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## **ШКОЛА «NEUHOF» И «PESTALOZZI» HOME СЕГОДНЯ**

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В статье представлены основные идеи Йохана Песталоцци в Нойхоф. Основное внимание уделяется созданию школы и дома „Песталоцци” в прошлом и его развитию сегодня. Также показаны некоторые пункты биографии Песталоцци.

**Ключевые слова:** Песталоцци, Нойхоф, дети, школа, образование

## **SCHOOL «NEUHOF» AND «PESTALOZZI» HOME TODAY**

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The article represents the main ideas of Johan Pestalozzi in NeuhoF. The focus is on the establishment of the school and “Pestalozzi” Home in the past and its development today. Some points of the biography of Pestalozzi are shown as well.

**Keywords:** Pestalozzi, NeuhoF, children, school, education

### ***Introduction***

***"A young man who is such a small figure in his native country like me, must not criticize, must not want to improve, as this is out of his sphere. This I am told almost every day; but it is allowed to wish, isn't it? –Yes, who would like to forbid this, who could take offence in this? So I will wish and have my wishes***

*printed for the people to read; and who laughs at me and my wishes, him I wish – that he may feel better soon!"(5).*

Johann Heinrich Pestalozzi (1746-1827) was a pedagogue whose activity and legacy was marked more by his deeds rather than his words. He was a pedagogue who was called “father Pestalozzi” by children and who left an abundant legacy of pedagogical thoughts and findings, which are still valid today and which set the foundations for development of alternatives in education and social pedagogy in the contemporary world.

A lot has been written about “father Pestalozzi”, his pedagogical trials have been explored and analyzed repeatedly, but despite that the fruits of his labor still find application today at the beginning of XXI century.

#### ***Short biographical facts***

Johann Heinrich Pestalozzi was born on January 12, 1746 in Zurich. Seven children were born in his family for a little more than eight years, ever since his parents started living together and four of them died. His father also died young when Pestalozzi was five years old. His mother was left with the responsibility to provide for the family after that. Pestalozzi’s childhood was difficult and filled with deprivations. In a letter to Hans Conrad Escher from 1804 he wrote about the isolation in which he grew up, the inability to take part in the games and the various entertainments of his peers as well as the names which they gave him as a result.

He graduated in his home town, after that he attended Caroline university when at first he wished to become a reverend, following the footsteps of his grandfather. After that, influenced by his lecturer Jakob Bodmer, he joined the “Helvetic society” whose aim was to educate people how to be fair citizens, i.e. conscious opponents of the feudal order and injustice (Песталоци, 1969: 8). The weekly meetings of the “Helvetic society” also known as “Patriots”, involved discussions of various philosophical themes, but Pestalozzi was most strongly influenced by Jean-Jacques Rousseau. He took part in a violent protest against the burning of „Social

Contract” and „Emile”, which led to his arrest. After that he tried to pursue a career in law, but later on decided to dabble in agriculture.

The efforts of young Pestalozzi were oriented towards solving the problems of the poor, the peasants, the wronged, the abandoned and of those deprived of education. Ever since he was a child, because of visiting his grandfather in the countryside, he had the opportunity to learn about the life of peasants and make a comparison from the viewpoint of a child living in the city. There were several reasons why Pestalozzi started dabbling in agriculture, mostly as an entrepreneur. Firstly, because of the major influence that Rousseau had on his views, secondly, because of his strong desire to help peasants overcome poverty and thirdly, because of his love towards Anna Shulthess and his willingness to start a family. Since he was a member of the Helvetic society and a participant in several protests, he knew that it would be difficult for him to become a clerk in the city, which was why he saw an opportunity to provide for his family in agriculture.

Pestalozzi met Anna Shulthess in 1767. She was eight years older than him and after a two-year secret relationship they got married. They had one child- Jacob Pestalozzi.

The upbringing of Jacob Pestalozzi, who suffered from epilepsy, is another key point in this article. He raised his only son in accordance with Rousseau’s methods and he marked down in his diary which parts of Rousseau’s theory work and which do not. Pestalozzi’s attention was focused on freedom and docility- “the truth is not universal. Freedom is good, but so is docility. We have to merge what Rousseau has divided”(6).

