

To be really able to listen and to listen with real interest is a quality we find in only few educators, but a teacher without this quality is not a real or effective educator. We show the children that the older and stronger ones do not automatically have more rights because of this characteristic. We punish very rarely. We do not make it easier for ourselves and our colleagues by saying - "This child is lazy and must be forced to work through punishment".

We demand from our teachers that they think about it and find out why this child is lazy; why he prefers to take on himself the always unpleasant consequences of his laziness rather than working. We will always find in such cases that there is a reason for the child's lack of action, even though he, himself, may not know what the specific worries are, which make it impossible for him really to concentrate on his work not only at the moment, but often for a longer period.

Sometimes these worries are difficulties at home, sometimes they are unconscious reasons unknown to the child. Through careful work with a child we can find the real sources of his worries and we can help him to overcome them. Only through this sort of consideration can one get a child to do his work.

Sometimes a child has difficulties in only one field, most frequently mathematics. Because of this difficulty, all of his work is handicapped, and he suffers inferiority feelings. We have often solved this problem by letting him drop mathematics for a year or two. As a result of this his general work would improve, and, having gained confidence, he was later often able to do mathematics, also.

We have frequently seen that children who had great learning difficulties at the age of thirteen or fourteen, were later at fifteen or sixteen, able to overcome their difficulties and to do excellent scholastic work. Most important, young people must realize that they can find sympathy and understanding instead of being forced into a reaction to authority by anger caused by punishment and force.

The main method lies in the fact that they live in an atmosphere which will give them greater confidence and therefore, greater personal security. By this we mean that the adolescent will gain this security only if he is not left alone with his difficulties and is allowed to speak his mind. We see the children develop best within a group. In these personal talks with the children, their problems are not approached directly, but one philosophizes with them or helps them in those fields where they are weak scholastically and only accidentally reaches the area of their personal problems.

It is seldom that an adolescent will be able to master his difficulties without help. Usually his loneliness forces him to counteract his inability to cope with his own problems by showing an aggressiveness either openly or in a hidden form to the outside world.

However, it must be realized that these personal talks are tremendously valuable and an important part of the education, a satisfactory life within the community is still the important need. It is easier to educate the emotions within the framework of a group than within that of a family. It is the nearly unavoidable jealousies of the father, the mother, the sibling, the friends of the parents, the job of the parents and the noneducated emotions of the parents (exceptions prove the rule) which make the education of the emotions within the family extremely difficult.

In a boarding school it is also easier to give the emotions a more positive range of expression than would be possible within a family.

I am so convinced that the personal happiness of each individual is dependent on the right education of his emotions that I hold it important that every child should go to a boarding school for at least two or three years. A prerequisite, however, is that this boarding school is one which is aware of the psychological knowledge gathered effectively. The group should not be too big so that the individual can have a full picture of the whole community and can achieve a personal and interested relationship with the majority of the group. In larger schools there is of necessity a less personal character and the danger of loneliness is greatly increased.

OUR SCHOOL AS A SAMPLING OF HUMANITY

Another reason for the pedagogical advantage of the boarding school in regard to the education of emotions is the fact that there are better possibilities for rational experiences. We have with us, intentionally, besides large numbers of Americans (70%) children from all parts of the world. (Germany, South America, France, Poland, Czechoslovakia).

The young people learn to see that there are national differences, but that the factors that all humans have in common are much stronger. The experiences that young people have in this respect make it extraordinarily difficult to find rational grounds to have nationalistic aggressions.

We have intentionally Christian and Jewish children, Evangelical and Catholic children. There is no anti-Semitism in our school despite the fact that we do not talk much about this subject. The children see that on a rational basis this is impossible. Thus the experiences of reality have prevented these aggressions from being guided into the more usual channels, i.e., anti-Semitism.

Our music teacher, who is a Negro is one of the adults who is most beloved by the students.

We are of course aware of the fact that these experiences in reality assist in the education of emotions by erecting barriers against the more obvious prejudices. The main method in the education of the emotions is the friendly atmosphere which I mentioned above.

I want to say here that it is extremely difficult to give an adequate description of this friendly atmosphere, as every educator will naturally say that he is friendly to the children and that he is concerned with their problems. But the result which we can observe in the life of most adults as I illustrated in the beginning of this talk demonstrates that real security has not been reached, which means that the real friendliness so necessary has not been experienced.

