopes as a civil dreamer.\footnote{Pestalozzi, Werke in 8 Bänden, Bd 8, 442. Ich ging mit vielen einzelnen grossen und richtigen Ansichten und Aussichten über den Landbau als ein ebenso grosser Landwirtschaftlicher Träumer von ihm weg, wie ich mit vielen einzelnen grossen und richtigen bürgerlichen Kenntnissen, Ansichten und Aussichten als ein bürgerlicher Träumer zu ihm hin kam.}

Pestalozzi bought a piece of uncultivated land in the plains of Birrfeld, in the canton of Argovie, where he intended to raise madder and vegetables on a large scale. He began farming in the spring of 1768.

Pestalozzi married Anna Schulthess on September 30, 1769, after finally overcoming the objections of her parents. Pestalozzi was 23, Anna 31 years old. Their son Jacqueli, named after Rousseau, was born on August 18, 1770.

\textbf{Pestalozzi at Neuhof (1771-1798)}

In the spring of 1771, they moved into the new house which he called Neuhof.

\footnote{Johann Heinrich Pestalozzi, Sämtliche Briefe, 13 Bände, bearbeitet von Emanuel Dejung und Hans Stettbacher, (Zürich: Pestalozzianum, 1946-1972), Bd 1, 106. Der schönste Beruf der Welt.}
Pestalozzi as Farmer

Pestalozzi's farming failed. The land was not fertile, too much money had been devoted to the building. In spite of all his efforts, matters became worse and debts increased. His failing experimental enterprise plus the loss of the crop in 1771 and 1772 added to the financial difficulties. "My wife suffered deeply under these circumstances; but we both had strong intentions to dedicate our time, effort and the rest of our finances for the simplification of domestic education of the peasants." 6

Pestalozzi as Educator

Pestalozzi had connections to textiles from his youth since his relatives were involved in the silk industry. He developed a social commitment to help the poor. Neuhof should become an industrial school in which the children of the very poor would be trained physically, morally and intellectually to live self-respecting lives. From 1774-75, the years of his agricultural experiment, he gathered little beggars from neighboring villages and roads. "I saw the misery of the peasants' children in a poor neighborhood; I saw the overwhelming physical and emotional

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6Ibid., 447. Meine Gemahlin litt unter diesen Umständen tief; aber weder in mir noch in ihr schwächte sich auch unter denselben der Vorsatz, unsere Zeit, unsere Kräfte und den Überrest unseres Vermögens der Vereinfachung des Volksunterrichts und seiner häuslichen Bildung zu widmen.
hardship of these children — I would almost say how poverty ruined their lives."\(^7\)

Soon there were about twenty children at Neuhof and Pestalozzi's success with them surpassed his expectations. After a few months, the poor little waifs were scarcely recognizable. Although they lived on very frugal fare, they were healthy and strong. He employed them in spinning cotton. A short time was devoted to lesson-giving.

Agriculture and weaving mills were the boys' occupation; spinning, gardening and cooking were the girls' occupation. Reading, writing and arithmetic was carefully done, however arithmetic was taught only for the domestic and agricultural use. Protestant religious education was undertaken with the other kids in the village, taught by the pastor.\(^8\)

Pestalozzi's natural success was short lived, however. After only one year, in 1775 Pestalozzi published in the journal *Ephemeriden* a letter about the "education of the poor," soliciting financial support for his children. His institute and his household were in danger of closing as

\(^7\)Ibid., Bd 1, 137. Ich sahe in einer armen Gegend das Elend der bey den Bauern von den Gemeinden verdungenen Kinder; ich sah, wie erdrückende Härte des Eigennutzes diese Kinder fast alle durchgehends an Leib und Seel — fast dörfte ich sagen, zu grunde richtet.

Pestalozzi's debts increased. The children had discipline problems, were unwilling to work and took advantage of Pestalozzi's good nature.

By 1780 all their fiscal resources, including Anna's dowry, were exhausted. His plan had been too hasty in implementation and too elaborate.

After the failure of his work at Neuhof, Pestalozzi was as poor as the beggars he had helped. Henceforth, he lived the following few years in disgrace and mockery. He had no friends, was depressed and worn out by his failure. He was 45 years old. Pestalozzi went through different struggles; illness in his family, arguments with his relatives and economic ruin.

Pestalozzi as Writer

The Füssli brothers encouraged Pestalozzi to become a writer, try to become successful and secure his economic needs. He started to write down his educational ideas.

His first attempt was *Abendstunde eines Einsiedlers* (A Hermit's Evening), published in May 1780 where he identified the role of nature, challenged the educational system and focused on the home as the starting point of human development. The novel *Lienhard und Gertrud* (Leonard and Gertrude) followed in 1781. Pestalozzi described Gertrude in a home and an atmosphere that he had tried to create in his institute for the poor at Neuhof. His story
about the village of Bonnal was a model of a new constitution where the government and the people, rooted in their religion, were united by their moral actions. Leonard, a bricklayer, had seven children with Gertrude. He was a good worker but stopped at the inn as many other villagers did. The inn keeper turned out to be the bailiff, sly and misleading the honest people. Gertrude went to squire Arner asking for help to get rid of the inn keeper. Gertrude personified all the ideals of Pestalozzi's institute of the poor but not only in economic matters. Gertrude said: "If there was only need for work and pay to make the poor happy, it would be easy to help. But this is not it; it is the heart that has to be clean in the rich and in the poor for being happy." 

Pestalozzi wrote a second book (1782) Christoph und Else lesen in den Abendstunden Lienhard und Gertrud (Christoph and Else read in the Evening Hour Leonard and Gertrude) to clarify his intentions of the preceding work. Pestalozzi wrote three more volumes of Leonard und Gertrude, (1785). He published a periodical entitled Ein Schweizerblatt (A Swiss Paper) (1782). Then followed a

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treatise Über Gesetzgebung und Kindermord (On Legislation and Infanticide) (1783), and a collection of fables Illustrationen zu meinem ABC Buch (Illustrations to my ABC Book). He embodied his political opinions in Ja oder Nein (Yes or No) (1793). The last article that Pestalozzi published during his stay at Neuhof, entitled Meine Nachforschungen über den Gang der Natur in der Entwicklung des Menschengeschlechts (My Inquiries into the Course of Nature in the Development of the Human Race) which had been composed in 1793, appeared in 1797. He described his ideas of human nature, reasons for contradictions, pains and confusion in life.

Pestalozzi searched for a new method of education to prepare children for a new world. However, he had some difficulties with the education of his own son. Pestalozzi intended to educate him after Rousseau’s principles. Jakob was a slow learner who succeeded neither as apprentice in Basel nor in his studies. Pestalozzi felt responsible for Jakob’s failure:

I am a poor father; I did not make you happy on this earth the way I wished you were. But, listen, dearest, dearest Jacques, what happened to me. In this night, on this Sunday, I dreamt that your misery would overcome myself . . . Do you remember if you had ever thought of me on that night? It would be important for me to know.¹⁰

¹⁰Pestalozzi, Sämtliche Briefe, Bd 3, 237-8. Ich bin ein armer Vatter, ich hab dich auf der Welt nicht glücklich
Jakob, oftentimes called Jacques or Jacqueli, suffered from epilepsy. In 1791 he married Anna Magdalena Fröhlich von Brugg (1767) and took over the Neuhof in 1791. They had several children who all died early except the youngest son Gottlieb who became a professor at the Polytechnic College at Zurich, lived until 1863. Jakob died in 1801 at 31 years of age.

**Pestalozzi at Stans (1798-1799)**

Since the collapse of the old Confederation in 1789, the political situation in Switzerland had been unstable. After the fall of the old Confederation in the spring of 1798, Switzerland became a unified state, the Helvetic Republic. The country people were no longer dominated by the aristocratic city people.

Philip Albert Stapfer, minister of arts and sciences, a distinguished philosopher and philologist, resolved to reform elementary schools. Pestalozzi submitted a plan of a school for poor children which had been approved but not realized. Instead, the government entrusted him with the editorship of the government paper "Helvetisches Volksblatt" ("Swiss Popular Gazette") that informed about...
the new state of affairs, enlightened the people and rallied support for the unitary government.

The entry of French troops on September 9, 1798, supporting the unitary government, turned Switzerland into a battle field. They passed through the canton of Nidwalden to attack the Austrians but met local armed resistance. The French burned villages and killed hundreds of men and women who were defending their land. Many children were left homeless and orphaned. The government was in charge of more than five hundred children and founded on December 5, 1798, an orphanage under Pestalozzi's responsibility. 53 years old, he became the caretaker of 50 orphans at Stans. Anna, Pestalozzi's wife, lost confidence in her husband's ability to succeed after his failure at Neuhof where she invested all her money. She wrote in her journal:

Because we feared that he would undertake something so burdensome at his age, he wrote me the following: I can't stand it, questioning what would be my or your fortune. I want to realize my greatest ideas. If you have a husband who deserves all the shame then there will be no more hope. But if the judgment is unfair, and I deserve what I believe, then, you will soon expect help and advice from me. Therefore, be still, every word from you touches my heart. I cannot take your unbelief any longer. Please write me in good spirits. You waited for 30 years; wait three more months.\(^\text{11}\)

\(^{11}\)Ibid., Bd 4, 18. Weil wir so sehr Kummer hatten, er habe etwas unternommen, das ihm in seinem Alter zu beschwerlich, schreibt er mir Folgendes: Jetzt kann die Frage, was mein und euer Schicksal sein werde, nicht mehr lange zweifelhaft sein. Ich unternehme die Verwirklichung einer der grössten Ideen der Zeit. Hast Du einen Mann, der
Pestalozzi's confidence returned, and he believed his educational ideas were justified. Pestalozzi described the whole miserable situation at the orphanage in Stans: "Everything was lacking. Children came before rooms or beds were ready for them."\(^{12}\)

While at Stans, Pestalozzi developed a method of reading and writing, and a method of moral education, the strengthening of the soul. Love was his first principle. Pestalozzi tried to win the children's confidence and trust: "I explained little to my children; I taught neither morality nor religion; but when they were quiet . . . then I asked them: aren't you more understanding and wiser if you are calm like now?"\(^{13}\)

\(^{12}\) Morf, Zur Biographie Pestalozzis, Bd 13, 5. Ausser dem nöthigen Geld mangelte es an allem, und die Kinder drängten sich herzu, ehe weder Küche, noch Zimmer, noch Betten für sie in Ordnung seyn konnten.

\(^{13}\) Ibid. Ich habe meinen Kindern unendlich wenig erklärt; ich habe sie weder Moral, noch Religion gelehrt; aber, wenn sie still waren . . . dann fragte ich sie: werdet ihr nicht vernünftiger und braver, wenn ihr so seyd, als wenn ihr lärmet.
As the French had made Stans their headquarters and established a hospital in the orphanage building, Pestalozzi's orphanage closed on June 8.

**Pestalozzi at Burgdorf and Münchenuhsee (1799-1805)**

Stapfer recalled Pestalozzi to be a teacher in the schools of Burgdorf in 1799. He began his work at the tenants' school with Samuel Dysli, a shoemaker. The two disagreed because Dysli taught according to the traditional disciplinary method that Pestalozzi opposed. Also parents opposed Pestalozzi's new experiments with their children.

Pestalozzi, then, got the opportunity to elaborate his new methods in the lowest level of the elementary school under Margaret Stähli who managed the reading and spelling school for 5 to 8-year-olds; and later in the second boy's school with 8 to 12-year-olds.

Pestalozzi found a valuable fellow-worker in Hermann Krüsi, a young teacher from the canton of Appenzell who had brought 28 poor children with him, followed by Johann Christoph Buss and Johann Georg Tobler. "It saved my life when they joined me and kept my enterprise alive." ¹⁴

Pestalozzi and his associates obtained permission from the government and opened an institute. Still

¹⁴Ibid., Bd 13, 212. Ihre Vereinigung mit mir rettete mir das Leben und bewahrte mein Unternehmen vor einem unzeitigen Absterben.
supported by Stapfer, he submitted a report to the government which granted him full recognition. Pestalozzi developed his educational principles, pleaded for autonomy of the future citizen: children have to acquire knowledge and explain to their friends what they have understood.

In 1774, Pestalozzi’s Elementarbücher (Elementary Books) were published in four volumes. He gave account of his educational experiments and of his first fellow workers in Burgdorf; explained the psychological and philosophical foundation of the method and its implementation; emphasized the significance of the new method; tried to connect and to establish his methodological insights and the phenomenon of God’s worship which is at the same time the connection between his method and moral education. Education corresponds to the basis of the course of nature.

Pestalozzi wrote Wie Gertrud ihre Kinder lehrt (How Gertrude Teaches Her Children) which publication increased his fame. At the same time, his critics said that Pestalozzi was not teaching anything new. The significance of the “Anschauung” (observation by sense impression), his intellectual principle, had been discovered earlier by Comenius.

Politically the Act of Mediation, signed February 13, 1803 reestablished federalism in Switzerland. The unitary Helvetic government ceased to exist and with it fell the support promised to Pestalozzi. The new government of
Bern repossessed the castle at Burgdorf for the new prefect. Pestalozzi was offered an old monastery in Münchenbuchsee within a mile of Philipp Emanuel Fellenbergs's agricultural and philanthropic institution at Hofwyl.

**Pestalozzi at Yverdon (1805-1825)**

The town of Yverdon-les-Bains, in the French speaking part of Switzerland bordering the lake of Neuchâtel, invited Pestalozzi to move into the local castle free of charge, hoping his presence would further increase tourism and promote the local economy. Pestalozzi felt safe, secure and welcome in Yverdon. The Pestalozzian institute in Münchenbuchsee then came under Fellenberg's direction in 1805.

Pestalozzi's old colleagues, refusing to remain any longer at Münchenbuchsee, left Fellenberg to join Pestalozzi in Yverdon. Fellenberg, enraged, demanded the payment of a considerable indemnity and seized the furniture of the institute as a pledge.

