

THE ROLE OF WOMEN IN EDUCATION: A COMPARISON BETWEEN PESTALOZZI AND FROEBEL

O PAPEL DA MULHER NA EDUCAÇÃO: UMA COMPARAÇÃO ENTRE PESTALOZZI E FROEBEL

EL PAPEL DE LA MUJER EN LA EDUCACIÓN: UNA COMPARACIÓN ENTRE PESTALOZZI Y FROEBEL

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ABSTRACT: This article aims to discuss the role of women and the mother in the pedagogies of Johann Pestalozzi and Friedrich Froebel. To do so, we first summed up their contributions to pedagogy to then comprehend how such authors see the role of women in the education of the children. The delimitation of an assignment to the role of women in the education of the children was based on the social construct of the mother as amable and gentle, which resulted in an imprisonment of women in stereotypes. Although crucial in the understanding of the current pedagogy and in the change of traditional schools, Pestalozzi and Froebel also contributed to the limited vision of women and mother not only in education, but also in the society as a whole.

KEYWORDS: Pestalozzi. Froebel. Education. Women.

RESUMO: *O artigo tem como base as pedagogias de Johann Pestalozzi e Friedrich Froebel, tendo em vista o papel da mulher e da mãe em ambas. Desse modo, apresenta-se de modo sucinto e resumido suas contribuições à pedagogia para então buscar entender como tais autores enxergam o papel da mulher na educação da criança pequena. A delimitação de uma atribuição ao papel da mulher na educação da criança teve como base a construção social da mãe como amável e gentil, o que resultou em um aprisionamento da mulher dentro de estereótipos. Pestalozzi e Froebel, apesar de cruciais para entender a pedagogia atual e que foram essenciais na mudança da escola tradicional, contribuíram para a visão limitada da mulher e da mãe e seu papel não apenas na educação, mas na sociedade como um todo.*

PALAVRAS-CHAVE: *Pestalozzi. Froebel. Educação. Mulher.*

RESUMEN: *El artículo tiene como base las pedagogías de Johann Pestalozzi y Friedrich Froebel, a la vista el papel de la mujer en ambas. Así, presentamos de modo resumido sus contribuciones a la pedagogía y luego buscamos entender cómo los autores ven el papel de la mujer en la educación de los niños. La atribución del rol de la mujer en la educación de los*

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niños teve cómo base la construcción social de la mamá como amable y gentil, lo que consagró en un aprisionamiento de la mujer en estereotipos. Pestalozzi y Froebel, a pesar de importantísimos para comprender la pedagogía actual y que fueran esenciales en lo cambiante de la escuela tradicional, contribuyeron a una visión limitada de la mujer y de la mamá y su rol no solo en la educación, como en la sociedad.

PALABRAS CLAVE: *Pestalozzi. Froebel. Educación. Mujer.*

Introduction

The period between 1789-1848 was named the 'age of revolutions' by historian Eric Hobsbawm. In this context, education, pedagogical theories and schools could not fail to be influenced. Thus, pedagogies, studies and practices about education at that time can be considered as proposals of educational renewal, which criticized the traditional model existing until then and proposed new ways of educating.

Johann Pestalozzi (1746-1827) and Friedrich Froebel (1782-1852) lived this period. His ideas are considered among the main exponents of educational history. Pestalozzi is linked to all the education reform movements of the 19th century, while Froebel was one of the first educators concerned with the education of young children.

When we know the history of pedagogical ideas, we can begin to understand not only current pedagogical issues, but also society as a whole. This said, the central problem of this article is the role of women in education, seeking to understand how these authors see the issue and how it was the cause and consequence of the attribution of the current social roles we see attributed to women and mothers.

For the development of the main ideas and arguments that support the analysis presented here, translated texts of the authors themselves were used, as well as the research of the Brazilian pedagogue Alessandra Arce and the French Michel Soëtard. Froebel's chosen work was "The education of man", because it is one of his main theoretical writings about his pedagogy. The texts of John Pestalozzi were already gathered in the work that bears his name from the MEC Educators Collection. This work brings together the main writings, both works in themselves and "How Gertrudes teaches his children", as letters addressed to friends and colleagues in which he discusses his ideas about education.