This process is not a quick one, and sometimes years of life within a community are necessary to make the young person who comes to us full of aggression understand that "people here like me, they are interested in me, I can have confidence in them". With this confidence, the feeling of insecurity is lessened and the aggressions become less purposeful. They reach the point where they become soft, so soft that one can bend them, that one can use the energies behind the aggressions and channel them into positive actions. It is relatively easy to drive them into artistic activity, into workshop, or to intensive spiritual work, or most important, to transform them for the use of the community.

Self-government is not primarily a method to educate the children to democracy, but, much more important, to give these changed emotions a new direction for their activity. We have often seen that the most aggressive young person has become the most energetic leader of the group. We have seen how the children will change in such an atmosphere, how completely introverted children slowly find happiness and satisfaction in other children and working with and helping others. We had the great satisfaction of seeing that our German students who lived long enough in such an atmosphere could not become Nazis. Because of this we know that there is a way to educate aggressions.

Without going into details here I would like to mention in conclusion that the method of educating emotions which I have described here must lead to a definite practical philosophy, which is in a way contrary to the usual philosophies of practical life. In general, people here hold a point of view which I would like to call Darwinism.

About a hundred years ago Darwin wrote a book about the development of animal species, in which he tried to prove that those animal groups will survive and develop most fully, which show themselves most skillful and strong in their fight with their rivals.

This idea has been transferred to human endeavor, both in politics and education. The wars of the end of the 19th and 20th

centuries were fought on the philosophical basis that this was one of the natural decisive struggles between peoples and that the people who are most richly endowed by nature would be the victors and survivors.

In education this thesis has resulted in a fundamental belief that consciously or unconsciously the basis of education is competition.

The idea of the education of the aggressions to practical cooperation is the real antithesis of Darwinism. The group that is best able to cooperate and live together has the best right and chance for survival, and this can, I think, be proved. Is this not also true in politics? Even the most optimistic politician must realize that the "fittest" will not survive, but that a war will lead the world into terrible chaos. It is only through cooperation that humanity may survive. But cooperation can only become a reality if the individual and group education is realized and fulfilled in young people.

PHILOSOPHY OF THE SCHOOL

We have been in this country for nearly ten years, and we have found that our way of education does not correspond to the educational philosophies practiced in American high schools.

When asked by parents - and the following question is always the first one put to me - whether our school is a "formal" school or a "progressive" one, we feel that we have to tell them that, due to our outlook on life and our psychological experience, both types of schools are wrong for an adolescent.

Education in the formal school does not sufficiently influence individual development. The young person is left alone with his worries. Formal education is included to teach the young person to present only a smooth uniform exterior. It is a matter of course that no one worries about the young person's difficulties during adolescence. They are either unavoidable, unsolvable, or are wrongly or partially solved. These dilemmas greatly influence his entire future life. Every young person, even the most protected, needs guidance to prepare him to fight for his mental, emotional and intellectual integrity.

The escape out of an adolescent crises is often a nervous breakdown, thus proving the inability of the young to cope with life. For instance, the compulsion for drink is proof in itself that individual education has been neglected. People try to escape reality by getting intoxicated.

Feelings of insecurity, expressed today in the form of racial and class hatred, show us that the aggressive impulses of the adult have either not been influenced at all or insufficiently influenced by their education. The types of maladjustments referred to above may suffice to demonstrate the reason that we are not in favor of the formal school. We consider its method of education "non-educating" or "mis-educating". The formal school only knows a uniform education, it does not recognize the importance of individual education.

THE PROGRESSIVE SCHOOL

If by progressive education you simply understand the opposite of formal education, then our school would fit in with the progressive type. But it seems to us that the concept of progressive schools, as the term is used today, has a very specific meaning. It means that the educator should help the young person to grow according to his individual leanings. One should protect him from everything that could disturb his individual growth.

In some ways the child could be compared to a plant, or a young tree, and the educator has only to supply the food, water and sunshine. The pupil, like the young tree then grows and develops out of his own strength, and so develops in the best way he can.