At 59 years of age, Pestalozzi saw the advantage of diffusing his method in the French speaking areas and towards France. The institute was directed bilingually. The courses were alternatively taught in French and German. Pestalozzi and his wife, however, did not speak French well, and the main co-workers were German.
Pestalozzi's method gained recognition abroad. He was a celebrity throughout Europe, in France, England, Greece, Prussia, Russia, Spain and even in America. Many visitors came to visit him from all over the world. Most of them were disappointed and could not understand how to give credit to this man without any manners. However, others like Henry Barnard and Wiliam Maclure were deeply impressed and sought to popularize the Pestalozzian method. Some of the visitors were not interested in Pestalozzi's concern, the education of the people.

They were bankers, generals, princes. But not all were simple curious tourists. There were highly educated visitors, men and women, interested in Pestalozzi's attempts and efforts. They were amazed with the new educational method which was based on the nature of the child and witnessed a new and better educational foundation based on nature.  

The town of Yverdon was indifferent. Pestalozzi, who wanted to educate more Swiss children, made different attempts to spread his method in his home country. He was eager to persuade Swiss educational authorities to introduce his method in the school system. But Switzerland held a

rather hostile attitude towards Pestalozzi, as he commented: "I would have been forgotten from my home country for quite a time if the foreign countries would not have had believed in me."\textsuperscript{16}

The bilingual institute in the French-speaking environment produced linguistic difficulties. Culturally comparing the French life to the German, they were like mountains and valleys, side by side yet totally separated; the institute built a city within the city.

Besides the boys' institute, he established the institute for girls in May 1806, not far from the castle. At the end of 1807, the establishment at Yverdon was at the height of its fame. There were 150 children, age six to sixteen, in addition to forty young men who studied Pestalozzi's method and philosophy of education.

In 1810 different perspectives regarding the guidance of the institute, questions of discipline, caused discontent among the staff: "Josef Schmid, Karl Raumer and Friedrich Fröbel disliked the presence of the young pupils aged five to eight. The new ideas on reform caused a crisis in 1810."\textsuperscript{17}

\textsuperscript{16}Pestalozzi, Sämtliche Briefe, Bd 5, 105. Ich wäre im Vatterland schon lang mehr als civiliter mortuus, wenn das Ausland nicht für gut gefunden hette, mich noch nicht ganz für verschollen und abgethan anzusehen.

\textsuperscript{17}Ibid., Bd 19, 132/19. Der Aufenthalt von Zöglingen zwischen 5 und 8 Jahren missfiel manchen jüngern Lehrern wie
At this time Schmid proposed to reorganize the institute and restore it to its original character of a primary school which it had completely lost; but Pestalozzi could not make up his mind. Schmid left the institute in the summer of 1810. His departure was a great blow to Pestalozzi who was fascinated with Schmid.

Schmid surpasses everything. He elevates the individual to that point where he does not teach mathematics but leads to its discovery. May God give him a few more years of progress, so will educational mathematics be changed for ever. 18

Peace was restored to the institute after Schmid's departure but the void he left was never filled.

In 1810 Pestalozzi convinced Joseph Näf to found a school for the Deaf and Dumb. This establishment enjoyed a great and deserved reputation.

At the peak of the institute's success significant changes, internal and external conflicts, began to weaken its reputation. War-related events in Russia and Germany in 1812-13 brought about economic difficulties for the institute and decreased the numbers of the pupils. Allied

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18 Ibid., Bd 5, 258. Schmid übertrifft alles, was sich von ihm ahnden liess. Er erhebt die Menschen einzeln dahin, die Matematik nicht mehr zu lehren, sondern sie allgemein zu erfeinden. Gibt ihm Gott nur noch ein paar Jahr gleichen Fortschritt, so ist die Erziehung in matematischer Hinsicht für die Ewigkeit verendert.
troops from Prussia, Russia and Austria occupied Switzerland. Parents were no longer able to pay tuition.

By 1813 Napoleon I was defeated in Russia. The Germans rose with great enthusiasm to fight the French. The young men in Pestalozzi's institute who belonged to Germany left in great numbers and went to take up arms for the deliverance of their country. Pestalozzi saw Napoleon's power in Europe to be an obstacle to his work of establishing his educational ideas. Napoleon had rejected Pestalozzi's educational proposal in 1803.

The institute went through a financial crisis. In order to save the institute, Pestalozzi handed over the girls' school that he founded in 1806 to Rosette Kasthofer. Conflicts would follow a few years later. Schmid was asked to return in 1815; he stabilized the financial situation.

Anna, Pestalozzi's wife, died on December 11, 1815. Her warm personality had contributed to the atmosphere of the institute. Pestalozzi was shaken over her death: "Living with me was difficult. Grief and trouble were her part."^{19}

Immediately after, the dispute among the staff began which would ruin Pestalozzi's institute. It was the most difficult time of his life, he was 71 years of age.

^{19}Morf, Zur Biographie Pestalozzis, Bd 4, 430. Ihr Leben an meiner Seite war schwer, Kummer und Sorge war ihr Teil.
Two main reasons led to the crisis that brought Pestalozzi many adversaries: (1) the question of a successor as director of the institute and the ongoing development of the method and (2) the predominant politics on the continent during the time of restoration following Napoleon.

During the dispute and the crisis, Pestalozzi focused on the education of the poor. He inaugurated a new school for the poor on September 13, 1818 that lasted only for one year but was a source of joy to the old man.

Pestalozzi had to deal with three main adversaries. There were Niederer, Krüsi, Näf who saw Schmid as an inadequate, tactless successor. Fellenberg was the other adversary who wanted to unite his and Pestalozzi's institute but without success. Then, the officials in the local government spoke up for different reasons, and Schmid was expelled from the country which resulted in the dissolution of the institute.

By the end of his career, at 72 years of age, Pestalozzi had to contend with five lawsuits; against the former program director Johann Friedrich Wilhelm Lange; against the local government about questions of construction and remodeling; against Niederer, Krüsi and Näf who attacked Schmid for slander; against Mr. and Mrs. Niederer regarding the handing over of the girls' school in 1817; Pestalozzi intended to sue those who asked to expel Schmid.
Many teachers left because of conflict. Pestalozzi was forced to close his institute after twenty years of existence, on March 2, 1825. It had fallen into utter decay. Yverdon let Pestalozzi leave with indifference.

**Back at Neuhof (1825-1827)**

Pestalozzi left Yverdon. He returned to Neuhof and stayed with his grandson, Gottlieb and his family. Pestalozzi survived two more years after the dissolution of the institute. He did not give up his hope of founding an orphanage at Neuhof. Gottlieb, however, refused the thought of a new institute.

Pestalozzi wrote his last works, the *Schwanengesang* (Swan's Song) and *Meine Lebensschicksale als Vorsteher meiner Erziehungsanstalten in Burgdorf und Yverdon* (My Fortunes as Superintendent of my Educational Establishments at Burgdorf and Yverdon), published in 1826. In these works, he defended himself and Schmid against criticisms. Schmid was criticized for dishonesty in financial matters, incorrectness morally-educationally and revolutionary behavior. Pestalozzi was criticized for his failure in educational and religious matters and his senility.

Johann Heinrich Pestalozzi died in Brugg, on February 17, 1827, at 81 years of age.
Reflections

Pestalozzi's appearance did not reveal an extraordinary person. He was described as ugly, mostly not shaved, dirty, big nose, stammering and stuttering. What he started, he mostly did not finish. He finished his agricultural studies earlier as planned. He struggled with the education of his son, being too demanding and too neglectful at the same time. His first farming experience failed, as well as his industrial school for the poor. Once he earned recognition and fate, his success was destroyed within a short time. He was troubled during his whole life with guilt feelings towards his wife whom he left by herself for long periods of time and whose financial resources he spent.

Pestalozzi's charisma was an always-giving love which gave him the strength to pursue his goals. He developed a deep love for the poor and the oppressed. He was willing to serve them with his material possessions as well as with his talents and gifts.

Belated recognition of Pestalozzi's educational success came well after his death. One of his disciples was Roger de Guimps (1802-1894) who was originally from Yverdon and who attended the institute as an external pupil. He organized and sponsored at Yverdon the commemoration for the 100th anniversary of Pestalozzi's birth.
CHAPTER 3

PESTALOZZI'S PHILOSOPHY AND METHOD OF EDUCATION

This chapter will explore Pestalozzi's life spheres that represent the framework of his philosophy. It will also study Pestalozzi's method of moral, intellectual and physical education and his principle of "Anschauung." The development of this chapter will set the context for Pestalozzi's teachings on moral education that the following chapter will examine.

Pestalozzi looked at man as a moral, intellectual and physical being with innate potentialities. He developed a method of natural education based on the principle of "Anschauung," translated as observation, sense-perception and sense-impression. It is defined as face-to-face experience of the realities of the universe and can be summed up as "things before words," "concrete before abstract" or "concept formation."

Pestalozzi's ideas of moral, intellectual and physical development as the aim of education were completely new for the schools. The principle of returning to the most simple elements and restructuring them into natural and
gradual series was new. Pestalozzi saw education as hard work.

**Pestalozzi’s Philosophy of Education**

In his first writing *Abendstunde eines Einsiedlers* (1780) (A Hermit’s Evening) Pestalozzi developed his understanding of the concepts of God, nature and education. He held that nature endows man with all the benevolent powers and that education should follow the course laid down by nature. God’s love originates from the innermost part of the soul and returns all joy of life to God’s secure presence. Pestalozzi claimed that “the inner power of human being is a divine power, God’s power.”

**Pestalozzi’s Spheres of Life**

Pestalozzi’s philosophy is based on five “Lebenskreise” (Spheres of Life), three exterior and one interior, rooted in a firm focal point, namely God. The spheres describe man’s existence, going through several developmental stages, revealing the interrelationships of man within his world. (See Figure 1)

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Pestalozzi's Spheres of Life (Lebenskreise)

Fig. 1  Pestalozzi's philosophy is based on "Spheres of Life" (Lebenskreise), three exterior, one interior and the center, God. The "Sphere of the home and the family" is the starting point, radiating towards the world and towards God. Love is the motivating power that continuously keeps rotating from one sphere to another.
Pestalozzi begins with the concepts of love and the good. As did Rousseau, Pestalozzi claimed that human nature is good. Man is the work of nature that God had given as creator of the universe. Therefore, nature and everything that is natural is good. "Driven by his needs man finds his way to this truth in the innermost of his nature."²¹

Nature forms the child as an indivisible whole, as a vital organic unity with many-sided inherent moral, intellectual and physical faculties. Where nature has influence on the child, she develops the child’s heart, intellect and body into a harmonious unity.

Pestalozzi often drew an analogy between a child’s development and the natural growth of a plant or an animal. Pestalozzi saw the new-born child as a seed which already contained the essence of the child’s intelligence and personality. All faculties unfold during a child’s lifetime. The individual and separate organs of the child form gradually into unison and build up humanity in the image of God. In line with this concept of the laws of nature, Pestalozzi defined education as the natural, progressive and harmonious development of all the powers and faculties of humans. The child acquires knowledge if it is subjected to a certain order of succession. The unfolding of the child’s

²¹Pestalozzi, Sämtliche Werke, Bd 28, 266. Der Mensch von seinen Bedürfnissen angetrieben, findet die Bahn zu dieser Wahrheit im Innersten seiner Natur.
powers and their progress are kept parallel to his development.

Pestalozzi modified and extended Rousseau's educational philosophy by urging the education of all children, regardless of their circumstances and abilities; he was a steadfast advocate of universal education. Pestalozzi's contention was that poverty could be relieved and society reformed only by the intellectual and moral development of all people.

Sphere of "Home and Family"

The three exterior spheres begin with the sphere of "Home and Family." Pestalozzi was convinced that a child's education starts at birth. From the beginning, every day in a child's life and every source of influence play a part in forming character and personality.

In the cradle the child hears its mother's voice and enjoys an emotionally secure environment created by the mother as she speaks to the child while nursing, feeding and dressing it. The atmosphere of love creates a lasting impression on the child.

Pestalozzi stressed the power of love in education. The child's loving relationship with the mother provides a climate of emotional security. If a child is given love and care by his mother, it will grow into a person capable of giving and receiving love. Pestalozzi explained that "the
new-born learns from the mother. She develops love and 
gratitude in the child. The domestic life is the climate of 
modeling virtues and moral values."  

In the home, equal development of all the human 
faculties can be directed and assured. Pestalozzi valued 
the home as a model of all education, the only place where a 
child can live a complete life, a microcosm of the larger 
social world outside. The family is the center of society, 
education starts in the home, and the mother is the child’s 
first teacher. Educational efforts must be conducted within 
the sphere of “Home and Family” and radiate to the needs and 
desires of the people in society. External human knowledge, 
power, and motive, have to coincide with the internal 
essence of our nature. 

Gertrude, the heroine of Pestalozzi’s novel, is the 
ideal example of how to teach children by providing a secure 
and loving home environment. The children contributed to 
the family’s living by spinning and gardening. Education, 
however, does not imply working and making a living alone. 
Gertrude nurtured the powers of the children’s heart so that 
they could grow in independence and individuality.

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22Ibid. Der befriedigte Säugling lernt, was ihm 
seine Mutter ist auf dieser Bahn, und sie bildet in ihm 
Liebe, das Wesen des Dankes. Je familienhafter das ganze 
Leben sich gestaltet, um so echter und sittlicher ist es.
Pestalozzi's idea and aim of elementary education were human salvation from evil. According to Pestalozzi, nature does not give birth to any evil. Everything that comes out of her is essentially good in the sense of innocence. Man leaves the state of contentment in which he achieved satisfaction of his desires without special effort and develops into a barbarian who asserts his will. The regeneration of the home and the family will have an impact on education, on society and on a better world structure. Nature, the mother's devotion and the domestic surroundings are the components to incite and impel, direct and guide the child towards a natural and solid development. In the home, the foundation is laid upon which education in the school must be built.

