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The Method Recommended by Pestalozzi for Mothers to Teach their Children: “Wie Gertrud ihre Kinder lehrt”*

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Abstract

Education is one of the areas in which scientists show great interest. Pedagogy plays an important role in this. Johann Heinrich Pestalozzi is one of the most important personalities to think of when it comes to education, and he had a strong influence on his time because he was indeed dedicated to human education. Pestalozzi postulates that people must be educated holistically. He thinks that everything encountered by humans is only meaningful insofar as it contributes to their complete education. The educational form he developed aims to foster the autonomy of children. In this context, Pestalozzi's work “*Wie Gertrud ihre Kinder lehrt*” holds particular significance, where he documents his ideas and experiences regarding elementary education and the upbringing of humanity. This study aims to analyse the work with regard to children's education and to present the method he proposes for educating children through their mothers. Pestalozzi considers the mother to be a child's primary and most effective teacher. The mother's role as a teacher manifests itself in her affective-social relationship with the child. The development of love, trust, gratitude and obedience takes place through the relationship between a child and its mother.

Key Words

Autonomy of children • Elementary education • Johann Heinrich Pestalozzi

*This study is based on the dissertation of the first author.

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Introduction

The concept of education is highly controversial and has also been neglected at times. There is talk of conjunctures of the concept of education, which fluctuate between the controversial motto “we don't need education” and the conservative postulate of “courage to educate” (Faulstich-Wieland & Faulstich, 2006, p. 46). It would be appropriate to argue the variable meaning and definition of the concept of education.

Education encompasses those social actions through which people attempt to develop the structure of the psychological dispositions of other people in the long term. The components deemed to be of significance should be preserved, while the emergence of affections considered undesirable should be prevented. The following sentence provides a concise overview of the term's core content: Education is defined as the actions undertaken by individuals with the intention of influencing the personality of others in some manner (Brezinka, 1990, as cited in Raithe, et al., 2007, p. 22).

Pestalozzi's concept of education can be understood as analogous to the healthy development of a tree. He represents healthy education through a tree planted near fertile waters. First, it is placed in the soil in the form of a small seed, which contains the design of the tree, its shape and its characteristics. The growth of the entire tree is a continuous series of organic components, the configuration of which is reflected in its seed and root. Man is similar to a tree. In a newborn child, those abilities are hidden that are to unfold over the course of life. The individual and separate organs of his being gradually shape into a unity and build humanity in the image of God. The education of man is a purely moral result. It is not the educator who gives man new powers and abilities and gives him breath and life. He only prevents certain unfavourable influences from disturbing the course of nature's development (as cited in Monroe, 1907, p. 315 pp.).

In an environment where the discussion of “public education” encompasses all of Europe, Pestalozzi places particular emphasis on the fact that not only people belonging to the higher milieu have the right to a good education, but those from the lower class should also be offered the same educational opportunities. Consequently, this allows them to fare better in a world where everything continuously evolves and changes. To this end, Pestalozzi carries out various works and projects to make a significant contribution. Pestalozzi's concern for the people is evident firstly in his belief in the right of every individual to education, secondly in the role of society in providing this education, and finally in the importance of the home environment (Bowers & Gehring, 2004, p. 307).

Pestalozzi also acknowledges the significance of a close relationship between the home and educational institutions to ensure the child's success. His writings repeatedly emphasize the importance of the mother in a child's life and the influence of the mother-child relationship on their development (Bowers & Gehring, 2004, p. 308). It is widely accepted that the mother can bring up a child at least until the age of six. Pestalozzi considers this knowledge to be the foundation of all subsequent development. It is therefore evident that if this education is lacking, all future endeavour is lost (cf. Opper, 1845).

Through his newspaper article “*Pestalozzi'yi anımsamak ... [Remembering Pestalozzi ...]*” Sarıaslan (2019) makes us think of Pestalozzi's hard life and expresses his enthusiasm: “while Pestalozzi established and

institutionalized educational and humane methods that free the human spirit from its shackles, he placed human love at the centre of education. Simultaneously, he turns towards the European people, overwhelmed by a morality and education based on fear”.

