

## Ideas of the Reform Pedagogy in the Manual Training Lessons

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**Abstract:** Target of the paper is to bring out the importance of reform pedagogy, especially ideas of the work school in development of the household and manual training lessons in Latvia. At the end of 19th century the school opened for all things new, experiential, and experimental. General term *reform pedagogy* was applied to the different new directions that boomed in the first third of 20th century. Most popular direction of the reform pedagogy is the *work school*, whose theoretical founder is considered to be John Dewey. At the end of 19th century the idea on the importance of manual training in the education gained wide popularity, important educators in this field were Uno Cygnaeus, Adolf Klausson Kaas, Otto Salomon and Gustav Adolf Salisis; their educational activity is described in the paper. Thanks to their works and practical experience in teacher education, the manual training was included in the curricula of schools almost in the whole world. The paper characterizes understanding and practical implementation of the work school ideas of the main representatives of the reform pedagogy John Dewey, Georg Kerchensteiner and Hugo Gaudig. It explores the directions of the work school – manualism, professionalism, activism – and educational ideas and activity of its main representatives. Special emphasis is put on activity of the manualists which facilitated emergence of the subject in schools and its further development. The paper analyzes cognitions of Karlis Cirulis on the importance of manual training in the development of harmonic personality. Method of research was hermeneutics, by means of which an analysis of the sources and literature on the history of pedagogy was performed.

**Keywords:** manual training, work school, manualism, school education.

### Introduction

Target of the paper is to bring out the importance of reform pedagogy, especially ideas of the work school in development of the household and manual training lessons in Latvia.

Research *Ideas of the Reform Pedagogy in the Manual Training Lessons* was performed within the framework of the research *Historical Development of the Household and Manual Training Lessons in Latvia until 1940*.

At the end of 19th century was actualized a question on what the *new school* should be like. The most characteristic traits of the *old school* were learning only from books, mechanical learning without understanding and connecting of knowledge with real life, as well as strictly established relationship between students and teachers.

Lots of new and experimental things were introduced in the school. Several new ideas emerged, such as *The Century of the Child* (Ellen Key, 1849–1926); *Self-learning* (Berthold Otto, 1859–1933); *Work school* (Georg Kerschensteiner, 1854–1932, Hugo Gaudig, 1860–1923); *Political school reform concepts* (Pavel Blonskij, 1884–1941); *Art education movement* (Alfred Lichtwark, 1852–1914); *Country boarding school movement* (Hermann Lietz, 1868–1919) etc. General term *reform pedagogy* was applied to the different new directions that boomed in the first third of 20th century. As pointed by prof. Iveta Kestere, the main emphasis in this social movement was put on the democratization within the time frame from 1890s until 1930s (Kestere, 2005, 76). Reform pedagogy simultaneously rouses in several European countries, but its ideological centre was in Germany. One of the most popular directions of the reform pedagogy is the *work school*.

Author of the idea of work school is John Dewey (1859–1952), his calling was to *learn by means of doing*. J. Dewey believed that only teaching by means of doing can draw children closer to the life, therefore students have to become familiar with different types of work, but this work cannot have an economical character. Work school encompasses the gaining of knowledge; it is the aim of the upbringing and makes education more understandable and practical. Idea on connection of action,

theory and practice as the main means of gaining knowledge comprised the foundation of work school and other reform pedagogy theories (Džui, 1925). If an opportunity is created for a child to act, he develops his inventor instincts. Child has to be in the center of educational process. Child has to act, and the task of the school is to provide an appropriate guidance. By means of purposeful activities and consulting with teacher the student learns to think. J. Dewey (Dz. Džui) considers that thought is only that which is understood by the student personally and not that he repeats from the book (Džui, 1925).

With the formation of state of Latvia in 1918 began a period of change in the Latvian education system. It was encouraged by the Education Law of 1919 which opened up new ways for creation of the national school. Big attention was paid to acquiring of the progressive foreign educational experience. Latvian teachers had an opportunity to visit Germany, Belgium, France, Italy, England, and Sweden to visit schools and participate in conferences. Acquired experience and pedagogical cognitions were reflected in periodicals like *Monthly Magazine of the Ministry of Education (Izglītības Ministrijas Mēnešraksts)*, *Educator (Audzinātājs)*, *House and School (Māja un Skola)*, *Our Future (Mūsu Nākotne)* and others. Books on pedagogical issues were also published. A special event in development of the Latvian pedagogical thought was an international exhibition on education which took place in Riga in 1924. Progressive pedagogical ideas were introduced to the teachers in seminars and courses organized not only by the Ministry of Education, but also by the newly established Professional teacher organizations (Latvian National Union of Teachers (*Latvijas nacionālā skolotāju savienība*), Latvian Teacher Union (*Latvijas skolotāju savienība*)).

