

T H E S I S .

Subject, Comparison of Pestalozzi
and Froebel

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The question may sometime be asked, "To whom are we indebted for the methods of our present education?" There have been many promoters of education, but among the great number, I shall mention but two and shall attempt to give some of the principles of each, making a comparison of these selected principles.

Much as Pestalozzi and Froebel resemble one another, there are, nevertheless, some instructive contrasts between the two. According to Pestalozzi, the first conceptions must be dwelt upon till they are distinct and firmly fixed.

Froebel studied childhood and

motherhood in their closest union
and their reciprocal influence.
He sought for the point of con-
tact between the needs of the
one and the instinctive effort
of the other to meet such needs.
This point of contact he found
in nursery rhymes and in
games which had been nursery
favorites for unknown ages.
Such games as "Knock at the
Door" and "The Little Pig that
went to Market" are very success-
ful attempts to call attention to
the body.

"Bye Baby Bunting" and
"Dance Little Baby" interpret to
the heart of the child his own
love for father and mother and
their love for him. From many

rhymes, Froebel selected the material of his "Mother Play". In this, he has been successful in his choice of subjects, in his pictures, and in his motives, but he has failed in his music and poems.

Froebel's aim in education was to place the child in correspondence with his environments and to fit him for his part in all his life-work. Froebel says that the prime duty of the parents is to see that their child has good models placed before him for imitation, for in the child's imitations, he reveals his temperament. He makes imitation the cornerstone of the educational edifice. He says the child who imitates any alien deed has formed an ideal

and attempts to realize it.

Froebel's "Mother Play" is of great importance, but on account of its simplicity, it has been laid aside by adults and classified as a book to be read by children. It is very helpful and much value could be obtained from its reading. It is a book of child-study and child-nurture. And does not the art of nurture consist in directing and shaping the ideals through which habits are created and character formed?

It cannot be doubted by any who study his life that Froebel was a born-educator. Froebel adopted the sphere as his symbol, and all his teachings were based on this figure, contrary to

that of Pestalozzi, who based his work on the Square. Schiller has said of Froebel's "Mother Play", "Deep meaning oft lies hid in childish play."

Throughout life, Froebel was always seeking an underlying unity. The conception which in him led all others was the unity of Nature.

Pestalozzi met with many failures in his life-work, but his failures showed him the truth of his plans. He was not sparing in giving his only son object-lessons. By leading the little fellow along the bank of a brook, he would develop the idea of "down hill" and "up hill" when the child would call it "after."

While trying to teach his son the names of numbers, and finding his efforts were not proving successful, he discovered his mistake and exclaimed, "Why have I committed the folly of naming to him words without meaning. Of allowing him to say names before the idea had been developed."

Pestalozzi's first care was directed towards the physical wants of the child. He chains him to all kinds of work in order that his future vocation shall not be too much for him. He wishes to impart to him a sincere love of simplicity. The pupils, by seeing the results of their work, learn to esteem themselves and are placed before their parents as an example of moral

education.

A good education must enable the pupil to secure for himself, by his principles, a path to happiness. It brings into play all the faculties of man and takes advantage of every thing which may have an influence on his success in the different positions in which he may find himself placed.

Principles, which Pestalozzi himself could not deduce for the science of education were completed by Froebel. Pestalozzi was a genius for investigation and Froebel seemed to penetrate to a region above us, or at least beyond us. Froebel, in some respects, advances far beyond his great teacher, Pestalozzi. Both were devotees of science; they

looked upon science as the expression
of the mind of God.

Pestalozzi saw the importance
of getting children to think. As
Bacon says with reference to education,
the gardener bestows most care
on the young plants and it was
the "Young Plants" for whom Froebel
designed his Kindergarten.

Froebel agreed with Pestalozzi in
attaching great importance to giving
instruction to mothers. Pestalozzi
held that the child belonged to the
family.

But Froebel did not, like Pestalozzi,
leave the child wholly under
the control of the mother. Bacon
taught philosophers that the way
to study Nature was to go straight
to Nature and use his own senses.

Pestalozzi and Froebel wished children to learn in the same way. Froebel saw the impracticability of home-training which Pestalozzi so strongly advocated. Many writers before Froebel recognized the value of play in early childhood. But to Froebel belongs the credit of having seen its true meaning and the part it should take in education. The importance given to Nature study was no doubt, learned from Pestalozzi.

The main principles which form Froebel's system, are self-activity, connectedness, and unbroken continuity, creativeness, physical activity, and happy surroundings. Pestalozzi plunged straight into practice and left general principles to take care of themselves. Pestalozzi, was in

the true sense of the word never
an educational philosopher.

Froebel was always seeking to
arrive at sound general principles
from the results of his observation
and experience and to make his
educational method the applicat-
ion of these principles.

Intuition is a principle of Pesta-
lozzi. The methods of Pestalozzi
are slowly receding into the back-
ground, while those of Froebel
are surely winning public confidence.

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