Pestalozzi's works on education or upbringing may be summarized as emphasizing the standpoint of the developing mind of the child. He believes that human improvement must come from two sources. On the one hand, people should be empowered through education. On the other hand, existing conditions must be improved through legislation (Bowers & Gehring, 2004, p. 309). Pestalozzi also points out that training for a specific profession must always be subordinated to the universal goal of general education (Silber, 1960, p. 35).

An important work in which Pestalozzi recorded his ideas is “*Wie Gertrud ihre Kinder lehrt*” (*How Gertrude teaches her children*) (1801). Tröhler (2015, p. 253) considers it as a type of pedagogical philosophy of education, in which Pestalozzi wrote about his thoughts and experiences. The impact of this work spread magnificently throughout Europe: Johann Gottlieb Fichte, for example, in his “*Reden an die deutsche Nation*” (*Speeches to the German Nation*) of 1807, describes Pestalozzi's method as a suitable model method, because he sees a close connection between the renewal and world mission of Germany and a constitutively renewed education (Tröhler, 2015, p. 253).

In his “*Wie Gertrud ihre Kinder lehrt*”, Pestalozzi tries in fourteen letters to give mothers instructions on how to teach their children themselves, because he is convinced that a child should be educated by its mother at home at least until the age of six. Mothers are expected to be able to find answers to all their questions in this work. He explains in detail how they must bring up and educate their children holistically, morally and naturally so that they can continue their existence as individuals in the world.

This paper aims to analyse Pestalozzi's “*Wie Gertrud ihre Kinder lehrt*” with regard to education and to present the method Pestalozzi proposes for the education of children by their mothers.

Johann Heinrich Pestalozzi and his work “*Wie Gertrud ihre lehrt*”

Johann Heinrich Pestalozzi was born on 12 January 1746 and died on 17 February 1827. He received a strict, protective and moral upbringing from his family, which had a profound impact on his subsequent life. From an early age, Pestalozzi set himself a challenging and ambitious goal, which he pursued throughout his life. His sole objective was to serve the collective good of humanity. In pursuit of this objective, he first began to study theology but subsequently withdrew from the program and decided to study law.

Johann Heinrich Pestalozzi dedicated his life to turning his ideals and dreams into reality. In this context, he established several institutions for the education of children in various locations. These included Neuhof (1769-1780), Stans (1798-1799), Burgdorf (1800-1804/1805) and Yverdon (1804-1855), for which Pestalozzi received financial support. In order to provide further financial support, he began to create literature, writing numerous works on a variety of subjects. Education is a significant theme in his works.

Due to the poor image of schools at the time and his great interest in improving elementary education, one of his most important works, “*Wie Gertrud ihre lehrt*”¹ emerged. This work consists of fourteen letters, which actually appear in the book in chapter form. WGL was the result of Pestalozzi’s educational experiments and experiences between 1799 and 1801 in Burgdorf. The title continues as follows: “*ein Versuch den Müttern Anleitung zu geben, ihre Kinder selbst zu unterrichten, in Briefen*” [An attempt to give mothers instructions on how to teach their children themselves, in letters], which reveals the aim to the reader from the outset. The first edition, published in 1801, is used in this paper.

Pestalozzi’s experimental method contradicts the pedagogical practices of his contemporaries, who continued to rely on rote learning techniques. In his classroom, the focus shifts from teacher to student, from boring memorization to the interests of children, and from the privileged few to the masses. Pestalozzi’s primary motivation for changing the teaching approach is to educate society for its own benefit. Pestalozzi argues that rote learning, or [catechising], is nothing more than parrot-like repetition of incomprehensible sounds (WGL, p. 75). Instead, he suggests proceeding gradually in teaching, corresponding to the developmental stage of the child. According to him, explanations must be clear and adapted to the children’s understanding. The subject must be well comprehended and applied through exercises before introducing new material. Simultaneously, the presentation of new knowledge is based on the sensory experiences of the learners (Laubach & Smith, 2011, p. 343).

Pestalozzi owes the beginning of his influence on the development of pedagogical thinking firstly to his work WGL. Secondly, this influence can also be attributed to the fact that he put his proposals into practice. Pestalozzi wanted to establish a [psychological teaching method] that corresponded to the [laws of human nature]. As a result, he places particular emphasis on spontaneity and self-activity. Children should not be given pre-packaged answers but should arrive at answers themselves. To achieve this, their abilities to observe, judge, and think, as well as their self-activity, should be fostered (Silber, 1960, p. 140). The goal is to educate the child as a whole. Pestalozzi attempts to balance or harmonize three elements - heart, head, and hand.