Under the influence of new ideas a new group of teachers-experimenters was established, they began to call themselves the teachers-tryers. Their target was to adapt the new ideas to the Latvian circumstances. Work schools in Latvia were promoted by Karlis Dekens, Eduards Petersons, Janis Broka, Mikelis Shtals. Work school directions during 1920s-1930s were analyzed by Aleksandrs Dauge, Kristis Obshteins, Cezars Sergis, Martins Celms.

## **Methodology**

Methodological foundation of the research is created by the regularities verified within the pedagogical science on the necessity of evaluation of the pedagogical heritage of the past for understanding of the modern problems, on personalities (pedagogists) as the force influencing the curricula, on the meaning of the manual training in the process of development of harmonic personality and securing of the lifelong quality of life.

Theoretical foundations of the research are created by the research on reform pedagogy, emphasizing work school ideas as the theoretical foundation of the manual training (J. Dewey (Dž.Džui), G. Kerschensteiner, H. Gaudig, R. Seidel (R.Zeidels), K. Cirulis (Цируль К.)).

Research method is hermeneutics that was used to analyze the sources and literature on the history of pedagogy. Hermeneutical method was used where the target of the researcher of the history of pedagogy is to understand historical text and interpret it in his research. In the modern era the orientation of hermeneutics to understand of text is being used increasingly often. The research used the cognition of hermeneutics that understanding of text is means of reaching specific understanding. Hermeneutics turns to the essence of understanding, the the object to be interpreted in its historical, sociocultural context. It emphasizes the meaning of the historical tradition in the modern culture.

## **Results and discussion**

### **Meaning of the manual training in the development of harmonical personality**

Analyzing the most famous works of educators it can be concluded that they paid attention not only to the work education, but also to the manual training, thus justifying that this subject should be taught in schools and recommending them as very necessary and important means of education. Within the framework of the work school Karlis Cirulis (1857–1924) also analyzes the experience accumulated during the previous centuries that indicates that even before the reform pedagogy one can find cognitions on the importance of the manual training in development of harmonic personality. For example, Jan Amos Komenský (1592–1670) widened contents of curricula for folk schools, including

the manual training among other new subjects. Jean Jacques Rousseau (1712–1778) urged people to study the crafts, adding that we have to teach not just workers, but people. French enlightener saw independence in the craftsmanship, indicating that a craftsman depends only on his own work. K. Cirulis quotes Johann Heinrich Pestalozzi (1746–1827): “It is perhaps the most horrible gift given to the mankind by the evil spirit: knowledge without dexterity and opinions without perseverance and ability to overcome” (Cīrulis, 1887, 2).

Research of K. Cirulis show that ideas of J. H. Pestalozzi were further developed by the German pedagogue Friedrich Wilhelm August Fröbel (1782–1852): “Considering the incessant pursuit of action characteristic to the all children, all children incessantly pursue the creation, especially the creation of tangible things that they can prepare by their own hands. So children playfully try the trade of applied arts and crafts; they draw, they cut wood, they build, and only unwillingly they stop doing what they have started, only if they fail many times” (Cīrulis, 1887, 2). Evaluating beliefs of Kristian Gottfield Salcmann (1744–1813) K. Cirulis quotes him: “Independent creation of different toys in the beginning and later of really useful tools and things is such a suitable and likeable pastime that I believe it is necessary in all schools where children are properly raised. A man that has not accustomed his hands to the versatile dexterity is just half a man, because he is always dependant on other people” (Cīrulis, 1887, 2).

Realization of the work school principles was also determined by the cognitions of psychologists. A special attention to the development of will was paid by the German psychologist Wilhelm Maximilian Wundt (1832–1920). W. Wundt divides all will-related activities in the outer ones that create real changes in the outside world, and the inner ones that have to do with the inner, spiritual activity. It corresponds to the beliefs of representatives of the work school who indicated that it is necessary to develop the will not just in its outer expression by means of manual training and physical activities but on its inner side which means spiritual activities and acquiring of knowledge by means of self learning (Hergets, 1927, 53).