**Sphere of Vocation and Individual Self-Determination**

Individuality is an inherent force of human character. The basis for education, according to Pestalozzi, is the individuality of man with his natural provided dispositions within his special condition. Unique by nature, man still can choose to mold his individuality. Pestalozzi declared: "You don't live for yourself on this
earth. Therefore nature educates you also for and by external circumstances."\(^{23}\)

This educational process by external conditions or relations implies knowledge and experience within the sphere and will radiate into the next condition or sphere, already having experienced perseverance.

The starting point is to take the individuality of each single child and to cultivate it. The basis for natural development of all the needs lie in the faculties of the individual child that ought to be educated for a life within its sphere as Pestalozzi pointed out: "View point of life, self-determination of man, you are the book of nature. In you lie strength and order of this wise leader. All education which is not built upon her foundation leads to error."\(^{24}\)

Pestalozzi rejected a school system that focused on knowledge acquisition. He was disgusted by memorization and one-sided method of instruction. Pestalozzi believed such schooling could never be natural because it is almost


\(^{24}\)Ibid., 267. Standpunkt des Lebens, Individualbestimmung des Menschen, du bist das Buch der Natur, in dir liegt die Kraft und die Ordnung dieser weisen Führerin, und jede Schulbildung, die nicht auf dieser Grundlage der Menschenbildung gebaut ist, führt irre.
impossible for the teacher to meet the individual needs of the pupils. Pestalozzi called for a teaching method based on "Anschauung," observation or sense-impression.

The sphere of home and family expands and radiates into the sphere of vocation and self-determination. The individual child, while still being rooted in the sphere of home and family, can now participate in a larger sphere. The child develops his individuality. He grows in independency and takes responsibility within society and becomes educated (for example farming or spinning industry at Pestalozzi's school for the poor at Neuhof).

Pestalozzi always kept in mind the role of society as part of the individual's environment. He felt strongly that education must support "Individualbestimmung," individual self-determination. Reinert summarized: "Vocational training should be subordinate to the goal of man's character development. Each person possesses natural characteristics, unique to that person."^25

The principle of head, heart, hands has priority over a particular vocational education. With these ideas, Pestalozzi criticized society because schooling at that time

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did not respect individual education but was focused on discipline and memorization.

**Sphere of "State and Nation"**

Pestalozzi expanded the parent-child relationship to the community, to the state and the nation, to society as a whole. His model combined domestic life and the world with God as the creator. Pestalozzi believed that the guarantee of a stable government was a people practicing the same faith. The blessings with which God endowed the sphere of the home influences not only the child's education but society in general. Pestalozzi declaimed: "Therefore, home, you are the basis for natural education. Home, you are the school of ethics and the school of the government." ²⁶

Pestalozzi called for a tolerant humanity. He believed in a social structure where the poor as well as the rich would enjoy respect, equal rights and dignity. Every human ought to be treated with dignity. The ills of society ought to be remedied by educating each individual morally, intellectually and physically. "Prince, the world is blessed by an educated humanity. Only through such a humanity are the wisdom and inner blessing of all laws able

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to be powerfully illuminated." The relationship of "a prince and his subject" corresponds to "a parent and his child." Community, society and the state operate most efficiently within such a framework. The state represents the union of all families and its social structure.

Pestalozzi developed the character of squire Arner in Leonard and Gertrude. Arner, open-minded and helpful who already had become suspicious of the deceitful inn keeper and bailiff Hummel, listened to Gertrude's complaint. With help of the pastor at Bonnal, Arner was able to remove the misery that Hummel and his complices spread over the village. Arner established a new order in the village for social and moral improvement.

**Sphere of "Inner Sense"**

The interior sphere is described as "Inner Sense." Pestalozzi called the inner sense of man "Seelengefuge," the structure of the soul. Pestalozzi believed that the inner sense had a directing function. The inner sense is a safe guide for truth and duty.

Man must be educated to acquire an inner peace. This peace can be successfully found through the satisfaction of natural needs, drives and prosperity. It leads to

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27 Ibid., 195. Fürst, der Segen der Welt ist gebildete Menschlichkeit, und nur durch sie wirkt die Kraft der Erleuchtung und der Weisheit und der innere Segen aller Geseze.
great joy. Inner peace is the way to truth by which man rightly operates.⁴⁸

Pestalozzi made a distinction between natural and artificial needs. Pestalozzi saw natural development in the process of the realization of truth. Inner peace is obtained by engaging in modest behavior and believing in and living with God, a goal to which man should aspire.

**Sphere of "God"**

Pestalozzi’s focal point within the spheres of life was "God." The closest relationship man possibly can have is with God who alone is able to understand the innermost part of human being. The inner sense of man is able to seek and to find God’s very existence. Pestalozzi identified God as the only one capable of handling any extraordinary life situation. God, then, becomes projected in every good person. The good exists in human nature. Pestalozzi’s humanistic concept equalized God and man in nature and identity. Man did not, according to Pestalozzi’s philosophy, inherit original sin but is essentially good.

Pestalozzi saw religion and faith in God as presuppositions for education. The mother’s intimate

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relationship with God will affect the child's understanding of God. The principle of a close relationship, between God and the mother, the mother and the child, reappears in the personal and intimate climate between the teacher and the child. Pestalozzi emphasized body contact, communication and personal encouragement. He was convinced that deeply rooted religious faith in a man's heart was the basis of man's very humanity. He took the Bible as a book of instruction, with models to be imitated and followed.

Synthesis

The home and domestic life are the starting point of the "Lebenskreise," the "Spheres of Life." It radiates to the sphere of vocation and individual self-determination, flows into the sphere of society as a whole and, then, to the nation or the state.

The nation or the state influence the home and family, vocation and self-determination and vice versa. There is a reciprocity between the spheres, an intermingling; the center, however, is the steadfast God who leads through the developmental stages. Without God or without faith, it is impossible to create an atmosphere of a loving home or to build and run a just and effective government.

The intermingling of the spheres correlates to the ups and downs of life situations, times of inner peace and
emotional turbulence in peoples' lives. All the spheres are centered around the stable God who is love himself.

**Pestalozzi's Method of Education**

The elementary method aims to discover and retain the essential elements laid down in human nature which is the foundation of all knowledge, giftedness and will. As the seed which is put into the ground produces stalk, blossom and fruit, they contain in germ everything human in the child and must be developed. Pestalozzi's method supports a harmonious and general development of man's natural abilities, never to be pushed, but following the cycle of nature, respecting the child's readiness.

Pestalozzi explained that elementary education is naturally divided into moral, intellectual and physical education, based respectively on the faculties of the child's heart, head and hands. (See Figure 2)

**Moral Education**

Moral education begins by realizing that life is educative. Life as experienced outside the home educates intensely, but life in the home develops a loving and noble nature in the child. Gertrude's home, a combination of work and education, is a model where love and a secure environment are the beginning of education. A religious life secures and increases perfection through love.
Fig. 2 Pestalozzi's elementary education is naturally divided into moral, intellectual and physical education. The three parts are connected to each other and to be taken as a whole. Love as the motivating power unfolds the intellectual, moral and physical powers.
Pestalozzi stressed the humanizing element in Christianity. Awareness of God’s love for man guarantees a sense of security and unfolds man’s virtues. However distorted, however repressed, there is a disposition of essential goodness that is laid down in man’s very nature that separates him from all other living beings.

The responsibility of moral education is to develop and nurture the faculties of the heart in order to develop the person’s morality. Moral education is the development of human will through a higher feeling of love, of gratitude and of trust in the ideal of perfection as these feelings reveal themselves in their first emergence from the pure relationship between mother and child. Pestalozzi explained:

The aim of this education is perfection in thinking, feeling and action. Visibly it reveals itself as morality in action invisibly as religion in feeling or meditation. Just as a child had to learn to use the senses and express himself precisely before he could comprehend any intellectual concept, so he could never understand religion until he had learnt to use the language of morality.29

How are love and faith, the foundation of moral life, developed in the child? Pestalozzi said it is by the

contribution of the entire family to the constant
gratification of the child's physical needs. The natural
care with which the mother contributes to the child's repose
is to satisfy his sensual needs. "Gentle, joyful and
uplifting love is the basis of moral education. By the
mother's action, with her careful hand the child learns to
walk. Her hand is at the same time strong and firm." 30

By this means, the first sentiments of love and
faith are naturally awakened in the infant by the mother,
and the sentiments of love and faith in father, brother and
sister naturally follow from which, finally, grow love of
and faith in God. The child who experiences love through
the senses will make the connection to the supernatural, to
God, the core of humanity. Morality has to be taught by
example and cultivated by acting and feeling, not by
imposing or preaching.

Intellectual Education

Intellectual education develops the faculties of
knowledge by a habitual use of the intellect. These
faculties connect with the perceptive impressions which the

30 Pestalozzi, Sämtliche Werke, Bd 28, 266. Fundament
der Elementarbildung ist die schonende, die erfreuende und
erhebende Liebe. Das Tun der Mutter, das Urbild der
Elementarbildung: ihre Hand, an der das Kind gehen lernt,
is behutsam und ohne alles Drängen. Es ist gleichwohl eine
kräftige, feste Hand.
objects of the external world make on the senses and rest on
the acquired faculties of combining, separating and
comparing these original impressions. The educator has to
find the simplest starting point and, then, gradually build
up from there.

How is the natural intellect, the foundation of
human thinking and intellectual capacities developed in the
child? Pestalozzi said it is by observation as the absolute
basis of all knowledge. Intellectual education, according
to Pestalozzi’s theory, must:

1) Teach the child to look upon everything that is
brought before him as a unit, for example, how many and what
kinds of objects are in front of him.

2) Teach the child to recognize the appearance,
form or outline of these objects. Impressions are the
foundation for the intellectual education.

3) Develop the child’s mind by acquainting him at
an early stage in his development with the words which
describe objects familiar to him such as eating objects or
body parts. Sound, form and number are the means to develop
the mind. These simple beginnings expand through steps
towards higher levels of thinking until the child realizes
the more difficult relevant facts.

The more the intellectual elements grow the more they
will correspond to the external interrelationships of
beauty, build the basis of the visual, dexterity and
verbal skills and ability to recognize, understand and integrate these relations.\textsuperscript{31}

According to Pestalozzi, all elementary education is based on sound, form and number which the child uses to understand and assess information he receives from his senses. The relationship between language and consciousness led Pestalozzi to believe that the mother-tongue holds an important role in the child's intellectual development.

Physical Education

Elementary physical education is part of the conformity to the inner unity of man's nature. It develops the child's inherent physical faculties, achieved by habitual use. The starting point of the development of these faculties is exercise. Exercise produces strength. The child learns to attain independent ease and security in the use of the limbs and to overcome physical obstacles. Physical education develops the physical powers; by exercise abilities are set free to express the virtues of the heart and to follow the laws of the mind.

Pestalozzi claimed that neglecting physical fitness causes illness and premature old-age and, thereby, restricts

the capacity to earn a living. Simple movements form the foundation for all physical movement. The child not only develops the physical but also learns to pay attention to the outside world and to examine his relationship with his surroundings. Apart from physical qualities, the child should primarily develop moral qualities of perseverance and courage. Pestalozzi believed that the child should learn to control himself and to comprehend his physical powers and limitations. "The experience of complete freedom at physical and social games, in natural joy and laughter stimulate the power of imagination and open up the child to new joyful impressions." 32

How is physical strength, the foundation of human physical abilities, developed in the child? Pestalozzi said that the mind is the inner, and the body is the exterior foundation.

Connections

The three parts of Pestalozzi's elementary method, moral, intellectual and physical education need to be connected to each other and be taken as a whole. The nature of the elementary method is an inner conformity of all the

32 Ibid. Die volle Freiheit bei den körperlichen und geselligen Spielen, im Lachen der Natur und der Freude, regt die Einbildungskraft an und öffnet den heitern Eingebungen ein weites Feld.
powers. The developed powers must submit to the needs that the individual child encounters within the different developmental stages or the spheres of life. Pestalozzi emphasized that education aims to let the child explore the feeling of inner dignity as God designed human being. This feeling lives in the child by the power of love.

1. That man may be healthy and innocent in body and soul, able to realize what keeps him healthy and innocent.

2. That man may be vigorous and helpful in body, mind and heart, able in anything to help and advise him and to care for him by honoring his dignity and worth.

3. That man may be a domestic, benevolent and moral citizen, and by helping himself he will also advise and support others and care for them lovingly. 33

If the child is educated in these three areas, he will recognize duties and responsibilities towards God, the family, other people, society and even animals by respecting them and by loving them in order to meet the needs as nature of these needs demand. Pestalozzi explained that "man ought

33 Ibid., 187. 1. Dass der Mensch an Leib und Seele gesund und unverdorben sei, und dass er kenne und vermöge, was ihn gesund und unverdorben erhalten soll. 2. Dass er körperlich, geistig und sittlich kraftvoll und behülflich, dass er in allem, was zu seiner Würde und Wohlfahrt gehört, sich selbst zu rathen, zu helfen und zu versorgen fähig sei. 3. Dass er häuslich und bürgerlich brauchbar und wohlwollend sei und dadurch, wie er sich selbst hilft, auch andern mit Rath und That an die Hand gehen könne und sie gern und liebreich versorge.
to be internally refined, independent, fulfilled and beneficent. Man ought to be happy and make others happy."

For each branch of knowledge, moral, intellectual and physical, a series of exercise develop and strengthen the faculties having their starting point within reach of all. Exercise of regular gradual sequence keeps the child's faculties constantly at work, without exhausting or even tiring them and contributes to a continuous and engaging progress. Pestalozzi asserted that it is necessary for the child to be constantly occupied.

Pestalozzi's Principle of "Anschauung"

Pestalozzi believed that "Anschauung" is the foundation of all knowledge; the child's education should be based on the senses. The principle of actual sensory experience, carefully organized and systematically worked out, he claimed, is the only sound basis of instruction. "Anschauung" defined as observation, intuition or sense-impression is a natural principle in the process of forming concepts.