Elementary education in „*Wie Gertrud ihre Kinder lehrt*“

In this part of the paper, the method for elementary education in WGL is presented in four parts.

1. Child education

Pestalozzi wanted to educate poor children to their full potential and humanity. He strives for completion and perfection even in the lower classes, because he recognizes the immense gaps that are based on confusion and incompleteness. As a result of the focus on completion, “a general sense of beauty and order” develops in the children. They begin to feel themselves; “sie wollten, —konnten, —harrten aus, —vollendeten und lachten, ...“ (WGL, p. 16 pp.). Pestalozzi is aware of the power of human nature and its peculiarities.

Even if it was acquired out of necessity, Pestalozzi gained a lot from having children teach each other in the classroom. The lack of co-teachers led him to this emergency solution, the consequences of which surprised him in a

¹ Henceforth, this title will be abbreviated as “WGL”.

positive way. He placed the better children among the weaker ones. They all endeavour to do everything they are instructed to do (WGL, p. 17).

Pestalozzi sees the schools as [artificial stifling machines], where seems to be only talk of responsibility, pedantry, and arrogance. These characteristics are foreign to him (WGL, p. 28). He only wants to set his goal in motion. For this purpose, he tirelessly learns his A. B. C. from morning until evening, seeks ways to simplify the beginning of spelling and arithmetic as much as possible, and to bring them into such forms that gradually lead a child from the first step seamlessly to the second and securely to the next ones (WGL, p. 29).

„Von dem Augenblicke, in dem seine Sinne für die Eindrücke der Natur empfänglich werden, von diesem Augenblicke an unterrichtet es die Natur. Die Neuheit des Lebens selbst, ist nichts anders, als die eben gereifte Fähigkeit, diese Eindrücke zu empfangen; sie ist nicht anders, als das Erwachen der vollendeten physischen Keime, die jetzt mit allen Kräften und mit allen ihren Trieben nach Entwicklung ihrer Selbstbildung haschten: es ist nicht anders, als das Erwachen des jetzt vollendeten Thiers, das Mensch werden will, und Mensch werden soll“ (WGL, p. 33 pp.).

Teaching is then the “art” (*Kunst*)² of helping this understanding of nature to develop. By art is meant here the proportionality and harmony of the impressions that are to be imparted to a child according to its developmental capacity (WGL: 34). Nature leads man directly to wisdom and truth. The more Pestalozzi follows its trail and aligns his actions with it, the more successful he is in developing a child's abilities. In this way, even a three-year-old child can achieve a great deal, even if it seems quite difficult to him (WGL, p. 45).

As a result, some basic principles, which must be used as a guide for the development of the minds of the children, emerge from his experience with them (WGL, p. 47):

1. gradually widen the sphere of their sense-impressions
2. firmly impressing upon them those sense-impressions that have been brought to their consciousness.
3. to give sufficient language knowledge that nature and art have brought to their consciousness.

Pestalozzi sees the mother as the main influence on the child and gives her the task of leading her child to the good by leaving it as free as possible in its nature. On the other hand, she has to set limits by the affective-social relationship between them (see WGL, 13th and 14th letter).

2. The first elementary means of instruction and gaining knowledge

Pestalozzi was convinced that man should imitate “the actions of high nature”. Just as a seed grows slowly and imperceptibly day by day into a large tree, so man should develop step by step and education should depend on this. In this direction, principles are needed from which the thread of a broadly psychological method of teaching can be spun. According to Pestalozzi, only mature judgements should be taken into consideration, which are the result of a complete perception of the object under being conscious of all its parts. These principles to which the development of human nature is subject are then (WGL, p. 144 pp.);

- a) One should learn to classify observations and complete the simple before proceeding to the complex.