Morally pedagogical importance of the manual training was emphasized by the Felix Adler (1851–1933), the founder of the New York Society of Ethical Culture. One-sided intellectual activity does not develop connections between thought and activity centres in the brain, this development happens during meticulous manual activity.

German psychologist William Stern (1871–1938) indicates the importance of spontaneous actions in development of personality, spontaneity being understood as the outer expression of person's inner powers. Feelings, thoughts and beliefs are also a material of spontaneous activity. One of the targets of the work school is cultivation of spontaneity (Herget, 1927, 55).

Summarizing the main cognitions of famous educators and results of this research on the importance of the manual training in the development of personality, it can be concluded that manual training:

- develops manual dexterity, flexibility of fingers, tactile sensations. But manual dexterity is followed by the dexterity of mind;
- develops observational and comparative abilities, vision, estimation by sight, feel of forms, comprehension of the color harmony and general esthetic taste;
- develops attention, memory, accustoms one to thinking, develops ingenuity, acuteness, practical approach, austerity;
- will give joy of work and belief in oneself, as well as accustoms one to the independent creative activity;
- accustoms one to the cleanliness, tidiness, patience;
- satisfies children's disposition to constant movement and activity;
- accustoms one to the discipline;
- prepares one for the practical life.

### **Directions of the work school**

Directions of the work school are not separated from other directions of pedagogy, but they are linked to the art pedagogy, pedagogy of personality, activity, and experimental pedagogy. Many promoters of the art pedagogy became promoters of the work school principles, because there they found affirmation

of their aspirations. Analysis of literature confirms that both directions are fundamentally concordant and supplement each other. As emphasized by Anton Herget (1875-1944), idea of the work school is just more comprehensive and, correctly interpreted, also includes principles of the art education (Herget, 1927).

Swiss educator Robert Seidel (1850–1933) in the beginning of 20<sup>th</sup> century stresses three main directions of the work school. Aim of representatives of the first direction is to develop vocational abilities, to prepare well educated craftsmen, thus promoting domestic industry. It can be concluded that motives are economic and without pedagogical orientation. A representative of the second direction poses development of the manual technique, love of work and understanding of the practical life as their main goal. Emphasis is put on the formal education; therefore work school is associated with theoretical explanations. Even though both abovementioned directions were criticized, it can not be denied that both of them are trying to find a closer link between school and life and posed aims are legitimate. Third direction that is also represented by R. Seidel views manual training as means of harmonic education, promoting physical and emotional education. It has to be added that representatives of this direction did not exclude development of the manual technique, preparation for the practical life, but that wasn't the main goal of the work school (Zeidels, 1930, 12).

German educator Herbert Gudjon indicates that work school movement was organized in two directions. One direction was mainly represented by professor Georg Kerschensteiner (1854-1932), Munich city school counselor, but the other was led by German educator Hugo Gaudig (1860–1923), under whose guidance worked Otto Scheibner (1877–1961) (Gudjons, 2007, 113).

Latvian educators Alfreds Staris (1916–2013), Vladimirs Usinsh (1918–2001), and Janis Anspaks indicate that in the beginning of 20<sup>th</sup> century in Latvia the main work school directions are seen:

- manualism, founded by Uno Cigneuss (1810–1887), Otto Aron Salomon (1849–1907), Aksels Mikkelsen (1849–1929), Gustav Adolf Salisis (1818–1890), and Karl Sent-Ilera (1834–1901). Manualism is also represented by R. Seidel, Emil von Schenkendorff (1837–1915), Alwin Pabst (1856–1918) and K. Cirulis;
- professionalism, mainly represented by G. Kerschensteiner;
- activism, where alongside with its main representative H. Gaudig representatives of different pedagogical theories are mentioned, such as Heinrich Scharellmann, Augusts Lajs, J. Dewey, and others (Anspaks, 2003; Staris, Ūsiņš, 2000).

Prof. J. Anspaks believes that one of the brightest expressions of the work school in Latvia was **manualism**. Pedagogical activities and ideas of beginners of the manualism in Latvia almost are not analyzed at all. At the end of 19<sup>th</sup> century research was done by K. Cirulis, reflecting them in the book *Manual Work in the Comprehensive School (Ручной трудъ въ общеобразовательной школе.)* (Цируль, 1894). As shown by the research of K. Cirulis, thanks to the works and practical experience with the preparation of teachers of U. Cigneus, Jens Adolph Frederik Clauson-Kaas (1826–1906), O. Salomon and G. A. Salisis, manual training was included in curricula of almost all state schools.