Before the choice of works, there was the choice of authors. Pestalozzi and Froebel were two great pedagogues whose studies influence education to this day. Your ideas should not be ignored by those who are interested in education or those who want to form as

educators. Especially when talking about the small child, both authors were fundamental to the constitution of how we currently educate them.

Education, however, is not something depoliticized or whose consequences are outside society, in an exclusive theoretical field of education. That is, it influences society. Thus, it is essential to understand the role attributed to these authors to women, not only in education, but also in society.

To present such a discussion, this text is organized in order to begin by presenting Pestalozzi's general ideas about education, tapering in the thought that is consolidated as his method. Therefore, the role of woman and mother for Pestalozzi is more specifically addressed. We then move on to Froebel's general ideas and then move on to his main creation, kindergarten. When addressing this subject, it is not possible to fail to deal with the role of the woman, or the gardener, as will be explained. With the pedagogies of both authors exposed and debated as they saw the role of women, one arrives at the conclusion of the article.

The child in the center in Pestalozzi

The 16th century was the discovery of typography. Thus, the books began to be printed, leading to a creation of teaching structure that did not exist until then: the structure of colleges. Previously, educational processes took place in the teachers' homes, with children of different ages being educated in the same environment. The college is a structure that came to rival the university, that is, a teaching model based on the idea of serialization, of graduality of learning. Thus, it divides children by levels, grades and ages. It creates a structure of time and peculiar space, with the idea of a teacher who teaches all students as if they were one, in a model called traditional.

In this model, the different students are arranged in a class in which the knowledge is supposed to be homogeneous and in which there is the use of textbooks. This modern school has two stages: from the sixteenth to the eighteenth century, we have the constitution of the method. Already from the eighteenth century onwards is the political "dynamic" in education. That is, the French Revolution needed to be prolonged by the population, which should be done through school.

The school cannot be understood outside its historical-political-social context. Thus, in this first period after the discovery of typography, of the end of the Renaissance and covering the Enlightenment, the school was structured with extensive use of the textbook. The traditional school comes with characteristics that remains to the present day. In opposition to

the anthropological pessimism of the Middle Ages, the constitution of our method is based on realistic optimism, which understands that "man is capable of learning and can be educated" (GADOTTI, 2003, p. 80). The historical moment of the predominance of reason was still fundamental for the attempt of pedagogues to create an educational science.

From the French Revolution, we then have the advance of the method, which begins to be entrenched with a political dynamic of citizen formation. The idea of the construction of the new human being goes through a political dimension of schooling, of forming this new man as a human being. Thus, the school would be the place to correct inequalities, seen as an equal opportunities' strategy. It is currently called meritocracy, according to which those who are most talented, who have the greatest merit will progress. However, this idea hides a perverse side: its method is organized in the light of examination, being classificatory and also eliminatory. It was configured with modernity and ended up structuring the school form of socialization, radiating throughout the world and constituting itself as the modern way of educating.

Pestalozzi was himself a student graduated in this structure and who questioned the school, against this model of schooling, and therefore set out to transform it. His pedagogical practice is linked "to all movements of 19th century education reform" (SOËTARD, 2010, p. 11). He was a mediocre, troubled student. Seeking to change the traditional method, he creates his first school on his family's rural property. There, he gathered children of both sexes and used weaving, farming, and reading/writing to teach. He believed that the proceeds of children's work could be shed to fund the education of children themselves. At this point, it still does not transgress traditional education, combining it with manual labor. However, you soon see the problem of this method. According to Soëtard (2010), "he wants to give each child the instruments of his autonomy and is constantly forced to impose on these same children the demands of profitability" (p. 15).

Leonardo and Gertrudes

After this first failed experience, Pestalozzi undergoes major changes that lead him to change, too, his way of seeing education³. Those who once saw in education an objective of forming man (free) and the citizen (usable) find in it "their meaning in the project of autonomy" (SOËTARD, 2010, p. 18, our translation), that is, "a form of action that allows each one to make him himself" (IDEM). "The educational action thus allows us to overcome

³ see SOËTARD, 2010, "The educator as an educator".