² Pestalozzi uses the term "Kunst" (art) in three ways: a) in a broader sense as the opposite of “nature”, “culture” and “civilisation”; b) in a narrower sense, all conscious influences of adults on the child for the purpose of education and upbringing; c) initially, Pestalozzi also used this concept to mean craftsmanship, physical ability or professional activity. <https://www.heinrich-pestalozzi.de/biographie/tabellarische-uebersicht/wie-gertrud-ihre-kinder-lehrt-einfuehrung>

- b) All essentially related things should be brought into context in the mind in which they are actually found in nature.
- c) The impressions of important objects should be enhanced and clarified by bringing them us closer by art and through multiple senses.
- d) All effects of a physical nature are to be regarded as necessary, recognising in this necessity the result of their art.
- e) The richness of its charm and the variety of its free play create physical necessity, or natural law, to bear the impress of freedom and independence.

According to Pestalozzi, the laws of nature, to which the above sentences can be traced back, have a threefold source. The first source is Nature itself. Thanks to it, our mind moves from dark sense-impressions to clear ideas. Perfection is the most important law of nature. According to this law, anything unfinished is not true. The second source is the sensuality of our nature, which is generally interwoven with the power of sense-impression. It swings in its actions between the tendency to see and know everything and the desire of enjoying everything that satisfies the urge for knowledge and understanding. One achieves all his knowledge through the immeasurable stimulus. Pestalozzi sees the third source in the relationship between his external situation and his cognitive faculty. Pestalozzi sees the third source in the relationship between a person's external situation and his power of perception. As a mere physical being, man perceives all the truths of the world only to the extent that the objects reaching his sense-impression approach the centre around which his life revolves (WGL, p. 148 pp.).

Man's cognition proceeds step by step from confusion to determination, from determination to clarity, and from clarity to definiteness. The confused sense-impressions are first made present, then represented in various changing conditions, and finally connected with the whole circle of other knowledge (WGL, p. 160).

The WGL is a didactic-methodological design that aims to ensure that the principles of teaching coincide with the sensory-mental constitution of the human being. It places sense-impression as the basis of all instruction. It is part of the task of teaching to convey sense-impression in such a way that the significant structures become visible to the children, so that they arrive at clear concepts. During this learning process, they become familiar with the basic elements of every form of knowledge (Stübiger, 1974, p. 112). According to Pestalozzi, there are three elementary points to be considered in teaching. These are number, form and language (WGL, p. 166).

Language – Sound

In Pestalozzi's method the art of language is generally linked to the knowledge that nature and art give us. The children thus progress to the point where they are able to express themselves clearly about every step of their knowledge (WGL, p. 125). The ability to speak comes from the power of the sound, which is the first elementary means of instruction.

Teaching speech sounds is very important because it is the basis for the next steps. The child should be aware of speech sounds in their entirety as early as possible. Before the ability to pronounce is formed in him, this awareness

should be perfected. The letter forms should only be placed before a child's eyes after it has mastered simple repeating. Only then it can be begun with reading practice (WGL, p. 171).

According to Pestalozzi, a spelling book must therefore contain the sounds that make up a language in their entirety. It should be repeated daily in every home by the spelling child practising in it, in the presence of the child in the cradle. Thus, from the cradle, through repetition, the child's awareness of tones is deeply ingrained and gradually becomes unforgettable (WGL, p. 171). After spelling, children are introduced to word sequences. For this purpose, mothers should be capable of making their children familiar with the most necessary names of objects in the world, which will prepare them from the earliest age for the study of names (WGL, p. 183). Through his experiences, Pestalozzi observed the children's ability to read matures by learning these sequences of names. This maturity contributes to making later instruction easier (WGL, p. 183).

Pestalozzi applies two criteria for teaching objects that are directly recognized through the child's five senses and about which the child should express himself as early as possible. Firstly, he selects those nouns from the dictionary that are characterised by distinctive and sensually recognisable features and then he adds the adjectives that reflect their characteristics next to them. He then reverses this rule. He selects the adjectives from the dictionary that describe the distinctive and sensually recognisable characteristics of objects. Next to these come the related nouns (WGL, p. 192 pp.).

Pestalozzi calls language an art or the epitome of all the arts to which man has come. Through it he can express the impressions which nature makes on him in its entirety. Language gives us many things (WGL, p. 215). „Man sagt vom elenden Stier, was wäre er, wenn seine Kraft kennte? Und ich sage vom Menschen, was wäre er, wenn er seine Sprachkraft kennt?“ (WGL, p. 216).

Form

The teaching of form must precede by the consciousness of the sense-impression of the formed objects. Their artificial presentation for the purpose of instruction is derived on the one hand from the nature of observing and on the other from the specific aim of the teaching itself (WGL, p. 219).