The foundation for "Anschauung" that comes from the senses is the mother-child relationship expressed by natural feelings of mutual love between the two. As the mother

\[34\text{Ibid. Der Mensch soll sein: innerlich vollendet, selbständig und wohltätig: beglückend für sich und für andere.}\]
refers to God while looking at the world, she now points to God by teaching the child drawing, measuring, arithmetic. In every area of the child’s faculties, the mother tries to teach about God. "Anschauung" is the foundation of all realization. The child, after observing, learns to express the form and the shape of the object.

By using the "Anschauung" method the child will be directed to define an object. Definitions are expressions of clear terms. They contain truth and meaning, if sensual meaning of the term is well understood.  

"Anschauung" does not mean to present predigested information, but to go on field trips in order to grasp nature in its totality with all the senses, with the mind and with the whole body. Ricci-Lempen summarized:

Everything started out with field trips. The children observed the landscape until they got a clear intuition. Once returned to the castle, they did pottery to reconstitute the different shapes. The institute also organized in the good season walks on the lake, swimming and carriage rides in the area.

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In *Wie Gertrud ihre Kinder lehrt* (How Gertrude Teaches her Children), Pestalozzi explained the principle of "Anschauung." The teacher cannot transmit knowledge by abstraction, but the experience of the child is the starting point. Pestalozzi stated that the "Kunst der Anschauung", the "Art of Anschauung," is a natural harmonious development of the moral, intellectual and physical innate potentialities and is a way to teach the child to form clear ideas. Instruction has to begin with the most simple elements and from there gradually build up in psychological series, following and respecting the child's development. The teacher should not lecture but pay careful attention to the individual child. The child has to understand and master independently every step before going on to the next one. The child has to learn how to use his own acquired knowledge and be able to explain to others his understanding of the exercise or even create new exercises.

The aim of the elementary method is not knowledge acquisition but development of the intellectual powers. Ability and action is a natural outcome of knowledge and understanding. The time of learning is not a time of judgment and criticism.

Pestalozzi pointed out that the principle of "Anschauung" as a natural process applies to moral as it does for physical and intellectual education. Regarding
moral-religious education, Pestalozzi valued most highly the cleanness and holiness of the heart.\textsuperscript{37}

Love must be the thriving force in the relationship between educator and learner, especially in terms of school discipline.

Elements of the Method

Sound, form and number together are the elementary starting point taken by nature herself for all instruction. With these elements, the child's faculties ought to be developed in a natural way. The three elements are considered as a unit. Pinloche summarized:

When a confused conglomeration of objects is brought before our eyes, and we wish to dissect it and gradually make it clear to ourselves, we have to consider three things: (1) how many things and how many kinds of things there are before our eyes, i.e. their number; (2) what they are like, i.e. their form; (3) what they are called, i.e. their names.\textsuperscript{38}

(See Figure 3)

Sound

From sound we derive the following special means of instruction: The study of sounds or the means of forming the

\textsuperscript{37}Morf, Zur Biographie Pestalozzis, Bd 3, 160-68. Für die sittliche Bildung weist Pestalozzi in ähnlicher Weise den naturgemäßen Gang, wie für die physische und intellektuelle. Das Höchste und Erhabenste Über Religion: Pestalozzi will Reinigung und Heiligung des Herzens.

\textsuperscript{38}Auguste Pinloche, Pestalozzi and the Foundation of the Modern Elementary School, (New York: Scribner, 1901), 229.
Elements of the Method

Fig. 3  Sound, Form and Number are the elementary starting point for all instruction.

Sense Perception

Human Expression

Sound
- Articulation
  - Verbalization

Form
- Measurement
  - Drawing/Writing
    - Writing

Number
- Arithmetic
organs of speech. The study of words or the means of teaching the learner to know single objects, the study of language or the means of teaching the learner to express himself on all the objects he knows and on all their qualities.

The child perceives different sounds already in his early stage. The "Kunst of Anschauung" helps the child to develop his senses. This is the mother's task in the child's development. Pestalozzi called upon the mother: "Mother, recognize your vocation. You are the mediator between nature and child. Let the child enjoy your loving and guiding care which God has already laid in you for the development of the child's five senses." 39

It is the mother's duty to play with the child so that the child realizes the connection between the birds and the singing of the birds, the dogs and the barking of the dogs.

Pestalozzi observed that the development of language begins with sound. An articulated sound becomes a word and, thus, language will develop. Pestalozzi developed exercises in order to educate the speech organs of the child in

articulation, syntax and semantics. The aim of teaching language is to lead the child from obscure to clearly identified terms through "Anschauung."

Pestalozzi explains the means of reaching this goal. First, recognize the object generally and call it as a unit; realize the features, the shape and learn to describe it; realize through the language the nature of the object.

It was clear to Pestalozzi that by realizing the unit, the form and the name of the object, the connections of all the features will be determined and clearly understood. Children learn how a certain object in a certain form relates to the self.40

Language is an absolute condition for the development of human nature. It is the means given to man by which above all he can express what he knows, feels, desires and hopes. Language viewed in its most general educational sense is the sum of man's intellectual awareness of himself and nature.

Form

By "Anschauung" of the form of an object, by using the sense of touching, the child learns to differentiate between the forms. Every object can be observed in form,

40 Ibid., 194. Pestalozzi leuchtete ein, dass das Bewusstsein von der Einheit, Form und Namen eines Gegenstandes die Erkenntnis bestimmt, und dass das Bewusstsein des Zusammenhangs aller seiner Kennzeichen die Erkenntnis deutlich werden lässt. Kinder lernen und arbeiten heraus, wie ein bestimmter Gegenstand in welchen Formen und Beziehungen zu seinem Selbst steht.
shape and structure, and it can be touched. Pestalozzi developed form and drawing exercises. He explained that the child creates clear ideas by mentally extracting the form of the objects.

Man will gain insights by using his mind and many-sided means of "Anschauung" by active striving. Knowledge of "Anschauung" is analogous to the form. Exercises for the mind and independent study of various forms, namely "Anschauung," leads to understanding. 41

"Anschauung" of the form means to observe the shape of an object and to designate and describe it. Realizing the shape by using eyes, hands and the power of the dimensional relations, the child will designate the form. This, finally, leads to geometry.

Observation, sense-impression and intuition become part of the soul. "Anschauung" of the form of an object becomes the art of measuring, drawing and writing.

Number

Number is the means of elementary instruction which most surely attains its end. It has no subordinate means. Numbers or arithmetic alone lead to infallible results.

Pestalozzi developed number lessons to teach the child the sense of quantity and numbers. He demonstrated the futility of knowledge gained by the mere use of the memory. (1+1=2. If we only commit to memory the fact that one and one make two, the inner truth of this two is not in us.) Similarly, this is true for all other categories of knowledge.

Pestalozzi began his teaching of arithmetic by giving the children the concept of numbers from one to ten by the help of actual objects or lines and dots on tables. Not until they have been well exercised in the counting of these objects (fingers, peas, pebbles, etc.), he would proceed to figures, the signs of the abbreviations of numbers. The children now would find these figures quite easy. He saw two advantages in this method of proceeding:

1. Arithmetic becomes the basis of distinct concepts.
2. It is extremely facilitative to the child because it is based on sense-perception.

Summary

In every branch, Pestalozzi emphasized that teaching should begin with the simplest but whole elements and proceed gradually according to the development of the child, that is, in a psychologically connected order. Sufficient time should be devoted to each point of teaching in order to
ensure its complete mastery by the learner. Teaching should aim at development and not dogmatic exposition. The educator should respect the individuality of the learner. Pestalozzi proposed that the goal of elementary teaching is not to impart knowledge and talent to the learner but to develop and increase the powers of his intelligence. Power must relate to knowledge and skills to learning. The relationship between the educator and the learner, especially as to discipline, should be based upon and ruled by love. Instruction should be subordinated to the higher aim of education.

Thus Pestalozzi came to set up the ABC's of sense-perception of which the basis is the square which in turn becomes the ABC's of arithmetic. The elementary means of form and number are closely related to each other. The figures of geometry become the first fundamental elements in the relations of numbers and conversely, the fundamental elements of the relations of numbers become the first elements of the figures of geometry. The ABC's of sense-perception will then comprise two parts:

1) The ABC's of sense-perception as related to measurement.

2) The ABC's of sense-perception as related to numbers.

Pestalozzi observed that his method teaches children to express themselves precisely, both orally and in writing,
on all possible objects with which they were acquainted, in condition that the exercise of writing be added to the others. Pestalozzi had a firm belief in the efficacy of these processes.

Reflections

Pestalozzi's philosophy described man with a divine origin. Education, then, must be religious in its essence and develop the child as a whole complete being with love at the center of its essence, as expressed in the mother-love, the family-love, the love of God. Furthermore, education must guide and stimulate self-activity and be based upon Pestalozzi's principle of "Anschauung." Pestalozzi's education focused on progressive development, meaning that the child learns at the time his nature calls for it. The child grows in knowledge through the development of ideas; from mere vague impressions, the mind must evolve values and meanings.

Pestalozzi's method was radical. His colleague Niederer described the aim of the elementary method as following:

The principle of Pestalozzi when he took over the castle and founded the Institute at Burgdorf was revolutionary. By word and deed he wanted to tear down the whole school system as it had existed up to then, a system which appeared to him monstrous; then to build up a new school system in which he wanted to entrust the subjects taught to the basic elements and methods of nature. The subjects taught had to be adapted to the nature of the child, to the range of activity of which he was capable,
to the stage of his development and to his individual needs. The basic elements of instruction he wished to deduce from the physical, mental, moral, religious nature of the child and from its elemental appearances. The course of instruction had to be brought into complete harmony with the stages of development of human nature.\textsuperscript{42}

Pestalozzi saw the urgent need for good educators. Education has no meaning and is fruitless without good educators. He stated:

Those who are really concerned about education, need to be concerned about educators in the schools who relate to the child's individuality, experience and environment. Educators ought to be talented in education with wisdom and love, support, guidance, and able to teach students in every life situation.\textsuperscript{43}

\textsuperscript{42}Emanuel Dejung, Pestalozzi im Lichte zweier Zeitgenossen: Henning und Niederer, (Zürich: Orell Füssli, 1944), 70-1.

\textsuperscript{43}Heinrich Roth, Johann Heinrich Pestalozzi, (Zug: Klett & Balmer, 1976/1977), Bd 1, 44. Wer wirklich Schulen will, die dem Volk eine gute Erziehung sichern, der muss mithelfen dafür einzutreten, dass überall im Lande Männer da sind, die imstande und willens sind, die Jugend mit Einsicht und Liebe zu aller Weisheit des Lebens und zu aller Kraft und Ordnung ihres Standes und ihrer Lage zu bilden und zu führen.
CHAPTER 4
PESTALOZZI’S PHILOSOPHY AND METHOD
OF MORAL EDUCATION

This chapter focuses on Pestalozzi’s moral teachings, the core of the dissertation and is divided into three sections. The first section will define Pestalozzi’s philosophy of the nature of man and the development of the moral man. The following will focus on the moral man and the man-made morality as Pestalozzi called it. And the third section will examine Pestalozzi’s aspects on moral education, the role of “Innere Anschauung,” the role of the mother and the home and the role of God.

For his moral teachings, Pestalozzi used terms such as “Elementarbildung zur inneren Anschauung” (elementary method of inner observation, sense-perception or sense-impression), “sittliche Erziehung” (moral education) or “Gemütsstimmung” (emotional state). The driving powers for moral behavior are existentially laid into man’s human nature and need to unfold.
Section I

Pestalozzi’s Three Natures of Man

Pestalozzi’s conception of moral education explains human nature and suggests means to develop human morality. He identified, first, the waking of the soul which is the emotional state and, second, the feeling of emotions. Man is a contradictory being with three different ways of existence like three different people and yet all in one person, the natural or animal man, the social man and the moral man. Pestalozzi experienced, himself, the ambiguity of the three natures of man. (See Figure 4)

I possess an animal truth. I have a power within me to see all things on this earth as an animal does. I possess a social truth. I have a power within me to see all things on this earth as a human being who is on a contract with his fellowman. I possess a moral truth. I have a power within me, independent from my animal needs and social circumstances, to see all things on this earth that contribute to my inner ennoblement.\(^{44}\)

Three Natures in Man

Fig. 4 Pestalozzi recognized three tendencies in man: the natural or animal man, the social man, and the moral man.
The Natural or Animal Nature of Man

What is man's animal nature? The natural or animal nature of man is a creature not yet distinct from the animal, having physical power to satisfy his needs. Man and animal are driven by the same instincts, called self-interest and benevolence that are both natural and necessary to survive. Man acts out of self-interest to satisfy his needs. In his essence, however, man is and wants to be a benevolent creature. The distinction between the uncorrupted or benevolent nature and the corrupted or selfish nature in the animal man is based on the satisfaction of his needs.

As long as he finds easily zest for life at the hand of his instincts, we call him an uncorrupted natural man. But if the search after zest for life becomes difficult and man loses harmlessness and animal benevolence, then we call him a corrupted natural man. What makes the uncorrupted natural man distinct? The distinction is based on man's contentment and the way he satisfies his needs.

The Uncorrupted Animal

The character of the uncorrupted animal is peaceful, good-natured, benevolent, carefree and harmless. Man is content and happy in the uncorrupted natural state because he lives in perfect harmony with the inner self and the world. With balanced abilities to fulfill any needs, man instinctively does what he needs to do to satisfy them. Pestalozzi described three aspects of the uncorrupted animal. First, man is created by nature purely innocent. "Inner purity of man’s nature and his real innocence flows out from that innocence that we suspect but not know." Second, man aims for perfection which is called ennoblement, or we could say man seeks to be moral. Third, the innocent condition relates to the dependent child who is not disturbed in his contentment.

The Corrupted Animal

Pestalozzi situated the innocent man before good and evil enter his world. Although the germinal form of initial innocence remains in his soul, the animal man at birth moves immediately to the corrupted animal nature. Natural benevolence requires an atmosphere of repose and security.

