

# The Life Journey of Johan Heinrich Pestalozzi and His Thought Contribution to Indonesian Education

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**Abstract:** Pestalozzi was an 18th-century Swiss educational reformer whose contribution of conceptual thought to education is still relevant today. The purpose of writing this article is to describe the profile of Pestalozzi's life journey. The second explains the concept of Pestalozzi's balanced education; the third analyzes the alignment with the educational model in Indonesia. Education aims to develop the 5 H (Heart, Head, Hands, Health, Harmony), meaning that humans must improve spiritual attitudes and social attitudes, intellectual abilities, and skills. Pestalozzi also contributed thoughts on schools for democracy, teacher education programs, and humanism. Pestalozzi's conception of thought is very relevant to education in Indonesia today. Among them is the implementation of a teacher professional education program and, most recently, the independent curriculum which is colored by the educational ideas of Pestalozzi. This thinking is reflected in student-oriented education and the dimensions of the Pancasila Student Profile, which instill human relationships with God, human relationships with humans, and human relationships with the natural surroundings.

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## INTRODUCTION

Humans are gifted by their creators with the ability to produce many thoughts from many points of view of their thinking (Birgili, 2015; Sternberg, 2003). Humans have also carried out studies about education since centuries ago using philosophical, psychological, and educative thinking. Sometimes, his thoughts influence educational practice; sometimes, they disappear without any effect. Few think there is no need for education, but many more whose thoughts lead to the importance of education for humans (Barton & Levstik, 2004; Kaplan, 1966; Nespov, 1987).

Of the many figures who expressed their thoughts on education, Rousseau, Froebel, Dewey, and Montessori, all shaped and built education. In the 17-18th century, an educational thinker named Johann Heinrich Pestalozzi (1746-1827) was considered the modern school's founding father (Tröhler, 2013). Often also referred to as the Father of Basic Education. Of course, this made many people curious about the person of Pestalozzi; how was his life journey? What has he done for education? What is the contribution of his thoughts? This paper will try to answer this curiosity by formulating the problem presented (DeBoer, 2019; Gasca, 2015; Wild, 2000).

Based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, national education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself, society, nation, and state. As stated in article 4, paragraph 1, the principle of implementing education states that education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. Then rather than that, learning is a process of interaction between the teacher and students, both inside and outside the

classroom, using various learning resources as study material. Learning is also a prescription that describes how something should be taught so that it is easily accessible and helpful for students. RI Law No. 20 of 2003 concerning the National Education System states that learning is an interactive process between students and educators and learning resources in a learning environment. Thus, the term learning includes the terms teaching and learning.

Over time, education in Indonesia has undergone many changes. Starting from the curriculum, teaching, and learning models, all of which require a principle supporting our culture while prioritizing a global outlook. The author believes that Pestalozzi's principles are very relevant to education in Indonesia. Starting from the curriculum, the preparation of the teacher, and how the teaching and learning process. This prompted the author to describe the profile of Pestalozzi's thoughts from a review of education in Indonesia.

The principle of Pestalozzi is an implication of the view that the purpose of education is not to impart knowledge but to develop natural and hidden abilities in every person. In other words, educators need to focus on the human being, on children, rather than on education itself. This makes the Pestalozzi program aims to help lay the lowest educational foundation towards developing attitudes and behavior, knowledge, skills, high creativity, and creativity needed by early childhood in adapting to the environment and for further growth and development. These programs, among others, anticipate the concrete operational period of elementary school-aged children who require stimulation and stimulation adapted to the age group. The theme is made according to the demands of the times.

Pestalozzi also emphasized an essential point in education, namely the role of parents as the first teacher that students get. For Pestalozzi, parents must instill faith in students through the love given at home. Through this experience, parents can provide a real example in their treatment of students, which can give the idea that this is God's love for humans. Pestalozzi hopes that students can also bring their faith experience into the learning space in the classroom. The learning process offered by Pestalozzi needs to be revised and standardized, but Pestalozzi starts with experiences and then reflects on all those experiences.