The consciousness of observing formed objects leads to the art of measurement, which is directly founded on the art of sense-impression. The power of this cultivated sense-impression leads us, through comparing objects to the art of measurement, to the art of drawing, and finally to the art of writing.

If one assumes that the sense-impression is the basis of all knowledge, then one unquestionably accepts the connection between the accuracy of sense-impression and correct judgement. The complete correctness of the sense-impression results from the measurement of the objects to be judged, or from the formed power of the sense of proportion. Drawing is the linear regulation of form. The extent and content of form are correctly determined by excellent measuring skill; meaning practice and proficiency in measuring precede the practice of drawing (WGL, p. 224).

The art of drawing is a skill based on the art of measurement. Through this, one can conceive the outline and features of any object by observing its similar lines and subsequently imitate them accordingly (WGL, p. 236).

The art of writing can be subordinated to the art of drawing and measuring, but drawing in particular should precede writing, as it enables the child to form letters correctly. Pestalozzi divides the learning of writing into two stages (WGL, p. 241 pp.);

- a) the time during which the child should become familiar with the shape of the letters and their combinations independently of the use of the pen; and
- b) the time when the child practises using the actual writing instrument, i.e. the pen, by hand.

All subjects presuppose the organisation and determination of their means and methods according to the age of the children to be taught. This is also true for the art of writing. According to this method, even a bad teacher or a very untrained mother can teach their children to write correctly to a certain extent, without being able to do so themselves (WGL, p. 244).

Number

Besides sound and form, number is the third elementary means of instruction and gaining knowledge. The purpose of number is to make us conscious about the relationship between more and less in all seen objects, and then to define them clearly. Unlike sound and form, number never leads to error or deception, but to unquestionable results (WGL, p. 258).

The art of arithmetic consists of the composition and separation of several units. Number is only an abbreviation of the natural method of calculating. The awareness of numerical relationships is strengthened by the abbreviations of the art of arithmetic, as the forms taught within this art are carefully and deeply imprinted in the human mind. The entire further development of this art is based on the real relationships that underlie all calculations (WGL, p. 260).

Pestalozzi has the children remember the firm impression of numerical relationships as actual real variations of more and less. First, he shows them the basic numbers (1-10) by means of objects, which give a child clear sense-impression, then it is asked to find these objects, designated as a unit, on the boards. After that, the doubled and tripled units are to be found. Then the child should rediscover these relationships on its fingers or with peas, stones or other objects. Pestalozzi makes them repeat this several times a day in order to imprint it deeply. In this way they become fully aware of the numbers in their inner truth (WGL, p. 261 pp.).

The elementary means of instruction, number, form and language, aim to teach children the following (WGL, p. 165);

- to regard every object brought to their consciousness as a unit
- to know the form of every object
- to familiarize them as early as possible with the full range of words and names of all objects they recognize

3. The teaching principle of *Anschauung*

The question of sense-impression in relation to teaching is an interesting and noteworthy topic that is being dealt with intensively. „Gedanken ohne Inhalte sind leer, Anschauungen ohne Begriffe sind blind“ says Immanuel Kant in

“*Kritik der reinen Vernunft*“³ (The Critic of Pure Reason) (1781). Pestalozzi also agrees with Kant's opinion in his work WGL. In the ninth and tenth letters of WGL, he explains in detail the importance of the principle of sense-impression. Pestalozzi's opinion can be summarised quite simply with the statement: “All knowledge must be based on sense impression and be traceable to it” (WGL, p. 282). It is the simple act of standing of external objects before the senses and increasing the awareness about their impressions (WGL, p. 283). Takaya (2003, p. 77) emphasizes that the use of sense-impression in education is one of the most important innovations of modern education. According to her, the term *Anschauung* essentially can be understood as direct knowledge of the object without intermediate processes such as argumentation. In her study she expresses that the context of modern educational philosophy, *Anschauung* means primarily (but not exclusively) the direct knowledge of the object through the five senses (especially through the sense of sight), so this implies first the primacy of the individual's direct experience as opposed to second-hand experience such as reading books or listening to explanations from others. At the same time, it should be noted that *Anschauung* as a methodological principle means more than just experiencing or perceiving objects. Secondly, it implies an orderly or organised method whose aim is to grasp the essential characteristics of an object. Thirdly, it suggests an active force of the individual, as opposed to merely receiving stimuli or impressions from outside (Takaya, 2003, p. 77).