The epileptic seizures of Jacob gradually became more frequent and apart from that he was constantly exposed to the influence of the other problematic kids around his father. Pestalozzi himself acknowledged his mistakes in raising his son and singled out his desire to teach Jacob how to read at the age of 3.6 years as the biggest one.

### **Neuhof’s activity**

Pestalozzi started working in an estate to learn the fundamentals of agricultural work and to prepare himself to be independent in this sphere. After that he bought land, situated 25 kilometers away from Zurich and established his own estate, which he named Neuhof. Pedagogical literature acknowledges two periods in Pestalozzi's activity in Neuhof. The first one was between 1769 and 1778. After that the estate was operated by Jacob Pestalozzi. He died at the age of 31 and the second husband of his widow took the reins. After that Pestalozzi's grandson started managing Neuhof.

The second period of Neuhof's activity started in 1825 when Pestalozzi returned to the estate. This period was connected with the conclusions of Pestalozzi's own experience. He died in Neuhof in 1827 where he was buried as well.

In 1840 his grandson sold the estate. The owner changed 8 times after that and in 1891 Neuhof was bought by a French count. Even before that Pestalozzi's followers had the idea of buying the estate for charitable causes. In 1904 the count announced his willingness to sell the estate and the locals started searching for ways to raise money and buy it. In 1912 as a result of a social activity organized in schools the necessary amount to buy Neuhof was raised. The idea was to turn the estate into a school for professional preparation and upbringing of children who needed special education means.

In 1913 the Baumgartner family was chosen to be Neuhof's host. The estate started developing and continuously expanded its activity as well as the number of opportunities for professional preparation of youngsters. At the end of 1954 Neuhof had 6 workshops, 74 youngsters and 20 employees who took care of them.

The daily routine of the youngsters in Neuhof included various activities with the following agenda:

Daily routine in 1913 г.

Summer routine	Activities in the working days	Winter routine
5:00am	Waking up, getting dressed, making the beds	6:00 am
6:00am.	Prayer, morning meeting, household chores and yard work	7:00am

7:00 am-12:00am	Classes, possibly working in the workshop or on the field	8:00 am- 12:00 am
12:00am	Noon meeting, playing games outside or in the dining room	12:00am
1:00 pm- 6:00 pm	Classes or working either in the workshops or on the field	1:00 pm- 6:00 pm
6:00 pm-7:00 pm	Evening meeting, family evening, prayer	6:00 pm- 7:00 pm
9:00 pm	Time for sleep	9:00 pm

The daily routine took into account working days and holidays, which is why some differences could be noticed in the daily routine hours:

- on holidays- waking up at 6 am for the summer routine and at 7 am for the winter routine;
- the classes and working hours in the workshops on holidays were replaced by department visits, games and walks

There were “special” rules in Neuhoﬀ, some of which were connected with the way of life in the estate such as the rule that all openable windows must be fixed, which deviated from the generally accepted norms for raising youngsters at that time.

### **Caring for the children in Neuhoﬀ**

After the failure of Pestalozzi’s initial idea to establish and develop an exemplary estate in Neuhoﬀ, he did not give up led by his dreaminess and philanthropy. He mentioned that “right when the condition of my estate was weighing me down economically and was diverting me constantly from my main work, I tried to establish an estate for the poor, which was supposed to fulfil all my fantastic hopes that I have had for years“(Песталоци, 2007: 198). The goal was Neuhoﬀ to become a pedagogical and agricultural hub in search of improving the well-being of the poor and practicing national education. Pestalozzi’ plan to establish such an institution for poor children metwith the approval of many noble men. In Neuhoﬀ Pestalozzi continued his service in the name of the people, which in reality was what he dedicated his life to. In the course of his practice, Pestalozzi formed the idea of combining education with upbringing. His emphasis was mainly on labor, especially productive labor,

through which the children could provide for themselves. Labor in Pestalozzi's ideas and practices was seen as a means for harmonic and holistic development of the individual. One of the main principles in which Pestalozzi believed was about trust, love and devotion to children. "He is deeply convinced that when children feel loved and respected by their educator, their hearts also open up to love and respect" (Атанасов, 1969: 10). He manifested, that the respect of children towards older people translates into self-respect, which leads to a change in one's attitude towards themselves and the rest.