Rousseau's paradox that implied the impossibility of forming man and citizen at the same time" (SOËTARD, 2010, p. 19, our translation).

We can then understand Pestalozzi's education by seeing in a broad sense "The 'method' [Pestalozzi], without a doubt, is the pedagogical project of Pestalozzi's entire work in his three institutes" (SOËTARD, 2010, p. 21, our translation). At the heart of the pedagogy process are three elements: heart, head and hands. Integral education should develop all the potential of the human being in a balanced way. They represent affective, intellectual and physical instances. It is necessary an education that was at the same time the three: "three points of view on the same and only humanity in action of autonomy" (SOËTARD, 2010, p. 24, our translation). The head is the power of the person for reflection, to separate himself from the sensitive world. The heart, sensitivity requirement to dominate nature and doing so through work. Finally, the hand is the solution to the conflict between the head and the heart. One can do it for himself through work.

Thus, the work is included in the pedagogical environment. It is necessary to know how to maintain the balance between the three and apply them in each pedagogical stage, in each "discipline" the 3 dimensions to "stimulate the development of autonomous force" (SOËTARD, 2010, p. 25, our translation). Reconciling intelligence with sensitivity through work. Pestalozzi, thus, thinks of a pedagogy or science of education capable of structuring a new way of educating children.

In this sense, the author emphasizes the role of affective bonding in education. The school would be evolution of the family cell, but without being "simple prolongation of the family order, nor a simple place of reproduction of the social order, the school must manifest its own order through the pedagogical work: this will be the whole meaning of the Method" (SOËTARD, 2010, p. 20, our translation).

He wrote "Leonardo and Gertrudes", a pedagogical novel that describes the popular people with changes brought about by Gertrudes. She was an uneducated woman who was very successful in the education of her children. Thus, he conquered the neighborhood with his ideas and transformed the village with the teaching method that would regenerate the whole society. Pestalozzi sought a new social order, sought to work the educational system with a view to a change in society. It was a teacher who intended to end what the traditional school had of verbalism: to work education almost exclusively by exposure. He criticized the Swiss model, which was considered the best European educational system of its time.

From his pedagogical experiences, he articulates a means of mental development that became known as intuitive teaching. It creates a possibility to make the student the

protagonist of the act of learning. I thought it wouldn't do any good to deal with school affairs as if they were abstract, so it would involve perception and intuition. The child would learn from the lesson of things and could learn the act of abstracting. It opens a teacher training school, in which he sought to multiply his method by teaching to others. In it, Herbart and Froebel interned.

In 1801, with the work "How Gertrudes teaches the children" there is a resumption of the novel, showing how Gertrudes made to work the contents of knowledge with his children, she who had no literate knowledge. It is a set of 24 letters on elementary education (elementary school).

His great pedagogical project has originality not in methods, but by creating a spirit of renewal, a teaching that departed from intuition, a class that was established as a lesson in things. So, you should have the student's contact with the thing itself before going into abstraction. His frailty lies in the fact that he has never been able to separate the history of his life from the principles of his method. His existence was linked to his experiences. Nevertheless, its model was applicable in practice, had the educational value of manual work and preached that teaching was an easy activity and could be performed by the humblest people. The ideal of a textbook would be one that could be used by everyone, a book should be composed in such a way that even for an unliterate teacher it would be taught. That is, a book that proposes to teach the teacher to teach. Thus, the textbook would be intended primarily for the teacher, not the students.

In Pestalozzi, the child and his development become the center. Education needed to be active, replacing the outer discipline of the traditional exhibition school with an inner discipline. Therefore, education is a process that should follow nature and pedagogy should be intuitive based on sensory impressions and the relationship between people and people and nature. More than the mere acquisition of knowledge, learning is an active process and the foundation of knowledge. Its intuitive teaching contrasts with verbalism and is based on a psychology that was unknown in pedagogical work until then.

The role of the mother in education

A central point of Pestalozzi's pedagogy is the emphasis on the role of affective bonding in education. In this sense, the author understands that the teacher would need to incorporate a vision to a certain maternal extent, to bring affection. Mother Gertrudes would be the example and the teacher should try to teach by the way the mother teaches, so that the

teacher would mobilize in himself what would have been the mother's knowledge. "*How Gertrudes teaches his children* [...] it is, in fact, the first and complete exposition of Pestalozzi's pedagogical doctrines" (SOËTARD, 2010, p. 43, our translation).