The art of *Anschauung* begins much earlier than we might imagine. In fact, the process begins at the moment a mother takes her child on her lap. She teaches it all that nature scatters and confuses by bringing things closer to its senses (WGL, p. 284). The mother unconsciously teaches her child the act of *Anschauung*.

„Kraftlos, ungebildet, der Natur ohne Leitung und ohne Nachhülfe anhangend, weiß die Mutter in ihrer Unschuld selbst nicht, was sie thut; sie will nicht unterrichten, sie will bloß ihr Kind beruhigen, sie will es beschäftigen; aber demungeachtet geht sie den hohen Gang der Natur in seiner reinsten Einfachheit, ohne daß es ihr bekannt ist, was diese durch sie thut, und die Natur thut doch sehr viel durch sie; sie eröffnet dem Kinde auf diese Weise die Welt, sie bereitet es so zum Gebrauch seiner Sinne, und zur frühen Entwicklung seiner Aufmerksamkeit und seines Anschauungsvermögens vor“ (WGL, p. 284).

Like his predecessors, Pestalozzi accepted the principle of empiricism, which means all knowledge, comes from experience. However, he adds two important insights to this empiricist position. Firstly, the environment does not determine everything, although it is very important and influential, because a child is not entirely passive. A child has its own nature, which is a seed for later development, or we can say that a child has the potential for development. Secondly, the environment is a mixture of good and bad things. Nature may be fundamentally good, but it is negligent in its details or concrete manifestations, and the human mind cannot understand it in its entirety. The human mind needs a means to distinguish the good from the bad, or to perceive a comprehensible pattern from apparent chaos (Takaya, 2003, p. 80 pp.).

Johann Heinrich Pestalozzi, like his predecessors, believes that all knowledge is rooted in a child's experience. Without experience and without education a child is not able to observe objects correctly. He must subordinate the accidental properties of an object to its essential nature (see WGL, 10th letter).

Herbert Spencer is a great admirer of the method of *Anschauung*. After long periods of blindness, people should have finally realised that the spontaneous activity of children's observation skills has a meaning and a use. This method is good, but not without deficiencies. Although Spencer appreciates Pestalozzi's principles and method, he

³ https://www.auer-erlag.de/media/ntx/auer/sample/03617_Musterseite.pdf

does not like the state of development of the education of pupils who have been educated according to the method of Anschauung. If the method were correct, the children would be very happy and eager for their daily lessons. Quite the contrary, they were bored. Pestalozzi's system seems to have hardly fulfilled the promise of his theory. According to Spencer, the failure of this concept has two main reasons. The first problem lies largely not with the principles or the method itself, but with the teachers, as they were not adequately trained to implement the teaching according to this method. Secondly, the concrete application of his principles in formulating current methods is problematic. Spencer criticizes Pestalozzi's method, particularly focusing on this second issue. The pleasure or happiness that a child experiences in the learning process is a very important criterion for him in evaluating the adequacy of the method, because a child's intellectual instincts are more trustworthy than the arguments of adults (Spencer, 1966 cited in Takaya, 2003, p. 89).

Pestalozzi also emphasized that an object should be exemplary, representative, and in its elemental form of its kind. If one wants to lead a child by the shortest route to the ultimate goal of education, that is, to clear concepts, then in all fields of knowledge, firstly those objects must be carefully placed before a child's senses which clearly and distinctly carry the most important characteristics of their subject (WGL, p. 316).

Mainly, the principle of perception is still mostly associated with Pestalozzi. He does not consider it merely as a simple perception of objects, but as the guiding activity of mothers and teachers, presenting them to children in a specific order (Osterwalder & Reusser, 1997, p. 327).

4. Religion

The keystone of Pestalozzi's entire system is the connection between the essence of divine worship and the principles he accepts as true regarding human development. He thinks about questions such as “How does the concept of God grow in my soul?” or “How is it that I believe in a God, that I throw myself into his arms and feel blessed when I love him, when I trust him, when I thank him and when I follow him?”. Before one has the feelings of love, trust, gratitude and the skills of obedience in this context, they must be developed in the person (WGL, p. 351). We should first develop these feelings for one another within ourselves in order to truly worship God through true feelings.