The child, however, already experiences constant opposition between self-interest and benevolence. With the first cry, the child expresses a feeling of unrest, mistrust and neglect. It is driven by pain or hunger and feels uncomfortable. Instincts are no longer a guarantee for contentment and happiness. The child must find a way to satisfy his needs; it is no longer carefree but becomes restless and even aggressive. The further man grows up, the less can he rely on the soundness of his instincts, and the more does the corruption of his nature progress. The animal man needs to make an effort without always experimenting satisfaction of his needs. Experiencing his inadequacy and the fact that he is not always satisfied produces worries. Therefore, he reacts in a selfish way, strives for power and does whatever he can do to meet those needs. Yet, he retains the idea of his original innocence. The natural man's benevolence does not want to be selfish or do any harm to his fellow-man. This image of pure benevolence becomes the ideal of perfection, called the inner ennoblement which he is striving to achieve. It is the foundation of the moral state.

Pestalozzi declared that the child's first year of life determines the level of security and establishes the solid foundation in which the seeds of love, gratitude and trust grow. If this state of contentment is disturbed and a secure continuation of the physical needs is in danger, the
basis of all moral education is unstable. The benevolent natural man becomes insecure, fearful and greedy if he is left alone and if security is at risk. If the mother neglects her child during this period of time, love and trust cannot be nurtured; but seeds of mistrust and self-interest emerge.

An affirming and nurturing mother is the beginning of all moral intentions. Moral education starts with the immediate environment of the child based on the element of love which is the root of all human development. The environment needs to provide complete care to secure the child’s contentment.

The Social Nature of Man

What is man’s social nature? Natural corruption or man’s ambiguity between self-interest and benevolence continues in the social state. Natural or animal satisfaction of needs are now to be replaced by social satisfaction. "In the social state, man continues the battle with his fellow-man which begins in the corrupted natural state and changes only its form in the social state, but the battle is nevertheless passionate."

The social man experiences a discrepancy between guaranteed and desired satisfaction. The innocent man had a guarantee to satisfy his needs. The corrupted and the social man wants to satisfy his needs but will experience unmet needs. He remains the selfish animal man and experiences injustice and suffering. The social man differs from the animal man in so far as the social man is the work of society which helps to satisfy animal needs more effectively. The social state is unstable because the social man does not strive yet for a harmonious community life and justice. He is still occupied with his self-interest. He cannot yet find harmony between selfish behavior that strives to satisfy his needs and benevolent behavior that wants to be true and good. The social state is powerless to touch man's heart, to change and transform the soul.

The inner self will remain a weak and dangerous creation if education, morality and law are empty shells. If man is left to grow up wild, and it is his tendency to be wild, then security and justice in the state are mere dreams.48

Verderben des Naturzustandes anfängt, und im gesellschaftlichen nur die Form ändert, aber um deswillen nicht mit weniger Leidenschaft geführt wird.

48Roth, Johann Heinrich Pestalozzi, Band 1, 83. Er bleibt ein im Innern schwaches und gefährliches Geschöpf, wenn die Erziehungsarten, Sitten und Gesetze leere Formen sind. Denn wo man die Menschen wild aufwachsen und werden lässt, was sie von selbst werden, da ist Gerechtigkeit und Sicherheit in einem Staat ein blosser Traum.
Therefore, society establishes boundaries, laws and rules to make social life possible and to protect the social man so that he would not become a victim of someone else's self-interest. Man relies on laws and rules that secure satisfaction of his needs.

It is in the social state that man has a choice either to return to the corrupt animal state, striving for power and self-interest or to realize his inherent abilities of ennoblement as a longing for perfection of love, faithfulness, justice and a harmonious life with the fellow-man. (See Figure 5)

The Moral Nature of Man

What is man's moral nature? The animal man follows his animal inclination; he is the product of nature. The social man feels bound to do what the social contract obliges him to do; he is the product of society. The moral man is the product of man himself.

I possess a power within myself that contributes to my inner ennoblement. This power has its origin in man's discovery that he can become a moral being if he decides to do what he ought to do, the principle of what he wills to do. This power arises from my feelings. It is because I am, and I am because it is.49

The Social Nature in Man

Fig. 5 Man in his innermost parts alone is able to decide which way he wants to go: the way towards ennoblement (perfection of love, faithfulness, justice and harmonious life with the fellow-man) or the way back to the corrupted animal state (self-interest, power struggle and injustice).

Gefühl, ich vervollkommne mich selbst, wenn ich mir das, was ich soll, zum Gesetz dessen mache, was ich will.
How does the moral man become the product of himself? Pestalozzi talked about a "salto mortale outside of you"\textsuperscript{50} to describe the conversion process. If man steps out of his animal nature and his actions are taken consciously, then he will act morally. He must desire to be ennobled by his own inner action. The animal nature does not know the power of inner ennoblement, and neither does the social man. People can live socially together, observing law and or der without possessing what Pestalozzi called morality.

Pestalozzi defined morality as a means to find peace with one self. My desires may compel me to behave a certain way, also social pressure has its effect. Only in the moral state moral man acts and takes responsibility for my own actions. Based on my free will I decide how to act. The power of morality, the possibility to become one's own work is laid into man's nature.\textsuperscript{51}

The moral man realizes his selfish behavior and wants to overcome it. He takes responsibility for his


actions because he respects his fellow-man and wants to live with him harmoniously. Man is able to achieve moral behavior by his own effort. He has to make a choice between selfish and benevolent powers and become a moral human being which is not possible as the product of nature or of society. It is the highest aspiration of nature to control the flesh with the mind.

The moral nature with his moral behavior makes it the most "human." Only in the moral state is man capable of suffering injustice by his own free will. As an animal being, man becomes obdurate and corrupt through the suffering of injustice. As a moral being, man becomes gentle and wise through the knowledge and the experience of injustice. The decision to be moral and to act morally is by free will and by a purified benevolence. The overcoming of self-interest brings harmony with the inner self.

Nature left man, according to Pestalozzi, in an imperfect state. Man himself needs to complete his human nature and becomes the moral man, longing for love, faithfulness, justice and overcoming his self-interest. The moral state is unique and is in no way the result of either the natural or social state; it is the achievement of the individual. It is the individual's decision to do good in society which then is moral behavior.

By my own initiative, I elevate myself over my own error and injustice. I recognize injustice of my animal nature and my social hardening by the power of my

Since Pestalozzi viewed man as the product of himself, question remain: if and how far can education influence the moral condition of man? Is morality achievable only for the strong-willed? Through moral education man must recognize himself as an innocent animal being, preserve his natural feelings of benevolence and live in society unhurt and unharmed. Through moral education man must educate himself to become a moral being, able to restore himself from his corruption through strengthening his power of self-determination. Moral education has to build on the basic emotional state of benevolence to provide repose and security. It must lead to moral conscience by awakening pure sentiments in the child. (See Figure 6)

Reflections

The social state had for Pestalozzi double meaning. Man can choose one of two ways, to join the corrupted animal
The Moral Nature in Man

Fig. 6  The animal man is the work of nature. The social man is the work of society. The moral man is the work of man himself. The result of the development and exercise of the principles is love, gratitude, justice, faith and charity implanted in the human soul.
nature which is behavior of self-interest or to be elevated to the moral man which is overcoming of self-interest. Man in the innermost part of his nature will decide which way he will go. Man, however, does not become moral only because of elevation from the natural and the social state towards morality but also because of man's inner divine spark. Pestalozzi saw religion interconnected with morality. He defined Christianity as "complete morality: therefore, a matter of the individual person himself."\textsuperscript{53} The principle to find truth which is necessary for life is only possible in the innermost of human nature. The center of man is God.

Reinert expressed Pestalozzi's aspect of man's dualism:

Man's two layers and the social environment or society determine man's nature. Morality is bound to the animal nature with his social connections. In his nature, however, man's freedom is based on his will, the nature of man, independent of animal desires.\textsuperscript{54}

\textsuperscript{53}Ibid., 157. Ganz Sittlichkeit; darum auch ganz die Sache der Individualität des einzelnen Menschen.

A moral lifestyle is the answer to the condition of social corruption. Man lives morally even in a corrupt society if he acts according to his principles and value system of love. Love is the principle of morality.

My ego is more than animal, my love is more than simple instinct. Here we find the core of the new conception of morality: it is an ethos of love. It is the supernatural secret in the innermost of human nature, it ennobles man so that he is distinct from any other creature. Love needs to be originated in the inner autonomy. Love is something I create. Religion is something I create and comes solely from the individual.\textsuperscript{55}

Section II

Morality, the Work of Man

The nature of morality originates in the innermost part of human nature, his soul, which possesses an inherent seed of moral power. The noble and solemn man alone has pure and innocent benevolence which is his moral power.

\textsuperscript{55}\textsuperscript{Pestalozzi, Sämtliche Werke, Bd 12, 508. Mein Selbst also ist mehr als tierisch, meine Liebe ist mehr als blosser Instinkt. Hier liegt das Herzstück der neuen Auffassung vom Sittlichen: es handelt sich selbstverständlich um ein Ethos der Liebe. Sie ist das überirdische Geheimnis im Innersten der Menschennatur, sie veredelt den Menschen, so dass er sich unterscheidet von allen Wesen, die wir kennen. Aber die Liebe muss nun unter die innere Selbsttätigkeit und Autonomie gerückt werden. Die Liebe ist das Werk meiner selbst; und die Religion ist das Werk meiner selbst; auch sie entspringt ganz der einsamen Individualität.}
This makes man distinct from all other creatures on earth.

Pestalozzi claimed:

It is not what I have in common with animals but that
the disposition and power make me distinct from all
other creatures that are not human. These are the
dispositions of my human heart, of my human mind and of
my human abilities. This is what educates man to a real
human being, touches and stimulates his heart, head and
hand.56

The Seed of Morality

The natural man is inclined towards good and moral
actions. This seed of morality needs to be awakened,
nurtured and affirmed. Pestalozzi saw harmony of man’s
needs and its satisfaction as a condition for the emotional
state that enables man be benevolent and encourages him to
moral action.

A moral society prevents crime and oppression and
secures civic peace. A positive and secure environment
leads man to a state of moral behavior. Child rearing and
education require a secure environment that provides for
satisfying children’s physical, material and moral needs.

56Ibid., Bd 28, Aus Schwanengesang 1826. Nicht das
was ich mit den Tieren gemeinsam habe, sondern die Anlagen
und Kräfte, durch welche ich mich von allen Geschöpfen, die
nicht Mensch sind, unterscheide, machen das Wesen der
Menschennatur aus. Das sind die Anlagen meines menschlichen
Herzens, meines menschlichen Verstandes und meines
menschlichen Könners. Nur das bildet den Menschen wahrhaft
menschlich, was ihn in seinem Herz, Geist und Hand
umfassenden Gemeinkraft ergreift und fördert.
In such an environment, the child has the experiences that stimulate moral behavior.

The Seed Has to Blossom

The seed of morality has to blossom into benevolent behavior and moral action. Moral demands and orders should correspond to the original animal needs. The more demands relate to man's self-interest, the more he tends to fulfill them. The more moral demands relate to his needs and motives, the more will he follow them.

Squire Arner in *Leonard and Gertrude* tried to fight against crime by establishing an educational and legal system where the people would find it in their own motives, not to do what he wished they would not do.

To move from benevolence to love and trust demands effort which is, according to Pestalozzi, the means of perfection. The moral man makes an effort in perseverance and patience. He nurtures lasting motives in the innermost part of his nature through repetition of actions with consideration of the circumstances. New life situations may create new expectations for which man must be prepared. Moral education shall stimulate decision making, having control over selfish desires and practicing self-denial. And again, Pestalozzi referred to God as the center of man who gives meaning to life and who created human being with moral powers.
Religion as a Trunk of Morality

Pestalozzi equated Christianity with morality. God elevates man over his self-interest. Man's innermost human nature corresponds to the divine nature. Pestalozzi talked about a religion of the heart.

Man strives and longs for perfection. Moral education should never overwhelm the child with religious orders, laws or dogmas he cannot understand. Moral education needs to develop the child's moral faculties through the senses and imaginations. The child needs to be guided beyond his longing for harmony. The child should be taught in taking small steps towards trust. The child needs to be educated in a God fearing relationship.

Section III

Pestalozzi's Aspects on Moral Education

Pestalozzi saw moral education as the elevation of man towards the feeling of inner dignity and towards the feeling of love. Moral education is to conform with intellectual and physical education. A sense-impression of an object is the first step in intellectual education before the child is able to verbalize and describe the object. The same is true for moral education where feelings have to become alive in the soul of the child before it is able to articulate them. "The whole of our morality is based on our
most perfect knowledge, will and capacity for good. Therefore, it is important that intellectual and physical elementary education conform harmoniously with moral education." \(^5\)

Education of the intellect is submitted to the education of the heart. The most effective method in educating the mind is exercise in thinking. The most effective method of moral education is exercise in loving deeds, in thanksgiving and in faith.