In addition to *the work How Gertrudes teaches his children*, the book *Letters on early childhood* education is essential to understand Pestalozzi's contribution to pedagogy, and consists of a series of 34 letters written in the years 1818 and 1819. "In the first letter [...] Pestalozzi explains the purpose of the letters commissioned to expose his ideas on the development of the child's soul" (SOËTARD, 2010, p. 44, our translation).

At first, when we analyze the titles of the letters⁴, we realize the importance given to the mother. This is both due to the central role that is given to the mother, and not to parents, in the education and development of their children, in addition to the magnitude of affection. "Most letters have the mother as the main figure for the author to present his educational thoughts" (ARCE, 2001, p. 14, our translation).

Just as Pestalozzi's work cannot be detached from his life, one cannot understand without analyzing the time in which he lived, that is, the "Age of Revolutions", as Hobsbawm would say. In a summarized and simplified way, the French Revolution, which aspired to freedom, equality and fraternity was never completed, because the bourgeoisie, upon coming to power, became conservative. The separation between the public and private spheres was consolidated, assigning social roles to each. Thus, women would be restricted to the private, domestic sphere, and they were given the care of the home and children.

Aligned with the historical moment was philosophical and educational thought. In "*Leonardo and Gertrudes*", the woman appears as the ideal wife and mother, a figure associated with religious, delicate and angelic morals. Gertrudes was "a wife of unshakable morals and an insightful and born-in-school mother, and angelic/maternal love and temperance are the foundations of her personality" (ARCE, 2001, p. 13, our translation).

Therefore, we can see throughout Pestalozzi's works, both in the novel and in his letters, that his pedagogy and education of the small child has as a central actor the mother. Her ideas of integration between the heart, the head and the hand, the intuitive teaching and practical teaching that would lead to the autonomy of the child, all these ideals are based on the role of the woman as mother and educator of the small child.

⁴ see Soëtard (2010, 44-46)

Thinking that she would be releasing and pleading praise for women as a great mother and guardian of humanity, she collaborated to instill in her an oppressive ideal capable of mischaracterizing women and her role in society by naturalizing this almost supernatural angelic motherhood (ARCE, 2001, p. 13, our translation).

Pestalozzi seeks to change education, to move it away from traditional ways. However, as well summarizes Arce (2001, p. 15, our translation), Pestalozzi,

When referring to women as educators, the freedom and equality presented in their methodology are dismantled in the women's dead-end imprisonment in the fundamental role she must play: that of mother.

Friedrich Froebel and the education of the small child

After the French and English Revolutions, there was, together with the various social and economic transformations, a change in education. That is, education gains prominence, since it comes to mean the triumph of merits over birth. In this way, countries start to create national education systems.

Froebel lived from 1782 to 1852 in what would become Germany (after unification in 1871). From a Protestant family, his mother died shortly after he was born and his father worked hard. They say he goes on to get this maternal figure for all the children who are in the same situation he went through. As mentioned earlier, he studied with Pestalozzi, suffering his influence as to how he thinks of childhood and education. However, it breaks with the Pestalozzi, mainly in relation to the methodologies for the teaching of writing, which it considered restrictive. In addition, he considers the social and political issues that are present in Pestalozzi superfluous.

Throughout his career, he has as great brand the foundation of the "kindergarten", that is, kindergarten. They spread across future Germany, but are banned when Froebel is accused of atheist and communist. His understanding of child development involves the concepts of interiorization and exteriorization. In other words, he sees the child as purity, not carrying animal instincts. For him, a child is just spirituality and his nature would be good, that is, it is born essentially good. To know this child, it is necessary to see what things within it are proper. This is possible because it externalizes them by manipulating objects, putting out what is inside. The moment the child externalizes, she understands what she is, she meets and discovers herself. And in this same process of self-knowledge, it alters its interior, being fundamental for child development.