Main task of representatives of different directions of manualism was to introduce the manual training in schools as a separate subject. Skills of work acquired by children during manual training lessons can be also used during other lessons. Thus manual training is simultaneously both a separate subject and principle of learning. Manualists believed that walls that separate physical and intellectual work should be taken down, workers of these fields should not feel separated. R. Seidel, O. Salomon, and K. Cirulis stressed that overcoming of these contradictions necessitate changes in the educational work in the school, widening opportunities for implementation of work school ideas in practice. R. Seidel, just as K. Cirulis and other methodologists indicate that manual training corresponds with child's natural disposition towards movement and activity (Zeidels, 1926). U. Cigneus also believed that in the school equal attention should be paid both to the intellectual and physical education. Educator indicates that school's orientation should be practical, but educational approach – developmental and educational, the same goes for the manual training. K. Cirulis indicates that one-sided intellectual work dulls pupil's abilities of perception and creates intellectual exhaustion. Similar to K. Ushinsky, K. Cirulis also recognized that it would be best if a person would have to perform both physical and intellectual work.

Prof. J. Anspak indicates that K. Cirulis believed that work is an important factor in education of children, recognizing that only during the process of work person's abilities and talents are discovered, noble moral qualities are developed. But idleness furthers physical, moral and intellectual degradation of personality, therefore since the very childhood child has to be engaged in the work that corresponds to their abilities (Anspaks, 1957, 74–81). Educational importance of the manual training was also emphasized by O. Salomon. Manual training system created by him has several goals: to awaken in pupils the pleasure and love of work; to familiarize them with general skills of manual work; to strengthen their independence; to instill orderliness and precision; to develop attention, diligence and perseverance. Education of students should be started not by separate exercises that prepare them for specific work operations, but by specific tasks that follow each other in progressive levels of difficulty so that they could feel the results of their work (Цируль, 1894). U. Cigneus stressed that the goal of the manual work is not acquiring of the craft, but learning of skills that are common in many trades, that develop children's habit of and love for the work in general (Цируль, 1894).

K. Cirulis recognized that the process of work has a high cognitive value. Based on views of the most distinguished representatives of the field of education (J. A. Komensky, J. J. Rousseau) on this issue, K. Cirulis emphasized the huge importance of the sensual perception. Acquired individual experience gives rich material for activity of the mind – for comparing, drawing conclusions and making opinions. Educator thinks that development of student's cognitive process, sensual perception and will could be facilitated by correctly used visual materials that still are underestimated in the folk schools. But this problem could be partially solved by introduction of manual training in the school (Anspaks, 1957).

One of the most important allusions of K. Cirulis is connected with necessity to diversify lessons to increase capacity of pupil's work. He believes that uniform work dulls children's nervous system, makes them feeble and indifferent, suppresses their natural curiosity. But if the types of work are diversified, it is possible to gain much better results (Cirulis, 1879). It has to be added that K. Ushinskis also recognized that after intellectual efforts the physical work is not just pleasurable but also useful relaxation.

K. Cirulis placed a demand to bring teaching of different school subjects closer to the practical life and to choose active methods of teaching. According to him, pedagogy also has to further implementation of life's demands. K. Cirulis indicates that teacher has to consider pupil's innate abilities and capacities that are undeniably important both in development of personality and in choice of future profession (Cirulis, 1887, 2). K. Ciruli's thoughts on this issue fully conform to J. J. Rousseau's demands for active teaching methods, paying attention to children's age, mentoring and close connection between education and life.

Representatives of manualism indicate that manual work corresponds to the nature of human psyche. R. Seidel expresses a view that manual work especially well develops the spirit, because if it is correctly organized, it demands a lot of movement, and all this movement is directed towards all that is beautiful, true and good (Zeidels, 1926, 20).