Love for humanity, which has been known in German literature since the 12th century (Öztürk, 1999, p. 61), trust in people, gratitude towards people, and the ability to obey arise in human nature through the relationship between the immature child and its mother (WGL, p. 352-355):

- a) Through the power of a purely sensual instinct, the mother feels obliged to care for the child and satisfy its needs. Through the mother's care, the seed of love develops in the child over time.
- b) If the child is distressed by something and cries, its mother presses it to her breast, comforts it or tries to distract it. She protects it, so it develops trust in the child.
- c) The mother diligently satisfies her child when it, for example, is hungry or thirsty. Just her presence is enough to make it feel at peace. It reaches out its hands and its eyes shine with joy towards her. This awakens gratitude in it.

- d) Love, trust, and gratitude towards the mother develop into love for humanity in the child, so it loves its mother and every creature that resembles her.
- e) In order to be obedient, a child first needs to be patient. Patience develops in it before obedience. It learns to be patient when it has to wait for the mother to fulfil its needs. In the course of time, active obedience develops. Human development stems from the desire to satisfy the needs and these must be bent as required. The mother is inflexibly opposed to the child's stormy and disorderly desires, as nature shows itself.
- f) The seed of conscience arises from all these feelings. The child realizes that it is not right to oppose the loving mother.

These feelings listed above are the initial outlines of self-development that unfold between the infant and its mother in a natural relationship. In these basic features, the germ of connection to God is also found, which generates the child's attachment to its mother. The developing self-power allows the child to no longer feel the need for its mother and to leave her hand. Over time, she tells him about God: „Kind! es ist ein Gott, dessen du bedarfst, wenn du meiner nicht mehr bedarfst, es ist ein Gott der dich in seine Arme nimmt, wenn ich dich nicht mehr zu schützen vermag; es ist ein Gott der dir Glück und Freuden bereitet, wenn ich dir nicht mehr Glück und Freuden zu bereiten vermag, ...“ (WGL, p. 357).

Thus, it begins in the child a tendency towards faith that places it above itself. It delights in hearing the name of God spoken by its mother. The feelings that unfolded at its mother's breast now include God, and the child does everything right for the sake of God, just as it has done so far for the sake of its mother (WGL: 358). Moral life depends on these feelings towards the mother and towards God; therefore, everything must be presented to a child in connection with them (WGL, p. 362).

Conclusion

Pestalozzi is a figure who must immediately be recognized for his value in the field of education. It is hardly possible to have not heard Pestalozzi's name, especially if one is interested in the field of pedagogy. His biography alone shows that he is one of the most important educational reformers in this field, because he dedicated himself to human education.

According to Pestalozzi, the human mind must be educated holistically; therefore, everything is meaningful to him only insofar as it contributes to the complete education of humanity. His educational approach aims to support the independence of children. They should be capable workers and morally upright, as well as acquire correct knowledge.

Pestalozzi crowns his work with countless writings. Some of them contribute to spread his influence in the field of education. His work WGL, in which he set forth his ideas and experiences on elementary education and the upbringing of children, is particularly important in this context.

Pestalozzi sees the mother as the first and most effective teacher of a child, which he explains in detail in the WGL. The mother fulfils this role of teacher through the affective-social relationship with her child. It is through the

relationship between the immature child and its mother that love of mankind, trust in mankind, gratitude and the ability to obey arise in human nature.

Pestalozzi places great importance on the educational principle of Anschauung, considering it the foundation of all knowledge. It states preparing educational content and materials in a way that allows students to gain precise ideas and accurate knowledge through sensory impressions. According to him, we should understand Anschauung as a correspondence between the human soul and the ideal world. One should clarify the objects, be conscious of them, and ultimately determine them as clear concepts.

Through the WGL, Pestalozzi wanted to help mothers and teachers to teach their children themselves, because he considered it unnecessary or even harmful to send children to school before a certain age. Therefore, children should be brought up and educated by their mothers at least until the age of six.

Ethic

There is no need for ethic approval for this study.

Author Contributions

Both authors have the same contributions in this study.

Conflict of Interest

There is no conflict of interest between the authors.

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