In education, there are several things, including (1) Basic Education: Social basis and psychological basis, (2) Educational Objectives: Increasing the degree of the people by developing the potential of the child's soul naturally, (3) Content of Education: Elements in teaching in the form of sound, form, and number, (4) Educational Institutions: Workhouses, orphanages, educational institutions, (5) Educational Methods: Principles of demonstration and principles of development.

The purpose of writing this article, in general, is to study and discuss the journey of Pestalozzi's life and his contribution to education in Indonesia. Furthermore, this article will describe and criticize the journey of Pestalozzi's life that influenced his thinking. In terms of critiquing this, the Pestalozzi version of school and teacher education programs will also be described and criticized. This article describes and critiques Pestalozzi's journey from the 18th to the 21st century.

## **METHODS**

This article synthesizes articles used as references using a literature review approach. This approach can be used as a basis for future research. The literature review has an essential role in all types of research; among other things, it can be used as a guide, both for policy and implementation, and provides guidance, especially in specific fields (Snyder, 2019). This paper's data sources come from twenty-nine articles, which are in textbooks or journals. All articles used as literature review material are listed in the bibliography except for references in the writing method.

## DISCUSSION

### Journey of life

The life journey of every human being is sure to color and influence the way people think and think about all the things they face. A person's involvement in an event will cause him to change. Like other human beings, the life journey of a Pestalozzi (1746-1827) also influenced thoughts about various fields of life, especially education (Brühlmeier, 2010; Jedan, 1982; Soëtard, 1994).

Johann Heinrich Pestalozzi was the first figure who was influenced by Rousseau, who tried to say for himself to psychologize education (to psychologize education). He was born on January 12, 1746, in Zurich and passed on on February 17, 1827, in Brugg. He was born on January 12, 1746, in Zurich and died on February 17, 1827, in Brugg. His father was a doctor named Johan Pestalozzi and died when Pestalozzi was five years old, and since then, his love has only been from his mother. Suza's mother's love was very impressive and influenced her thoughts on education. Pestalozzi is a child who is not very interested in learning tasks that use the memorization method at school, but he is more interested in tasks that use imagination.

The deformity of his nature was influenced during childhood; Pestalozzi's body condition was weak, which caused him to be often sick. This then causes him to not be able to hang out and play like boys in general and feel more secure in his relationship with his mother. In addition, the fact that there is no male character to take on a role in the Pestalozzi family makes him live in an imaginary world. In the end, Pestalozzi seemed to have a personality disorder that was different from his peers, so that he was nicknamed Heinrich the Fool of the Strange City (Heafford, 2016; Laubach, 2012; Reese, 2001; Tröhler, 2013).

Pestalozzi received education in elementary schools, Latin schools, and Collegium Humanities' and Collegium Carolinum. In the early stages of his career, Pestalozzi wanted to follow in the footsteps of his grandfather, who was a priest. This started when Pestalozzi saw the injustice and oppression carried out by the rulers against the people in the area. Pestalozzi was concerned about the plight of the oppressed and wanted to help them get an education. Adequate education is considered as a solution to get out of the oppression. At the encouragement of his grandfather, Pestalozzi entered one of the colleges. However, when studying at college, Pestalozzi was more interested in the writing style and thinking of classical authors. He even translated a high-quality essay belonging to "Demosthenes." His interest in ancient philosophy made him doubt his original purpose. He hesitated even more, when he preached in front of the class and suddenly stopped because he forgot the contents. This bad experience made Pestalozzi quit his desire to become a priest. Pestalozzi also tried to choose to help the oppressed by becoming a lawyer. However, this effort also failed because he and his group were considered too radical in defending the rights of the people who accepted injustice (Tröhler, 2013).