Main goal of the **professionalism** and its main representative G. Kerschensteiner for the work school was facilitating of vocational training and civil education. G. Kerschensteiner also viewed manual training both as a subject and educational principle. G. Kerschensteiner denied learning only from books and supported student's manual work and independent intellectual work. Educator believes that manual training unite many important principles of pedagogy – independent, practical and intellectual activity, learning from practice, self-control of one's own accomplishments, and not grades, practice and knowledge of speciality that are not connected with reality; such ethical goals as accuracy, frugality and learning by means of cooperation, etc. (Kerschensteiner, 1959). G. Kerschensteiner created workshops in the schools, more closely connected school and profession, considering J. Dewey's beliefs, he emphasized thinking connected with activity (Gudjons, 2007). Work that is offered in school has to be real, common, it has to stimulate development of positive traits of character – independence, cooperation, experience, self-education. Educator proposed to arrange the schools accordingly to the active operation – to arrange gardens, workshops and cabinets. New educational plans were developed, theory and practice of the professional education was worked out

(Maršone, Kēstere, 2010). G. Kerschensteiner developed the idea of the work school in close solidarity with the raising of quality of the general education and quality of education. Analyzing activity of G. Kerschensteiner prof. Leonards Žukovs indicates that G. Kerschensteiner put forward three goals for the folk school:

- to help the student to learn his vocation;
- to develop student's understanding on the public importance of any craft;
- to promote student's belief that he with his own work is giving investment in the moral development of the nation (Žukovs, 1999. 206).

View of G. Kerschensteiner corresponds with beliefs of representatives of manualism that students should not be engaged only in intellectual development, alongside they have to be engaged in physical activities as well. Thus the practical meaning of knowledge is understood and skills to use this knowledge in life are created, as well as the will is developed. One of the methods for training the will is correctly guided education with work. It begins with imitation of grown-up's activities.

The book *Concept of the Work School* explains the essence of the work school, emphasizing that it is such school that unleash mental energy collected in the culture with its methods and all its system (Kerschensteiner, 1959, 180). Not all crafts or manual work corresponds to the work school idea. Manual work corresponds to the work school idea only if it is viewed and systematically used for development of the will and thinking, for strengthening of nation's readiness to work. Teaching of work in folk school will have good results if the manual training will be viewed both as a separate subject and teaching principle. G. Kerschensteiner believed that practically inclined person will find his way to the science, art and social values only through technical work. In the school one has to develop skills and abilities to precisely perform any activity. Then student develops his will, intellect, fineness of feelings, precision, willful attention, and esthetic taste.

G. Kerschensteiner conceded an idea that a school in which there is no manual work as such can also be considered a work school. Local educational institutions should become such schools. There methods of the educational process should be made more active developing skills and acquirements of students (Kerschensteiner, 1959).

Representatives of the **activism** understood the meaning of the work school as expression of any activity and student's own action during learning. Cognitions of Hugo Gaudig were quite widely popular. He developed *theory of the free mental activity*. In Leipzig under his leadership work school movement was organized by L. Miller and O. Scheibnes. They developed several practical methods for any lesson that should promote students' independent work with the given topic. H. Gaudig interpreted the work school differently than its other representatives. Analysing H. Gaudig's pedagogical activity researchers of the history of pedagogy I. Kestere and Stanislava Maršone indicate that he emphasized formation of student's personality during the pedagogical process, recognized students' independent work during learning, work with the given topic. His ideas form basis for the modern group work and project method (Maršone, Kēstere, 2010). He acknowledged manual work, but didn't see in it characteristics that would comply with the work school. He stressed that clearly mental activity is a work process in full meaning of this word. He stressed individual education of personality. Goal of H. Gaudig was to create personality understanding by that mentally independent, critical person with many-sided abilities (Gaudig, 1969).

Criticizing schools of his time, H. Gaudig writes that in the school teacher with his actions very often prohibit student's independent activity. He believes that work school is implementation of the independent activity in it. Actually H. Gaudig is the founder of the personality pedagogy. Goal of the education is development of independently thinking minds. Main didactic principle is independent action and activity of students, understanding that as ability to set a goal independently, to choose means and pace of action, to plan the action during specific situation, to control one's actions, to correct it, to experience results of one's own work. Students have to be prepared for further self-education. He believed that the highest meaning of education is development of the independent mental activity. H. Gaudig was sure that the most comprehensive concept in the school is the *culture*. Based on that personality should be build. Free mental action is independent activity which takes part due to student's own inducement, abilities, his chosen path and freely chosen goals (Gaudig, 1969).