Three Levels of "Innere Anschauung"

"Anschauung" is the elementary power in the fundamental experience of love and trust. This power touches deeply the nature of man and, if it is neglected, becomes the source of his corruption. If the child is left to nature alone, this will lead to one-sidedness in his education. "Anschauung" begins with the individual; moral education begins with "innere Anschauung." The foundation of morality, "innere Anschauung," is based on feelings of

love, gratitude and trust but also on feelings of order, harmony, beauty and repose. As Pestalozzi defined it:

Where "äussere Anschauung" (external observation or sense-perception) is missing, language becomes empty and dead. The same is true for "innere Anschauung" (inner observation or sense-perception): if we miss it, we lack power. The nature of our morality is based on power and purity of our "innere Anschauung." Feelings that arose from the seeds of morality, create the content of our "innere Anschauung," feelings of love, thanksgiving and trust. 58

Pestalozzi explained "Äussere Anschauung" as "I observe the world" and "Innere Anschauung" as "I observe myself." The way in which we do this is through the five senses. "Äussere Anschauung" is the source of "Innere Anschauung." (See Figure 7)

The simple impression on the senses is "äussere Anschauung." The judgment of my mind and the feeling of comfortable or uncomfortable that it creates in me is "innere Anschauung." "Äussere Anschauung" is the source of "innere Anschauung." But only "innere Anschauung" gives human worth to "äussere Anschauung." 59


59 Pestalozzi, Sämtliche Werke, Bd 16, 3 Fragment über die Grundlagen der Bildung 1803. Der einfache Eindruck, den alles, was ist, auf diese Sinnen macht, ist das Äussere der Anschauung, die äussere Anschauung. Das Urtheil meines Geists über diesen Eindruck und das Gefühl der Behaglichkeit und der Unbehaglichkeit, das derselbe in mir hervorbringt, ist das Innere der Anschauung, die innere Anschauung. Die äussere Anschauung ist die Quelle der inneren; aber als
"Innere Anschauung"

Fig. 7 "Aeussere Anschauung" is the source of the "innere Anschauung." Only the "innere Anschauung" gives human value and meaning to the "aeussere Anschauung."

solche belebt sie nur die Fundamente des Urteils. Aber nur die innere gibt der äusseren einen menschlichen Werth.
Röder explained Pestalozzi’s term of "innere Anschauung" as follows:

"Innere Anschauung" is composed by the emotional state determining man’s life and attitude and by moral beliefs and attitude. This moral world view will lead to social and political change of life.60

The following three levels of "innere Anschauung", called disposition, action and reflection, deal with the achievement of the moral state of the soul, "sittliche Gemütsstimmung" (moral state of mind or moral disposition). It results in a moral conviction, belief and attitude.

The first level is the child’s disposition or the awakening of trust. Man is born as a pure work of nature, as an innocent animal with natural needs. If the child experiences love, it develops trust and affection. If man would remain in this innocent condition, peace would reign on earth. If the first level of "innere Anschauung," the emotional state, man’s benevolence, cannot be developed, the second level of overcoming man’s self-interest and the third level of reflection are unstable. The moral state will not penetrate them and, therefore, will not have an educational function.

60Irmtraud Röder, Das Problem der Anschauung in der Pädagogik Pestalozzis, (Basel: Beltz, 1970), 156. Innere Anschauung umfasst die sittliche Gemütsstimmung, die primär das Leben und die Haltung des zu Bildenden bestimmen und eine sittliche Gesinnung und Haltung, die als sittliche Lebensanschauung zu einer Veränderung des gesellschaftlichen und politischen Lebens führen soll.
Natural man on level one moves from his benevolent animal state into the second level, the social state. Man acts out of self-interest and enhances enemies. Competition, fights and destruction distort paradise. In this condition, the world would perish, if the roots of the original benevolent animal would not develop into socially structured relationships. This level is based on a social order of citizenship and focuses on moral action through effort. Man feels secure in a context of laws that protect him. But man in his selfish nature violates social laws for his own advantage. The powerful oppress the weak. Man suffers injustice which leads to a condition of social corruption because man forgets his own weakness.

The third level draws out the moral faculties in man. Through reflection of own action, realization of own behavior and critical thinking, man develops a conscious moral attitude that will manifest itself as moral Weltanschauung. By reflection and comparison, moral education must lead the child to a value system of right and wrong. (See Figure 8)

The Role of the Mother and the Home

How can education waken man’s inherent moral powers and nurture and strengthen them? Pestalozzi referred to the atmosphere of the home. The good mother is able to provide the child with the right foundation of moral education.
Three Levels of "Innere Anschauung"

Fig. 8 The levels of "innere Anschauung" deal with achievement of a moral state of the soul.

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<th>Level III</th>
<th>Reflection</th>
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<th>Level II</th>
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<th>Level I</th>
<th>Emotional State</th>
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<td>(free will, purified benevolence)</td>
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Foundation: LOVE
Röder summarizes that "in the home first interactions with the "world" take place."\textsuperscript{61}

Human nature unfolds only in an environment of repose. The mother is concerned for safe and immediate satisfaction of the child's needs. She instinctively wants to provide repose to her child. This vivifies the seeds of morality, of trust and of love.

In mother's caring hands, the child realizes feelings of love, gratitude and trust which are transformed to moral feelings by "Anschauung" of her benevolent actions. They are transformed into religious feelings by "Anschauung."

If the child lacks the mother's care, his needs are not satisfied. If the child misses the kind hand and the comforting eye of the mother, love and trust will not unfold. Restlessness increases the demands of the corrupted animal nature and weakens the foundation from which moral powers should unfold. Restlessness produces unbelief and mistrust.

In \textit{Leonard and Gertrude}, Pestalozzi demonstrated how the mother satisfied the first physical, intellectual and emotional needs of her children, how she taught them to pray, to work and to behave. The children learn the first

\textsuperscript{61}Ibid, 132. In der Wohnstube vollzieht sich der erste Prozess der Auseinandersetzung mit der "Welt."
pure and natural meaning of morality. The child responds to the mother’s laughing. If the child is scared, if the child cries, the mother presses it to her breast until the child stops crying. In a loving mother-child relationship, freedom as unconditional presupposition of morality develops.

My educational method begins with the natural relationship that exist between the mother and the child. The mother does anything so that the seed of the child’s noble feelings will not become stunted in the process of detachment from the mother. 62

How does man learn to love people, trust them, obey them? The loving mother sets the example for loving God and loving people. The circle of human love and human faith radiates and extends itself. The child loves those whom the mother loves. The child trusts those whom the mother trusts.

Moral education uses its means - the sphere of the home and family - from the moment of birth. The child believes and loves before it thinks and walks. The influence of the domestic life awakens and strengthens his moral powers that are to be considered as assumption to all human thoughts and deeds. 63


63 Roth, Johann Heinrich Pestalozzi, Bd 1, 60. Die sittliche Elementarbildung benötigt und benützt ihre Mittel - den häuslichen Lebenskreis - vom Augenblick der Geburt des Kindes an. Das Kind glaubt und liebt, bevor es denkt und wandelt. Der Einfluss des häuslichen Lebens weckt und
The mother is driven by her maternal instincts to protect her child. She takes loving care of the child's needs who experiences sensual satisfaction. This wakes moral feelings. That is how love will grow in the child.

Moral feelings do not continue to grow independently. An insecure home environment put motives of gratitude, trust and love in danger. It can be that self-interest becomes a motivating power for the child's behavior. Therefore, moral education must be built on the foundation of love. Even before the child can verbally express the word love, it already experiences security and an atmosphere of love and builds a bridge to the world.

Animal benevolence, carefree peace, repulsion at the sight of blood, faith in man's smile, these characteristics of my innocent nature are also the first characteristics in which I recognize disposition of my mind from which my morality originates like a bud before it flowers.⁶⁴

Feelings of love, gratitude and trust will be translated into morality. Faith and love, nurtured and stimulated by the mother, are crucial. Experiences of harmony and repose make it possible to feel unity with the

self and to develop feelings for God, the creator of humanity.

The Role of God

Pestalozzi claimed that the human soul contained the key to everything. The longing for the supernatural is stimulated, if love, gratitude and trust develops in the child's heart. Moral education has to touch the emotional state, the heart's feelings, man's needs and direct feelings towards God, the Father of unchanging love. Pestalozzi believed that Christianity is most meaningful for moral education.

In Christianity we find content and responsibility that we apply in moral education. Christ referred to moral education to emphasize the origin and the simplest of moral intuitions and all that what has not been revealed yet, feelings of love, of gratitude and of trust. He presented man's morality as unity in truth, love, truthful and loving action which is the highest aspiration of human existence. 65

Pestalozzi believed that the nature of man is of God. The divine spark lays in the human soul implanted by God and needs to be developed with the godlike element, the

65 Roth, Johann Heinrich Pestalozzi, Bd 1, 57. In ihr finden wir, was als Inhalt und Aufgabe der sittlichen Elementarbildung gelten muss. Christus führt die sittliche Erziehung auf das Ursprüngliche, Einfache und Unvermittelte aller sittlichen Regung, auf die Gefühle der Liebe, des Dankes und des Vertrauens zurück. Die in der Sittlichkeit des Menschen dargestellte Einheit der Wahrheit, der Liebe und des Handelns in Wahrheit und Liebe stellt er als das höchste Ziel als das wahrhafte Dasein des Menschen dar.
Christian faith. Man obtains inner peace by believing in God. Religion of the heart stimulates the desire for perfection. "Christianity is complete morality, therefore, a matter of the individuality of the person."\(^{66}\)

Pestalozzi was against an imposed religion. He believed that feelings of love, trust and obedience have to be developed before the child can apply them to God. "Man who learns to live with his divine spark will walk towards perfection and become human and will, therefore, be distinct from the animal."\(^{67}\)

**Reflections**

Pestalozzi believed that nature had already done her work and the individual had to build on it, to ennoble the innermost parts of human nature to become the moral man. "You should become that human being that nature wants you to become, like the divine and holy spark in your nature that wants you to become a human being."\(^{68}\)

\(^{66}\) Pestalozzi, Sämtliche Werke, Bd 7, 511. Das Christentum ist ganz Sittlichkeit; darum auch ganz die Sache der Individualität des einzelnen Menschen.

\(^{67}\) Ibid., Bd 12, 125. Nur der Mensch der lernt mitten in den Banden des Fleisches göttlich zu leben wird sich selbst vervollkommnen und dadurch erst ein Mensch werden, der sich vom Tier unterscheidet.

\(^{68}\) Ibid., Bd 10, 393. Ihr sollt an unsrer Hand Menschen werden, wie eure Natur will, wie das Göttliche, das Heilige, das in eurer Natur ist, will, dass ihr Menschen werdet.
Man should not stop at the satisfaction of his needs but move on and through his moral powers find harmony with his inner self. "I elevate myself by my own initiative through my moral power to the highest honor to which my nature is able."  

Pestalozzi was convinced that moral education belonged to family life where natural feelings, love and faith can develop.

Friend of humanity, look at the impact that the mother’s care has on the development of the child’s human powers: in security and repose the child’s thoughts and. In the mother’s care a young life grows and develops in innocence, truth and trust.  

Friend of mankind, look at the course of nature in its deepest meaning. Look how on this course the mother’s love develops into God’s love in a simple and kind way, the mother’s trust into God’s trust, the mother’s faith into faith in God. Strongly educated in truth and pure ennoblement in the innermost of his nature, drawn to his innocence and self-love and in harmony with external relationships, the prepared child moves on from the home into the world, the school of life; contrary to the neglected child that lives without the care of the

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69 Ibid., Bd 7, 484. Ich erhebe mich als Werk meiner selbst durch meine sittliche Kraft zu der höchsten Würde, deren meine Natur fähig ist.

mother, without the father's fidelity, the brother's love or faith in God.\textsuperscript{71}

\textsuperscript{71}Ibid. Freund der Menschheit, fasse diesen Gang der Natur in seiner tiefsten Bedeutung ins Auge. Sieh wie sich aus der Liebe zur Mutter auf dieser Bahn die Liebe zu Gott, aus dem Vertrauen auf die Mutter das Vertrauen auf Gott, aus dem Glauben an die Mutter der Glaube an Gott einfach und lieblich entfaltet. So im Innern für die Wahrheit und Reinheit seiner Veredlung kraftvoll gebildet und für seine äußern Verhältnisse in Unschuld und Liebe mit sich selbst in Harmonie gebracht, geht dann das Kind vorbereitet aus der Wohnstube in die Welt, in die Schule der Welt hinüber, anders als das verwahrloste Kind, das ohne Muttersorge, Vatertreue, Bruderliebe, ohne Gottesglauben gelebt hat.
Chapter 5 discusses the implications of Pestalozzi's theory to moral education. I examine the impact of parents, families and schools on children's moral development.

Without a choice, a child is born into a family with a particular familial life style, including religious beliefs, socio-economic status, customs and a neighborhood community. Within this context, the child develops personal habits, a value hierarchy and common knowledge and beliefs. With early socialization, childhood contacts and peer-group relations, the child's development is further influenced. Schooling begins to supplement and complement the place of the home and further extends the child's education. The child continues to develop attitudes, moral values, cognitive skills and verbal facility. Further on in his life, as an adult, he struggles with issues regarding work, career, prestige, economic power and political role which determine his social position. At what point does moral education begin to have an impact on human development?

Moral education touches the innermost depths of a human being. It seeks to develop a harmonious personality.
and nurture an inner totality of the individual. Individuality expresses one's unique talents and directs person according to the individual's natural, social and historical disposition. Pestalozzi used the term "Gemeinkraft," or common power, as a striving to balance all human powers. The vivified "Gemeinkraft" in the person stimulates an inner awakening, an activation of all powers expressed by the power of love, the divine foundation of humanity. Pestalozzi claimed that "the beneficial "Gemeinkraft" of human nature is as easy to achieve for someone of low intellect as it is for someone of extraordinary intellect to fail." 69

Educating man to become a moral being, according to Pestalozzi, is called the art of education. Human nature does not come into being alone. The possibility to think and to feel morally is given to every man naturally but its realization is not automatic. This allows man the freedom that an animal guided solely by his instincts does not have. Moral development, a person's own responsibility, is based on one's choice. With his intellect, man realizes moral values, but he has to know moral values and principles

69 Pestalozzi, Sämtliche Werke, Bd 28, 158. Die segensvolle Gemeinkraft der Menschennatur ist indessen bey mittlern und sogar bey schwachen Kräften eines Individuums ebenso möglich und eben so denkbar, als sie bey isolirten, abgeschnittenen, unverhältnismässig grossen, selber gigantischen Einzelkräften oft schwierig und sogar unerreichbar ist.
before he can act upon them. Teaching moral values and principles is the task of moral education in order to address ethical issues. Critical thinking, reasonable reflection, moral insights and concepts of right and wrong are not genetic, but have to be established by an educational process.