The process occurs naturally, as long as it keeps the child busy. Thus, the child must manipulate objects. It occurs in its most perfect form in contact with nature, because thus it also recognizes itself and recognizes its exterior as a divine work. Thus, for Froebel, child development has an innate background. The teacher would not be able to change the individual, just to potentiate. Therefore, its role is to interfere only if something appears that will misstate what is good in the child.

For Froebel, the child must always be on the move, always busy, because thought is moved by action. That is, the child can only think and develop thought when he is acting on the world.

The educator understands the world as a vital unity between God, humanity and nature. In this triad, humanity and nature are at the base, and God is at the top, and childhood would be the most fertile period for this harmonization. Therefore, he seeks to bring the harmonization of this triad in his conception of education and childhood.

Froebel distances herself from the traditional school in the sense that she saw education following development. Thus, it disseminates the idea of a free self-education, since at no time will the teacher lead the learning process, but that this process must be conducted by the child himself. Then, the educator conceives the "gifts", toys that have as characteristic the perfection of geometric shapes. For him, perfection was in geometric shapes and as the child is perfect, it must be surrounded by perfection. The "gifts" would then be pedagogical toys intended for children under 6 years. They are forms that must be explored freely by children and start from cubes for the construction of increasingly complex geometric shapes. We can then see the ideal of going from the simple to the complex, from concrete to abstract. This characteristic resembles the Pestalozzi, who conceived going from practice to the abstract in the teaching of the child, as explored in the education of Gertrudes' children. For Froebel, in the process of internalization and exteriorization, expressing through gifts, the child reveals and discovers what his talents are.

We can understand, therefore, that teaching should not be forced, but that it occurs naturally. Putting in touch with nature and gifts, the child goes asking and as she goes asking the teacher should go showing her. Thus, education develops spontaneously in practice, which would be comparable to Pestalozzi's intuition.

The author assumes that education should provide the child with moments of freedom, in which he goes after what interests him. It would be the principle of free education. In this way, the child will naturally educate himself, just let him or her act in this world. The principles of free self-education trigger self-government. So, the child will learn by doing,

learning to learn and searching for knowledge. His idea of discipline has the influence of Pestalozzi, in which it is something he cultivates internally, being from the inside to the outside. Thus, through free education there is the self-centering of the child, her encounter with herself.

Kindergarten and the role of woman

For Froebel, education was not something apart from the child, which begins when she goes to school and is limited in that space. Thus, the family is the first educator and should continue to educate throughout life, but it is important that it knows the educational principles. It is important to highlight that in general, when talking about the family, the author refers to the woman, the mother, and not the man. This is because the woman would be responsible for the education of children and guardian of child purity.

Kindergarten would be the place of childhood cultivation, and could understand the name of kindergarten. In it, the child would flourish. Following the analogy, each plant has its needs and interests, and the child as well. The role of the gardener (or as we shall see, of the gardener) would be to, through the observation of natural growth, understand the needs of each plant, or child, and from there go on educating. Therefore, it must be adapted to children's needs, from furniture to toys so that you can externalize (the "gifts"). It must be a pleasant environment and that provides contact with nature.

The coziness must be provided by the gardener. For that matter, Froebel sees it as a woman's workplace. This was because it is not in the nature of man to work with small children, but rather the role of the mother, of the woman, who brings this warmth and affection. At this moment it is already possible to perceive the mixture between the public and the private and the consequent confusion of the figure of the child teacher, who plays the role of mother, but is not her own child. This confusion is already generated in the conception of kindergarten. In addition, we can see that this vision is perpetuated to this day, since most educators of young children are women and is seen as a female profession.

The basic principle of kindergarten is manual labor, constant acting, because action leads to thought. This is a point of opposition with Pestalozzi, since in kindergarten the occupation took place through games, a non-serious activity, as opposed to work, which was productive. For Froebel, the game is not superfluous, being the main language of the small and fundamental child in the process of interiorization and exteriorization. "Gambling, in

principle, is nothing other than natural life" (FROEBEL, 2001, p. 47). Several of his practices are present to this day, from manual work to the presence of geometric shapes.