The work in the estate and the newly established educational facility turned out to be a difficult task. Pestalozzi's dreams, philanthropic ideals and beliefs did not correspond with reality and the possibilities for development of the estate as a successful facility for upbringing, training and re-education of children. On one hand, the attempts for self-sustainability of the estate through children's labor proved to be unrealistic. On the other, the children from poor families for the most part turned out to be "feeble", "pretentious and insolent" and they dubbed the active education of Pestalozzi unpleasant. (Песталоци, 2007: 200). Apart from the discontent of the children in the estate, Pestalozzi was facing the incomprehension and pretences of their families who visited them every week as well as the lack of trust and support of the authorities. Later on Pestalozzi acknowledged a major mistake in his activity- setting unrealistic goals and striving for rapid growth, development and improvement of the activity without building firm foundations first. After following his philanthropic ideals and working hard for 5 years, true to his dreams but completely broke, Pestalozzi was forced to close down the estate and devote to a theoretical summary of his experience obtained from his activity up until this moment.

At the end of his life "father Pestalozzi" returned to Neuhof, where he talked about his views on upbringing and education of poor children in his work "Swan Song" and apart from that he established a Home for the poor. Pestalozzi died on February 17, 1827. He stayed true to his ideals, to himself and to the people up until the end.

He died as “a man who had a clear philanthropic ideal, who followed it firmly during his whole life and who was an accomplished individual even in days of hardships and misery”. (Атанасов, 1969: 15).

### **“Pestalozzi” home today**

“Pestalozzi” home today achieves good results in the re-education of problematic youngsters. The principles of “father Pestalozzi” for combining labor and education remain valid. “Here I found a chance for a future, which I did not have before”- said Raphael, 18, who was expelled from school when he was 15, but because he was subject to mandatory education, he was sent to Neuhof, where he found new opportunities for development.

Neuhof targets youngsters at the age between 15 and 22 years, who have criminal or educational penalty imposed on them due to problematic behavior.

The goal is to support the youngsters in their social integration and professional development. The emphasis is put on the strong sides and skills of the youngsters. Moreover, respect, trust and open communication are major principles in “Pestalozzi” home.

The youngsters are divided in 3 levels:

- First level – includes 4 groups (32 beds altogether), which are entirely under surveillance;
- Second level—4 associated, partially controlled school apartments (8 beds);
- Third level – external studios.

This structure allows a successful and sustainable social integration and adaptation of the youngsters. The levels are separated by the means of care and support executed by the Home specialists towards the partial or complete integration of youngsters in society.

The youngsters are being taught how to live in various conditions and once a year every group organizes a week-long life in dire straits. The education and social work with the youngsters is based on their individual features and strong sides. Professional training and labor play a major role in the complete re-education.

The practical training is concentrated in the following spheres: painting, metalworking, gardening, carpentry, gastronomy.

The social adaptation of the youngsters is facilitated by psychotherapy and social work, which includes not only individual but also group activities in the means of the systematic approach.

### **Conclusion**

Pestalozzi's ideas are still valid today in times of reevaluation and actualization of the pedagogical heritage, in search of adequate social pedagogical methods for work with kids and youngsters at risk in the contemporary reality. The main issues about offering qualitable, useful and applicable education in accordance with the needs and interests of the students, providing opportunities for development and achieving personal, social and professional well-being, overcoming poverty and social injustice among the risk populations, are questions concerning today's society as well. Combining the three main powers of people- thoughts, feelings and will and tackling difficulties with one's head, heart or hand, can be perceived as a solid foundation for overcoming the social pedagogical problems of the contemporary world.

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