Moral education teaches "knowing the right thing," and "doing the right thing for the right reason." Man achieves a moral viewpoint by reasoning right from wrong, by reflecting and comparing laws and moral relationships in which he finds himself due to his existence and his environment. Moral exercise by effort and self-overcoming creates moral content. We make choices with regard to what we believe is right or wrong. Thereafter, we make decisions in light of why we believe a choice is right or wrong. Moral action explains the structure of morality. A child, for example, obeys the mother for the right reason.

Educators need to present impressions, ideas and imaginations adapted to the self-unfolding powers of the child or in other words according to the child's individuality and uniqueness. This results in a priority of the child's natural self-unfolding moral powers during the educational process. Pestalozzi's educational method promoted inner powers and, with them, the ennoblement of man that touches body, soul and spirit. The self-unfolding drive of the heart demands the right sensibility from
parents, families and educators. Pestalozzi emphasized that "the one whose inner powers are not educated is missing the basics for his education to his specific destination."\textsuperscript{70}

It is important to respect the course of nature and to combine it with the art of education to unfold in a most harmonious way the child’s inherent moral powers. If all development grows from the child’s innermost being, the educator can protect, nurture and accompany the child on the moral path; if the focus is on the adult’s activity, the child, forced into a passive role, will be manipulated. Nature and the art of education deal with the possibilities and the limitations of education which depend on the natural self-unfolding and the power of creative possibilities of adults. The art of education is to limit and to decrease man’s selfishness and, instead, to increase man’s moral powers, man’s benevolence, love and gratitude. Man as an individual and unique person will be educated in free choice regarding his responsible moral decision and action. As a result, the morally educated man will be concerned for the well-being of the community and will stand up for human rights and justice rather than live a life based on his self-interest.

\textsuperscript{70}Ibid., Bd 1, 55. Wer nicht Mensch ist, in seinen Inneren Kräften ausgebildeter Mensch ist, dem fehlt die Grundlage zur Bildung seiner näheren Bestimmung.
Man is both a benevolent creature made after God's image and a cruel selfish creature. Humans experience this tension daily in their nature. This tension also has an impact on social relationships where people have to protect, support and encourage each other. The tremendous development of science and technology, for example, has totally changed man's life situation. Man with help of an advanced technology is able to mobilize incredible powers that may both threaten and be advantageous to human existence. Man himself stands behind the same technology. We live in a time when the nuclear age, population explosion, political unrest and epidemic disease are with us. Man's happiness does not depend exclusively on satisfaction of materialistic needs. Man needs to act appropriately. With a spiritual outlook, man is able to face responsibilities and existential problems. If man lacks a spiritual foundation, man has a pessimistic outlook that may turn into existential fears and a search for meaning of life.

Implications for Parents

Where does man come from? Where does he search for the supernatural? What does man believe? The answer to the question of mankind's origin, according to Pestalozzi, is found in the innermost being of a person. Pestalozzi began by asserting that God was the center of human existence.
God created man as a spiritual being. Pestalozzi was convinced that "man has to be educated to inner peace."\textsuperscript{71}

Pestalozzi saw Christianity not as merely a simple doctrine but as daily life practice. Faith is a function, something that we do. We exercise faith the way we believe. Life and religion need to be in constant reciprocity. Believing in God and leading a spiritual life becomes the foundation and the source for a loving home to transmit moral values and principles. Man needs a center in himself through which his life gravitates. The core is his immediate relationship to God. Pestalozzi explained that "faith and love, starting point of all true morality and spirituality, have their source in the father and mother instinct in the domestic environment, consequently in the real life of the child and will unfold by natural education."\textsuperscript{72}

Parents are challenged in their own religious beliefs and practice and in how to transmit the spiritual dimension to the child. Pestalozzi emphasized the importance of the home in human development and challenged

\textsuperscript{71}Ibid., Bd 3, 319. Der Mensch muss zu innerer Ruhe gebildet werden.

\textsuperscript{72}Ibid., Bd 1, 314. Glaube und Liebe, die wir als die göttlich gegebenen ewigen und reinen Anfangspunkte aller wahren Sittlichkeit und Religiosität anerkennen müssen, im Vater- und Muttersinn der häuslichen Verhältnisse, folglich im wirklichen Leben des Kindes, den Ursprung ihrer naturgemässen Entfaltung und Bildung zu suchen haben.
parents to create homes that were nurturing environments. He believed that, without God or without faith, it is impossible to create an atmosphere of a loving home and to educate the child in moral values. Spiritual life is both a motivating power and goal for moral education. Inner moral powers develop in an environment of spiritual life. The external without the inner moral powers as result of our nature are a means of dangerous deception, sources of restlessness, suffering, insult and distortion.

Morality and faith in God are established on the foundation of love. The child needs to experience being loved by its parents, then, the family and by the community. Moral education begins in the cradle with the satisfaction of the child by the mother. Thereby, the child gains trust and confidence in his inner self and the environment. The experience of physical care and benevolence is transmitted by the belief in people, normally by the mother. If the child experiences the mother having a metaphysical relationship, belief will takes its shape into a belief in God. Moral development is an activity from inside out where man shall develop his self, his morality, and achieve fulfillment of his individuality. Man is active and love is his stimulating force. The child believes in his mother and her strength and will walk in her steps because he loves his mother. Loving and caring parents are positive role models
who provide a secure environment which is significant to the child’s moral development.

Parents are challenged to communicate and to interact with their children. In order to accomplish this, parents must ensure that they provide sufficient quality-time. In this way, parents assist the child to create his own self-concept. Authentic relationships are a form of role modeling that the child needs for his moral growth. The child needs models and examples; dialogue and transaction. If the child is stimulated in critical thinking, he will grow in self-identity. The child learns to question ethical principles, for example, how we treat one another. Environment, social interaction and one’s own faculties are factors that contribute to man’s self-formation.

Pestalozzi taught the message of love. The source of all education and instruction should be love that takes its most genetic and most expressive form in the relationship between the mother and the child. Moral education helps man towards education of love to do right and to be honest. It teaches love, the only bond to human unity. Education based on love motivates to good and right actions. Love comes forth out of a relationship which has to grow and deepen. The love between parents and children develops and matures to the degree that they can reach out to each other and discover each other as fellow human beings
who have much to share. Love begins to be educational when it meets the child's needs. Pestalozzi recognized the significance of the environment which is where education takes place.

How does the child's loving relationship with the parents deepen and grow if both parents are in the work force? How can parents still provide a climate of emotional security and a loving home? The environment facilitates or represses moral development. Absence of parents, a neglected and insecure environment will negatively impact the child's moral development. Moral development can be stalemated by adverse conditions. Conversely, development can be stimulated positively by favorable, nurturing environment. Parents can offer a home, a place that is receptive but also that has the safe boundaries within which their children can develop and discover what is helpful and what is harmful. There their children can ask questions without fear and can experiment with life without taking the risk of rejection. There they can be encouraged to listen to their own inner selves. The home is the place where father, mother and children can become present to each other. The loving home represents an environment that secures the child's repose, enabling the child's potential to unfold. In a loving environment, in mother's and father's care, the child harmoniously develops his threefold physical, intellectual and moral potentialities. Parents
can provide a safe and loving environment and by that touch the child's heart to facilitate moral education. Pestalozzi believed that "repose in which seeds of love and trust naturally unfold, make up the inner divine nature of humanity." Repose can be defined as a feeling of emotional security that is a precondition for positive moral growth. Individuality of the child and predisposition, environment and an inner drive of life contribute that repose in the child can establish and grow.

Implications for Families

For Pestalozzi, the family is the crucial center of the child's moral development. But what is a "family?" In Pestalozzi's time, a family was either a nuclear or extended one. Today, we face different social realities. A nuclear family is no longer the standard norm. Families in modern American society may be composed of two bread-winning parents, single parents, remarried parents bringing their children into a new family or children of gay or lesbian parents. The role of the mother, the father and the family has changed and is more ambiguous. Who are the role models in moral conduct and moral education? Who is responsible for the child's moral development? How far has society

Ibid., 298. Diese Ruhe, "in der sich die Keime der Liebe und des Vertrauens allein naturgemäß entfalten," macht "das innere göttliche Wesen der Menschlichkeit aus."
withdrawn from the home atmosphere where parents and children spend most of the time elsewhere but together at home? How much does this life style affect the child's moral development? Is it the time spent at home or quality time that counts? How can we create a home filled with love that is crucial for the child? On what foundation can the family be renewed or be redefined within our social structure?

Pestalozzi realized that the importance of moral education is not only the socialization of the child but primarily the unfolding of the core individuality in relationship with adults. Education helps to shape individual growth and identity in one's own work conditioned by educational love and nurturing between the adult and the child. Education finds its foundation in the home where the child finds satisfaction of deep human longings. Here, the individual finds life and develops his personality. A home that provides security, a family that shows loving respect for children by observing their self-unfolding powers, a society in which disadvantaged people find autonomous life are goals which do not happen by themselves. Education contributes essentially to man's moral development. Pestalozzi who himself experienced a contradiction between family desire and family reality, came to believe strongly in the ideal of the family. He valued highly the holiness
of family life. "The father’s house is the foundation to all pure natural education of humanity."\textsuperscript{74}

Parents start sending signals to their children from day one. The parent has an opportunity to teach the child how to come to terms with wishes and yearnings, with times of disappointment and frustration that are part of love and of life. Some children have loving parents who nurture the child’s needs. Other parents are less sure of themselves or are lacking in self-restraint and so let concern and affection deteriorate into indulgence. Still other parents may become indifferent to children’s basic needs or may even become abusive. In these cases, the teacher needs to exercise a healing and therapeutic role. Later on, when the child becomes interested in figuring out the operations of this world - how and why things work but also, how and why he or she should behave in various situations, in this process, parents need to provide supported assistance. Depending on the child’s environment the character is built and consolidated in a positive or a negative way.

Pestalozzi’s "Innere" and "Aussere Anschauung" through the senses as a learning method can be called learning by doing. "Anschauung" is an interacting process between the environment and the mind. The child realizes

\textsuperscript{74}Ibid., 61. Im Vaterhaus ist die Grundlage zu aller reinen Naturbildung der Menschheit.
and understands by observing. Moral education can be called experiential education where parents stimulate the child’s action. Educational interaction includes creating supportive preconditions, verbal and non-verbal communication and positive social action, the ability to deal with oneself and with the fellow-man. Pestalozzi claimed that the senses are developed in the family environment and then extend to the school environment. In the "home and family" sphere everything still seems to be simple and clear. Regulation of instincts and satisfaction of desires are immediately connected. The child learns to understand with his senses. Learning processes are built on comprehension of significant objects in the child’s familiar life environment that differentiate well known phenomenon. This step of moving from instincts to feelings is important for emotional development. Moral education, for Pestalozzi, meant education to “innere Anschauung” that evokes in the emotional state pure feelings that harked back to one’s original benevolence.

A secure and loving home environment will gradually radiate into the larger world. Children need to live in a real world that transmits meaning by observation and participation. Children need to use all their senses by concentrating on the objects found in the environment. “Anschauung” does not mean to present predigested information but to go on field trips in order to grasp
nature in its totality with all the senses, with the mind and with the whole body. This is often not possible today or can a field trip be by surfing the World Wide Web? How do we integrate technology, computer games, television? How do we combine these tools with moral education? How does technology affect families and moral education? Families with good communication skills will find that efficient use of technology provides additional family time. As a family, they can collect tips and ideas from sites visited. On the homework front, educators praise the personal computer as an excellent educational supplement with many homework-helping options. Although it is a great resource, parents need to oversee what the child connects into because the Internet is a microcosm of society, with good and bad people using the chat lines. An educational software is on the market that praises children when they get the right answers while neutralizing an incorrect response. Most of the software also allows children to proceed at their own pace.

Technology does not benefit every family. Some parents shy away from technology because they don’t have the expertise. Dysfunctional families may use technology to isolate themselves or other family members. Children with personal stereos, telephones and televisions spend more time in their rooms. The family may be home, but they are not together.
Pestalozzi's demands of "Anschauung" is more difficult to fulfill in our time. Our adult life increasingly contradicts the child's world which is an artificially created educational world, planned, created and composed by adults. We find a superabundance of toys with which children's rooms and most kindergartens are filled and decorated. "Anschauung" has changed its content. Child care arrangements, for example, provides diversity because children must interact with each other. However, child care cannot provide strong role models due to employment turnover. Who or what takes the role of the loving mother, the loving home that unfolds the child's moral powers and teaches him moral education?

The natural moral unfolding of children's abilities and parents' moral education of their children go together. Social tendencies such as working parents, child care or technology weaken the bonding between parents and children. Parents need to reflect on how to meet the child's self-unfolding attempts to bond. Family education provides a powerful vehicle to attaining awareness of the need to bond. No state education can replace family education, no collective state can establish individuality. This only happens in a family relationship environment. The state, however, can establish a framework so that family life can develop. For example, parent-teacher conferences would be enforced or assignments would be given to students which
involve communication with parents (e.g. a paper to describe a parent's occupation).

**Implications for Schools**

Pestalozzi extended his concept of the loving parent and the emotionally secure home to the school. The teacher is like a loving parent and the school like an emotionally secure home. Moral education is not only acquired by memorization of rules and regulations or by abstract classroom discussion. A child grows morally as a consequence of learning how to be with others, how to behave in this world, a learning by taking to heart what they have seen and heard. The child is an attentive observer.

The relationships between parents and their children have to continue between teachers and their students. The school has to build on the foundation of family education as a continuation towards a complete education of man. The circle of experience, reflection and knowledge that begins in the family radiates to the school environment. Pestalozzi described the school as a life sphere to develop an independent individual person. He rejected a school system that focuses exclusively on formal knowledge acquisition and rejects memorization and a one-sided method of instruction. Book-dominated schooling makes it difficult for the teacher to meet the individual child's needs of development. As an extension from the home circle, school
ought to be a place to learn about life. Pestalozzi used "Anschauung" instruction, to look at and observe nature. This didactic planning principle still has value today. How does the "Anschauung" principle apply to today's private and public school systems? During the normal course of instruction throughout the day teachers ought to interact with the students and promote their giftedness.