Pestalozzi's attempts to become a farmer failed for several reasons. He incorporated poor children into farms by exchanging cheap labor for primary education, but Pestalozzi became an education expert. In the strange fixation of his personal destiny on the rural population, he came to advocate political reforms aimed primarily at giving the rural population more economic freedom so that the family could be more self-sufficient, a premise of classical republicanism: take care of your economic well-being.. They cannot be guided by the common good. The abandoned children under his care received lessons in reading, writing, and arithmetic and were in a religious and loving atmosphere. This is done in realizing one of the principles of natural education, namely that a good individual character will be formed in a natural environment. The need for reform is acknowledged. But in contrast to his classical republican ideals in Zurich, Pestalozzi's specific political goals for the rural population are now for a Christian republic under the leadership of an extraordinary politician (selfless and devoted to the common good). Parliamentarian". In the spirit of Lycurgus, the legendary legislator of Sparta, known as Rousseau's "social contract" (Tröhler, 2013).

In experiments that have been carried out both in agriculture and in writing books, Pestalozzi conducted further experiments in primary schools in three places at once namely Stanz, Burgdorf, and Yverdun. The government in Stanz asked Pestalozzi to establish an orphanage school in 1798 after the war. The school he tried was an "industrial school" which emphasized handwork coupled with formal teaching. This experiment failed because of an attack from the French government. A second experiment was carried out in 1799-1804 in Burgdorf with government assistance, where he founded a "teacher school" and experimented with demonstration methods in the teaching of language, geography, arithmetic, and natural science. In 1805, he had to leave the school because the building had to be used by the government. The third experiment was conducted in Yverdun with the same concept of "teacher school". This experiment received great attention from teachers and people in Europe. The methods are used as a guide for elementary schools in Europe. After growing rapidly, in 1825 the experiment was closed due to a dispute with his assistant which resulted in the assistance gradually decreasing resulting in the experiment being closed and Pestalozzi returning to Neuhop, and two years later he died (CHS., 1859).

It seems that Pestalozzi's failure after failure had an effect on his thinking about democracy, education, and its preparation. Failure in Neuhop's experiment, he replaced his activities in writing books on education and social reform with the title "Leonard und Gestrude", an Emile-like novel containing ideas on educational and social reform and "Die Abenstunde eines Einsiedlers (moments of the night/ day of a hermit) which contains the ideals of society. The writing of this book took place from 1780-1798. This is what later marked the idea of a democratic school.

### **School For Democracy**

Pestalozzi is based on educational thinking on the generally accepted view that teachers and educators play a central role in promoting the emergence and maintenance of democratic cultures. Schools should place greater emphasis on personal development and readiness for life in a democratic society, placing students at the center of action and using teaching methods and methodologies that support effective learning. Learning and learning tailored to the needs of each student through participatory, experiential learning. The choice of pedagogy and learning environment is part of the psychiatric idea. Pedagogy and methodology are not neutral. They always reflect the values, ethics/ethics and principles as well as the focus we want to develop in our students. A school or university that operates according to democratic principles, including teaching and learning, will effectively support learning for a democratic and just society (Besso et al., 2014; Kwiatkowski, 2017).

Teachers can choose to move from non-participatory methods and pedagogy to child-centered pedagogy that focuses on acquiring certain transverse competencies: experimentation, systemic thinking and collective knowledge development, problem-solving, critical thinking, capacity to deal with new developments quickly, enthusiasm and cooperative skills, navigating in knowledge networks. In the selection of methods, there is an opportunity to find "commons" and strategies for the development of core competencies for democracy in the curricular scheme. Collaborative learning methods and giving students a voice in decision-making can help students take responsibility for their own learning and increase equal access to learning, as well as reduce violence, resolve conflict, and prevent discrimination. will solve it (Huber, 2015, 2017).

His way is like studying writing and geometry and is no different from other subjects. This concept emphasizes the importance of eye, head, and hand activities but not on the features of art that distinguish it as a separate discipline. Pestalozzi also believes that handwork or crafts should also be taught by emphasizing the concept of lifelong education on this practical activity.

By using the experiential method, Pestalozzi, in formulating the basics of the curriculum, uses the mind, body, and heart as three important points in the learning process recommended by Pestalozzi by utilizing the five senses of the students.

Therefore, Pestalozzi hopes that this education can be enjoyed by every child regardless of their social status. Equality in receiving an education is actually an important point that Pestalozzi wants for children because all of this is a breakthrough that is given so that education can be felt by all groups of society. According to Pestalozzi, he developed a way of childcare and education, namely the Head, Heart and Hand (Huber, 2015, 2017).