The conception of the kindergarten is based on the figure of the gardener, which resembles the figure of the mother. Thus, Froebel prescribes women's roles in childhood education. Arce (2002, p. 67, our translation), in explaining the kindergarten created by Froebel says:

This nook should be given to women, who with a mother's heart were the only ones capable of cultivating in little children all their talents and all the germs of human perfection united with God.

The author writes a *book intended for work in kindergarten, named the mother's song book*, which, as the title already makes explicit, is in dialogue with the woman/mother. In it, Froebel (2001) reinforces the idea that education and work with children are part of the woman's nature. The author says, in another work, "the careful mother also knows, by instinct, the value of singing for young children" (p. 54, our translation).

Still, when talking about the child's education in the family, he says: "This is what the mother's sensitive heart does spontaneously, without the need for learning or doctrine" (FROEBEL, 2001, p. 51, our translation). The author stresses, however, that the mother should be aware of what she does, and from this is able to rely on her instincts. "He dedicates kindergarten to the care of this character, possessing the natural and innate attributes to care for and educate childhood" (ARCE, 2002, p. 85-86, our translation).

In the chapter entitled "The boy" (FROEBEL, 2001), the author associates several moments of learning from the child to the mother, indicating how this process is natural to her and doing so following her intuition. "Thus, maternal love gradually enlarges the child's small outside world" (FROEBEL, 2001, p. 52, our translation). In this same chapter, Froebel associates the child's learning with the father regarding his/her work, "Whatever the employment or work of the father, it may serve as a starting point for all human knowledge" (2001, p. 65, our translation). Thus, we perceive how the woman is assigned the private, domestic sphere, while to the man, the public. Man is granted the right to permeate both spaces, occupying and also being responsible, to a lesser extent, for the education of the child. However, the woman, by its nature, has the domestic role and care and education of the children. Sometimes Froebel (2001) says exclusively about the role of the mother "The mother should not let him name them [...]" (p. 61), sometimes highlights it, as in "Must, then, the mother, or other people, unite to each thing the corresponding word [...]" (p. 61). It is also

up to her to stimulate the child's relationship with the family: "Do not forget the loving mother to awaken in the child the feeling of her relationship with her father and siblings" (FROEBEL, 2001, p. 54, our translation).

Final considerations

Johann Pestalozzi and Friedrich Froebel were pedagogy thinkers who put into practice their ideas of child education. Living in the same period and with cross histories, there are similarities in their pedagogies. With works notorious in educational history, the influence of their ideas was not limited to this scope, as they were influenced by the moment they lived.

From Pestalozzi, Froebel incorporates not only points of pedagogy but also the importance of perception, but also that "women, more specifically their mother, would have a decisive role in early childhood education" (ARCE, 2002, p. 43, our translation). Pestalozzi

By referring to women as educators, the freedom and equality presented in their methodology are dismantled in the women's dead-end imprisonment in the fundamental role she must play: that of mother. (ARCE, 2001, p. 15) (Our translation).

However, "Froebel would take even further the defense of this centrality of the educational role of women in early childhood, considering women as a born educator" (ARCE, 2002, p. 43, our translation).

By analyzing the pedagogy of Pestalozzi and Froebel, focusing on their perceptions of the role of women, especially the mother, the authors contributed to the dissemination of the idealized image of women as a mother. Furthermore, it is possible to understand this role of the mother in education as an aid in the process of imprisonment of women within the private and domestic spheres. "The role of mother begins to determine the place of women in society" (ARCE, 2002, p. 57, our translation).

This study constitutes a brief introduction and comparison of the role of women in the pedagogies of Pestalozzi and Froebel. It is possible to go further, unraveling various texts of each author individually, to have a more complete view of the role of the mother woman delimited by them and their initial intentions. Furthermore, it is possible to broaden the discussion by covering more classical authors of pedagogy, seeking to understand the different contributions of each author.

Returning to the idea presented in the introduction, by knowing the history of pedagogy and education, we can understand society as a whole. As a cause and consequence,

the role of women attributed by authors in education had an impact on the current social roles we see imposed on women and mothers. Thus, it is understood as fundamental to understand such pedagogues so that they can criticize them, and propose new methods that resign the role of women in education and society.

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