Pestalozzi discovered the educational principle of autonomy, the education of inner powers or self-action. Due to the rigid nature education of his day, Pestalozzi challenged the educational, political and organizational school character. He gave thought to self-initiative and social interaction, self-action and autonomy, participation and impartiality. His concern was the relationship between student and student; teacher and student; teacher and parents. Students shall interact with each other and discuss solutions of the assignments. Teachers provide an environment conducive to students learning abilities, and they take responsibility as mentor and as role model. Teachers and parents discuss how to provide a constructive learning atmosphere and how to best assist the students in their daily life situations.

School ought to educate children for a self-confident and self-determined life that enables them to live as independent adults. Every child needs an education that prepares him for a life of human worth with a sense of
morality. Education should be more than superficial facts and figure related to the vocation. Education should instill the sense of a deeper meaning to the vocation. Pestalozzi's perspective was the outcome of the child's education. The child needs educational possibilities to gain knowledge and competency in order to develop emotional stability.

Pestalozzi's willingness to live with the children day and night effectuated educational bonding. Education means a willingness to be all in all for the children that will have positive outcomes regarding socialization. Integration of living and teaching (Gertrude) by instructional community life (home, school and activity) is still today a reliable basis for education. Integration of "Anschauung" and teaching in a childlike manner is more valuable and significant today than ever. Moral education takes into account character development, responsible action, the values and norms of society.

In the school, the warm family spirit has to be preserved. In a climate where teachers are guides in the students search for value and meaning of their human existence. The school should be a role model that teaches and lives out moral values and principles. Pestalozzi referred to the "enseignement mutuel" (mutual instruction). It reflects learning with the help of others. Teaching should create space for communication with each other and
allow their respective life experiences to be a valuable source of growth and maturation. Mutual trust, in which those who teach and those who want to learn, can become present to each other.

Teachers and students are part of a very demanding society. In such a production-oriented society schools no longer have the time or space to emphasize personal growth and moral development. The teacher is called upon to create for his students a free and fearless climate where affirmation, encouragement and support can take place.

The teacher is like a mentor to his students who offers support in helping them develop some clarity in the many impressions of their mind and heart and discover patterns of thoughts and feelings on which they can build their own life. By a supportive presence, the teacher can offer space with safe boundaries to encourage the students to reflect.

Pestalozzi appealed for a return to old moral ideals, love of the home and return to home education. He saw industrialization as causing the moral and educational decay that also continued in the home. Today it may be technology and media that influence or even manipulate moral standards.
Reflections

Moral education is not acquired only by memorization of rules and regulations. We grow morally as a consequence of learning how to be with others, how to behave in this world, a learning prompted by taking to heart what we have seen and heard. The child is an observer of grown-up morality - or lack thereof; the child looks for cues as to how he ought to behave. The child observes parents and teachers how they make choices, address people, show action thereby telling those young observers much more than parents and educators may realize. A reflecting and self-reflecting mind gives way to a performing self. Identity is ultimately who we are expressed in action, in how we live, in what we do. Children absorb and take stock of what they observe, namely the adults. Children add up and imitate what they have observed and often fall in line with the particular moral counsel that adults have offered them.

Moral education has a crucial impact on society to prevent and decrease crime, violence, drugs, dysfunctional families. Can we create a society with high moral values; create the moral man? Moral education reflects salvation of humanity. Morally educated citizens create a moral state. How can we establish a moral state in spite of selfish man? Pestalozzi answered by education; not by violence. Education conforms with the self, strengthens moral character or adjusts to the expectations of society. "Let
us become men so that we become citizens again, so that we become a state again.\textsuperscript{75}

What happens if the presupposed home atmosphere is not healthy? If divine order does guide no longer? If father and mother instinct are no longer effective? Pestalozzi's principle "It is life that educates" explains the immediate environment of the child where the existing elements are already disposed to strengthen the growing moral powers. "It is life that educates" relates to the satisfaction of real needs. We become moral through experiences and our response to them and to one another as we go through them. "It is life that educates," and the elementary method helps the process of unfolding moral powers, faith and love. Significant educational goals result from the individual disposition. Education and instruction have to follow. "It is life that educates" challenges us to bridge the adult with the child's world.

The goal of moral education is to equip each child so that it is able to live life independently with self-confidence, to reason and make adequate moral choices. The fulfillment of the goal to prepare the child is to master life. Parents and the school can help children grow to the freedom that permits them to stand on their own feet.

\textsuperscript{75}Ibid., Bd 24, 30. Lasst uns Menschen werden, damit wir wieder Bürger, damit wir wieder Staaten werden können.
morally, intellectually and physically and to allow them to move away in their own direction. Education is an ingredient of life but life itself is education. Education can never replace life.
APPENDIX 1

Life and Genealogy
Family Tree "Pestalozzi"
(from Zürich)

Pestalozzi's descendants from his father's side

Hans Heinrich
Merchant 1649-1701
second marriage to Ursula Holzhalb

Andreas
Pastor in Höngg 1692-1769
married Dorothea Ott 1692-1763

Johann Baptist
Surgeon 1718-1751
married 1742 Susanna Hotz (from Wädenswil)

Johann Baptist
1745-after 1780

Heinrich
1746-1827
married 1769
Anna Schulthess

Anna Barbara
1751-1832
married 1777
Christian Gottlob
Grosse in Leipzig
Family Tree “Hotz“
(from Wädenswil)

Pestalozzi’s descendants from his mother’s side

Hans Jakob
Surgeon in Wädenswil 1653-1732
third marriage to Barbara Haab

Johannes
1705-1776
Physician

Anna Barbara
1714-1791
married Heinrich Weber

Susanna
1720-1796
married 1742 Johann Baptist Pestalozzi
Surgeon

Johannes
1734-1801
Physician

Johann Konrad
1739-1799
Austrian General Field
Marshall Lieutenant

Heinrich
1746-1827
Family Tree "Schulthess"  
(from Zürich)

Descendants of Anna Schulthess, Pestalozzi's wife

Hans Ulrich  
Merchant 1634-1678  
married 1659  
Elisabeth Ott

Brother Hans Jakob  
1629-1705  
in three generations  
Pharmacist "zum Schwibbogen"

Hans Jakob  
Merchant 1660-1728  
moved 1682 Barbara Hofmeister 1666-1740

Hans Ulrich  
1683-1737  
Merchant zum Pflug

Hans Jakob  
1685-1753  
Christoph  
1692-1749  
Heinrich  
1699-1783  
Merchant

Hans Jakob  
1711-1789  
Merchant  
moved 1732  
Anna Holzhalb

Hans Jakob  
1718-1791  
Hans Georg  
1724-1804  
David  
1729-1778  
Merchant

Hans Georg  
1747-1799  
Pastor  
(married Pestalozzi)

Johannes 1763-1836  
Choir Director  
1803 Education Board  
(Pestalozzi's Promoter)
Family Tree "Schulthess zum Pflug"

Descendants of Anna Schulthess, Pestalozzi's wife

Hans Jakob
1711-1789
Merchant
married 1732 Anna Holzhalb

Anna  Hans Jakob  Salomon  Kaspar  Hans Heinrich  Leonhard
Aug 9, 1738- 1739-1806 1740-1801 1744-1816 1746-1812 1747-1805
Dec 11, 1815  Merchant  Physician  Pastor  Merchant  Merchant
married
Sept 30, 1769
Heinrich Pestalozzi
APPENDIX 2

A Day in the Institute at Yverdon
A Day in the Institute at Yverdon

Wake up summer and winter at 5:45am, or at 7am for the younger pupils. After personal hygiene, the day begins with religious and moral discussions. At 9am, after breakfast, the classes begin (languages, geometry, drawing, mathematics) for the three main groups to which the pupils are assigned. The pupils are observed during two months and then divided not by age but by giftedness. The classes end at noon, lunch and free time following until 2pm. In the afternoon writing, geography, history, games and leisure time, French exercise and conversation, reading and translation, natural history, gymnastics, and prayer until dinner at 8:15pm. 9pm is bedtime. The diligent pupils are allowed to read and study until 10pm, three times a week until 11pm.

APPENDIX 3

Chronology of Johann Heinrich Pestalozzi
<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1746</td>
<td>12 January: Born in Zürich, son of the surgeon Johann Baptist Pestalozzi and Susanne Hotz</td>
<td>1751</td>
<td>Death of father</td>
</tr>
<tr>
<td>1751-1754</td>
<td>Elementary School</td>
<td>1754-1763</td>
<td>Schola Abbatissana, Schola Carolina, Collegium humanitatis</td>
</tr>
<tr>
<td>1763-1765</td>
<td>Collegium Carolinum: Studies in Philology and Philosophy</td>
<td>1764</td>
<td>Member of the Helvetic Society (Gerwe)</td>
</tr>
<tr>
<td>1767</td>
<td>Death of Kaspar Bluntschli (Menalk); Acquaintance with Anna Schulthess</td>
<td>1767-1768</td>
<td>Agricultural Apprenticeship under Tschiffeli in Kirchberg</td>
</tr>
<tr>
<td>1769</td>
<td>February: Farmer in Mülligen</td>
<td>1770</td>
<td>August 13: Birth of Hans Jakob (Jacqueli)</td>
</tr>
<tr>
<td>1771</td>
<td>Move to the Neuhof; Agricultural failure</td>
<td>1770-1774</td>
<td>French-British Colonial battles in India</td>
</tr>
<tr>
<td>1776</td>
<td>1756 Outbreak of the 7-year French-British Colonial War</td>
<td>1762 Rousseau: <em>Emile</em> and <em>Contract Social</em></td>
<td></td>
</tr>
</tbody>
</table>
1774  Begin of the school for poor children at Neuhof

1780  End of the school for the poor at Neuhof

_A Hermit's Evening_

1781  _Leonhard and Gertrude Vol 1_

1783-87  _Leonhard and Gertrude Vol 2-4_

1792  August 26: French Citizenship

1793  Political Writings _Yes or No_

1797  _Inquiries Into the Course of Nature_

1798  Redactor of the "Helvetisches Volksblatt" ("Helvetic Journal for the People") in Lucerne

1798-1799  December 7 - June 8: Director of the War Orphanage at Stans

1799  July 23: Elementary School Teacher in Burgdorf

1800  October 24: Director of the school at the Burgdorf Castle

1801  _How Gertrude Teaches Her Children_

August 15: His son died

1792 Outbreak of the 1st coalition war against France. Proclamation of the republic in Basel, and fall of the oligarchy in Geneva

1793 The board of directors annexed the Veltlin. French troops penetrated Switzerland. The revolutionary movement expanded

1797 Collapse of the old Confederation. Helvetic government

1798-1799 2nd coalition war against France. In September, French troops break the last opposition in Nidwalden (Massacre at Stans). First Zürich battle

1799 French and Austrian-Russian coalition battles around Zürich and the Alps. Bonaparte as First Consul
1802-1803 Examination of the Institute with favorable records. November-February: appointee of the Consulata in Paris

In July, retreat of French troops from Switzerland. Collapse of the Helvetic Republic. Convocation of the consulta in Paris. Swiss deputies ratify Napoleon’s new Constitution. Restoration of the cantons’ independence; old and new cantons are consolidated in the Swiss Confederation on the basis of equality. Calm is restored

1804 June: Transfer of the Institute to Münchenuchsee

Napoleons’ crowning. Code civil

1805 Establishment and director of experimental school in Iferten (Yverdon)

1806 Girl’s school founded in Iferten

Battle of the three Emperors -- in Austerlitz. Napoleon’s victory

1810 Dispute over G. Girard’s examination report. Joseph Schmid and other teachers left Pestalozzi’s institute

1813 Girls school handed over to Rosette Kasthofer

Outbreak of the liberation battles. Fall of Napoleon. Abolition of the mediation act

1815 April: Schmid returned to Iferten

To the Innocence

Napoleons’ ”Hundred Days.“ Restoration in Switzerland through the ”Federal Government treaty”

1815 December 11: Anna died

1816 Dispute among the teachers; 16 left the institute

1818 September 13: Opening of the institute of the poor in Clindy
1819 Transfer of the Clindy institute to the castle. The institute lost its credibility because of the dispute

1824 Lawsuit Pestalozzi-Niederer

1825 Schmid's expulsion. Pestalozzi is compelled to close the institute in March and returns to the Neuhof

1826 *My Fortunes as Superintendent of my Educational Institutes at Burgdorf and Iferen: Swan's Song*

1827 Died February 19 in Brugg
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<table>
<thead>
<tr>
<th>Buchtitel</th>
<th>Verlag / Herausgeber</th>
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<tr>
<td>Meine Lebensschicksale als Vorsteher meiner Erziehungs institute in Burgdorf und Iferten.</td>
<td>Leipzig: Gerhard Fleischer, 1826.</td>
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Periodicals


VITA

Silvia Schmid was born on January 2, 1963 in Oberegg, AI, a very small town in the German speaking area of Switzerland into a Swiss-Italian family. She was educated in the public schools.

Ms. Schmid moved to St. Gallen, SG, where she received a B.A. from the Kantonsspital nursing school in 1983 and a diploma from the Hermes business administration school in 1984.

After having gained experience in geriatry, oncology and rehabilitation, Ms. Schmid continued her studies in theology and graduated in 1988 with an M.Div. from Emmaus seminary in St. Légier, VD, the French speaking area of Switzerland. She worked as an Assistant pastor in Neuchâtel, the French speaking area, and was involved with adolescents and young adults, as well as in administrative work and pastoral counseling.

In 1992, feeling the need to further develop her interest in international education, Ms. Schmid moved to Chicago where she graduated with an M.A. in cross-cultural studies in 1993 and with an M.A. in christian education in 1994 from Trinity International University in Deerfield, IL.
She entered the doctoral program in 1995 at Loyola University Chicago where she continued study on a full-time basis and also worked as a Graduate Assistant. She received her Ph.D. in international comparative education in 1997.
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the committee with reference to content and form.

The dissertation is, therefore, accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

March 14, 1997

Date

Gerald L. Gutek

Director's Signature