**Head:** The intellectual aliases developed are language, song, writing, counting, and drawing.

**Heart:** Starting from feelings like love and patience to the highest level, which is obedience to God.

**Hand:** Relating to ability, practicality, and skill.

Further developments indicate the existence of "Concepts in Parenting, Guiding and Educating". According to Pestalozzi, children's education needs to pay attention to five concepts in nurturing, guiding, and educating, known as 5H, namely:

1. **Heart:** educators must teach sincerely from the bottom of the heart, not based on coercion.
2. **Hand:** educators must have the skills to be creative so that the stimulation given to children is appropriate, appropriate and interesting.
3. **Health:** educators must be physically and spiritually healthy.
4. **Head:** educators must have broad thinking insight so that it is hoped that the insight of the children they teach will increase.
5. **Harmonious:** educators must be able to make children feel comfortable, safe, and fun while participating in learning activities.

Ideally, we need to move from the "school curriculum" to a broader and more humanistic "educational curriculum". Shared responsibility for education and deciding what is important for children to learn will be possible, with diverse stakeholders working together towards a common goal: parents, educational institutions, civil society, and young people themselves, deciding knowledge, values, skills, and understanding what is relevant and important to pass on to children and youth in a given society and at a particular point in time (Huber, 2017). This is the ideal of Pestalozzi's thinking, which should get the attention of education administrators and administrators as well as other stakeholders.

### **Pestalozzi's Teacher Education Program**

Intercultural education, education for democratic citizenship, the teaching of history and multi-perspectives, education of tolerance and respect, learning how to deal with controversial issues, preventing violence and discrimination - there is not enough time in the day to pursue a holistic vision of education for democratic citizenship, mutual understanding, and dialogue. Creativity can be used in discovering how an educator can contribute holistically, through teaching content and through the pedagogical methods used, to the development of democratic competencies. It is the responsibility of the educator or teacher to make it happen, so many people come to Pestalozzi to learn to become teachers (Bowers & Gehring, 2004; Huber & Mompoin-Gaillard, 2011; McKenna, 2010).

However, there was no systematic teacher education at that time. Committed contemporaries publish educational journals intended to assist teachers. Most of these journals are published by Protestant theologians or ministers' children. Typical of the period, though early, is the *Taschenbuch für Deutsche Schulmeister* (Pocketbook for German Teachers), published by a Protestant clergyman named Christoph Ferdinand Moser starting in 1786. Moser (1793) wrote a pocketbook containing "the ways in which a schoolteacher who does not study profession can still behave in a respectable manner even when it has a low income." Moser strongly recommends that teachers should not engage in any work other than teaching, as that would "demean your office and your own people too much" (Osterwalder, 1990; Özkan, 2019; Tröhler, 2013).

Until now, the Pestalozzi teacher education carried out by certain institutions such as the Pestalozzi Program, the Council of Europe, the Program for the training of

educational professionals did not take place in formal educational institutions (LPTK) but was carried out systematically. This training unit is set up for teacher trainers but can easily be adapted for classroom use. It was piloted in March 2017 in Poland with educational advisors who teach in schools and also provide in-service teacher training, guaranteeing a multiplication effect in the process of implementing training outcomes in a broad educational context (Huber, 2015).

It seems that Pestalozzi's thought that developed into the 21st century through Non-Governmental Organizations (NGOs) inspired many education experts, teacher education policy makers, and education ministries to adopt this idea. Programs such as sustainable competency development (PKB) are widely carried out in various countries in the world, including Europe, America, and Asia, including Indonesia. Even for teacher education in Indonesia, the teacher professional education program (PPG) is not combined with the level 6 undergraduate program (S1) but is separated into level 7 with flexible management and arrangements. In-service PPG is carried out for approximately one semester, while pre-service PPG is carried out in 2 (two) semesters with the division of the first semester of theory and the second semester of full internships in schools such as professional educator education when there was Pestalozzi and his school (Brühlmeier, 2010; Kansanen, 2003; Swanson et al., 2001).