## Introduction of the manual training in the European schools

Idea of the manual training as a comprehensive school subject and first serious attempts to implement it in practice comes from Finland. General inspector of Finland's folk schools U. Cigneus was the first to include manual training in the school curricula, emphasizing its educational character. In 1866 manual training were implemented as compulsory subject in Finnish folk schools (Цируль, 1894). A. Klausson-Kaas has to be thanked for the fact that teaching of the manual training was started in Denmark, Germany, southern parts of Sweden and also in Baltics. A. Klausson-Kaas was the first to organize courses for teachers of the manual training. He believed that during the courses teachers change their notion of this subject and its place in the school system. During the courses teachers gained confidence about the educational role of the manual training. Alongside theoretical subjects he created a special technical study course with methodical works in the school workshops. After A. Klausson-Kaas's suggestion in 1877 in Terbata Estonians established a special society for refinement of the manual training. In 1878 work school courses were organized in Terbata, but in 1879 also in Kuldiga, where he read a lecture course on the manual training teaching problems in the comprehensive school and presented basic issues of teaching of manual training developed by him. Around 40 teachers participated in the courses. A. Klausson-Kaas introduced participants of the courses with crafts of carpenter, book-binder, woodcarver, basketry weaver etc. It has to be noted though that later K. Cirulis indicated that superficial introduction of the abovementioned fields negatively impacted teaching of the manual training in Latvian schools (Цируль, 1894). But in Denmark in 1886 a Manual Training Society was formed, with that pedagogical manual training started to be introduced in the school. Movement was initiated by A. Mikkelsen who created courses for the manual training teachers where teachers from whole Europe participated. A. Mikkelsen has also created manual training atlas that has been very important in teaching of the manual training (Цируль, 1894). Swedish manual work teaching system was created by ir O. A. Salamon. At the beginning of his pedagogical activity he established trade school for boys and manual training school for girls that later morphed in teachers' seminary. His most notable work is *Handbook for Teachers of the Home Trade* (1890) that is translated in several languages (Цируль, 1894). In France G. A. Salisis was very active. In 1882 when French Parliament develops new law on the folk schools, resistance of the Senate notwithstanding, included manual training among compulsory subjects and also in the teachers' seminaries. G. A. Salisis became the first French school inspector in the issues of the manual training. In 1882 in Paris teachers' seminary was established that prepared 72 manual training teachers during 2 years time, after that the seminary was closed (Цируль, 1894).

In Germany manual work as the school subject was promoted by the German Society for promotion of manual training for boys that was created in 1881. From 1892 the society was lead by E. Shenkendorph who owns big credit for creation of boys' manual training. Under this society boys' manual training seminary operated in Leipzig, where manual training teachers were being prepared. Until 1913 seminary was lead by A. Pabst who promoted introduction of the manual training in schools with his readings and articles (Herget, 1927). A. Pabst emphasizes meaning of the manual work as means of the physical and mental development, less thinking on its practical meaning and necessity for life. In teachers' conference in Germany in 1908 rules were developed according to which German folk school plans should be changed based on the work school principles. In 1911 the first draft of the new teaching plan was issued, but in 1915 – the second edition with corrections. It was the first official German folk school teaching plan that was based on the work school principles (Herget, 1927).

Latvian educationalist K. Cirulis created and introduced a special manual training system applying the experience of European and Scandinavian schools to the Latvian and Russian schools.

## Conclusions

Examining importance of the ideas of reform pedagogy in development of the manual training, following conclusions were drawn:

- In the beginning of 20th century in Latvia three main work school directions can be seen – manualism, professionalism, and activism. Directions of the work school cannot be strictly

separated from each other; they are also connected with other directions of pedagogy, especially with the art pedagogy.

- One of its brightest expressions was manualism which in Latvia was represented by K. Cirulis. Main goal of representatives of the manualism was to introduce manual training in the schools as a separate school subject.
- Manual training is both a separate subject and teaching principle, because work skills that are learned by the students during lessons of manual training can be also used during other lessons.
- Manualists believe that the main goal of education is creation of a harmonic personality, by that understanding an education that equally corresponds to one's physical, psychical, social and moral nature.
- Thanks to K. Cirulis, experience of Europe and Scandinavian countries, especially pedagogical cognitions of manualists were also introduced in Latvia, later they can be seen also in works of other manual training methodists, for example, Aleksandrs Pantelejevs, Arvids Dzervitis and others.
- Ideas of the reform pedagogy, including idea of the work school haven't lost their urgency in modern days, because we are preoccupied by the same basic issues that were important to pedagogists back then, even though the historical situation is different.

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