That is, the traces of Pestalozzi still exist from the 18th century to the 21st century in the form of the implementation of his thoughts which are still relevant today.

### **Pestalozzi from the 18th to the 21st Century**

First of all, it will be critically examined about the philosophical thinking that underlies Pestalozzi's educational thinking, which includes.

1. **Naturalism**, this flow states that humans are driven by their needs, towards truth not anywhere but in themselves. This thought appears in Pestalozzi's view for the application of 5 H's in children's education.
2. **Critical Realism**, that true knowledge is not only obtained through the stand-alone but through the perception of the establishment.
3. **Protestantism tends to formal faith in the kindness of the human self-consciousness about God**. He stated that God is the closest relationship with humans. In the second half of the eighteenth Century, the contradiction between advances in science and economics on the one hand, and the popularity of anti-capitalist civic ideals on the other, led to attempts to reconcile the two positions. It was no coincidence that this reconciliation was being pursued effectively in the Swiss Protestant camp, with the Republic of Zurich, Pestalozzi's birthplace, especially leading the way. Protestantism—despite its distinct denomination—has moved from the Catholic emphasis on the institution (Church of the Holy Mother) to the individual soul as an example of salvation without the fundamental need of an ordained mediator (priest) between God and the individual (Tröhler, 2013).
4. **Philanthropism**, a movement that loves or cherishes fellow human beings.
5. **Humanism**, a movement that rewards everyone for getting a proper education through schools for democracy.

Pestalozzi's educational thinking boils down to the view that a balanced relationship must exist between the elements of life. The human relationship with God is a vertical relationship between created beings and their creator. Human relations with humans who love and liberate each other as a horizontal relationship. As well as the relationship between humans and nature which is a place of life and human life as a natural conservation relationship (Bowers & Gehring, 2004; Chrobak, 2019; Tröhler, 2013).

Based on this mixed philosophical thought, Pestalozzi had the idea of education in general. Pestalozzi is recognized as a figure who gave birth to the great ideas of Education of his time, so it is not surprising that he received many awards. These ideas include:

1. Democratizing education by declaring that it is the absolute right of every child to develop his potential which God has given him.
2. Psychology of education that the theory and practice of education must be based on psychology or the science of the characteristics of the individual human soul.
3. Education is based more on organic development than on the transfer of ideas.
4. Trying to find the basic laws of individual development.
5. Education starts from the perception of concrete objects, the formation of concrete actions, and the experience of actual emotional responses.
6. A view of development where development is a gradual development of potential. Teaching should be done slowly through a gradual journey in accordance with the expansion of the child's abilities.
7. The view that children must be required to use religious feelings before words or symbols.
8. Creating several new tools in teaching methods for counting, geography, language, drawing and music.
9. Express a revolutionary view of discipline based on good will and good cooperation between students and teachers.
10. Provide a new tool for conducting teacher education and the study of education as a science

### CONCLUSION

The conclusions drawn from the discussion of Pestalozzi's thoughts on education are as follows. First, the life experience and life of Pestalozzi influence his way of thinking and the results of his thoughts, including education. Pestalozzi's mother gave him love, causing Pestalozzi to have great hopes for a love-based education for all. Second, the Pestalozzi school for democracy is not a mirage but a necessity and factual because its application of the 5 H (Heart, Head, Hands, Health, Harmony) is not something that cannot be carried out and realized. Based on 5H, its philosophy, and educational theory, the Pestalozzi school's application of its principles and pedagogy survives into the 21st century. Third, the teaching profession education carried out through apprenticeships at the Pestalozzi school has inspired a lot of professional teaching education, separate from undergraduate education in Indonesia. Training and internships are also activities that help develop teacher competence on an ongoing basis.

Pestalozzi, who started his education in the 18th century to the 21st century, still exists among his followers. Democracy, human rights, and law enforcement are the principles and pedagogy in Pestalozzi's educational thinking. Humanistic learning with freedom is also present in the current development of Pestalozzi's educational thought. Pestalozzi's educational thinking is still very relevant to be applied and implemented in the Indonesian school system.

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