We think progressive education is wrong because laws must exist for influencing and directing the unrestrained growth of the individual. We must have laws to influence and direct youth for two reasons. These two reasons are closely related to each other and it is difficult to treat them separately. First, we must have these laws in order to transform the child into a well-adjusted social being, and secondly to enable him to get as much happiness as possible out of life.

THE FRIENDLY SCHOOL

Before I start talking about the "limitations", the "guidance" and the "laws" which are supposed to have a creative influence upon the young person, I must speak about the general atmosphere which must be created to make "laws" and "limitations" bearable and livable. I would like to call this atmosphere "general friendliness". Every school will

use this word when describing human relationships. To me it has a specific meaning, a meaning I have rarely found in schools. I mean a friendliness which gives an individual a feeling of safety, and which takes from him a large portion of his anxiety and distrust.

It is rare that a young person comes to us without these feelings. As a rule he possesses them to a great extent. He has encountered a world in which most people are self-centered and little interested in his needs.. They treated him as an identical part of a uniform group.

This same generalized treatment is even given to him by his own parents. He feels pushed back into his inner "self", frightened, distrustful and wondering what the adult person, who only seems to worry about himself, might do to him. Soon he becomes like them, superficially friendly, treating others indifferently and only genuinely interested in himself. He is always ready to attack others and defend himself. He has a general feeling of insecurity which hides repressed hatreds and aggressions. When a young person comes to us in this state, as he nearly always is, it will soon be apparent whether the "atmosphere of general friendliness" is only described in our school catalog, or is a living reality.

The newcomer suddenly discovers people are really interested in him. They listen when he talks. He is being appreciated, and he will gradually feel less frightened, more secure, and begin to show interest in his classmates. This is the specific atmosphere of friendliness we want in our school. We try to teach it to children and teachers alike. This atmosphere is the essence of our education. According to our experience a genuine education is impossible without this atmosphere.

This friendly atmosphere is not negated by the fact that it does not exist outside of educational circles or by the fact that hard reality forces feelings of distrust and anxiety.

A steady, understanding person not haunted by his insecurity and fears is not only happier, but he is also far superior to one filled with distrust, anxiety and feelings of resentment. This atmosphere of friendliness is the basic necessity for real understanding of our "laws". Our "laws" are a restriction of the individual for the sake of the group.

It is obvious that one of the most important aims of education is to transform the child into a social being. He cannot live as a hermit, and he will not wish to live a hermit if he is not a psychopath. Through small but necessary restrictions he will learn to curb his own impulses and desires. For example, he may be difficult if he feels like playing the phonograph after hours and is not able to because others want to sleep. He will feel that it is a limitation of his rights if, during meals he is not allowed to pick the best parts for himself and

leave the rest for his friends. He will constantly find such petty annoyances. Our education is designed not to force from him concessions which can absolutely not be avoided, but to make him feel part of a group - to sublimate his ego to the superego represented by the group.

A FRIENDLY GROUP LIFE

This is done in two ways. First, with the atmosphere of friendliness as described above. His friend, also a representative of the group, treats him with friendliness and interest, and consequently he does not need to harbor feelings of resentment towards him.

Secondly, assign duties to him inside the group. Thus, his personal interest in the group is being developed. If this is done in the right way, then after some time he will have an active interest in the group. This will leave him with happier feelings than he had when only concerned about himself.

Prior to his school social existence, he was so preoccupied with his own ego that slight illnesses and indispositions assumed a major place in his world. But now - since he has more understanding for the group - he is in a position to understand the relative unimportance of his own afflictions. This is not an easy way of learning. He has a long way to go before he can understand that he feels happier when putting less stress on himself. To us, the most important aim of education is to help the individual arrive at such a state.

CONSTANT FRIENDLY COMMUNICATION BETWEEN ADULTS AND ADOLESCENTS

Such education takes place through personal talks between grown-ups and adolescents. To make possible such conversations, there must be mutual recognition, respect and, if possible, friendship. Here talks will be brought about by everyday events in the community.

It would lead us too far astray to explain a system of the "moral" and "sham" values we try to teach our children. It may suffice to point out the most important moral qualities whose lack we encounter in our daily social life. We try to make these values clear in the course of our education.

I shall also point out the most important "immoral" qualities the presence of which every observant educator must be aware. We must render these "immoral" values inactive or have to transform them into positive values.

BUILDING COURAGE

The most important quality we have to develop in a child is courage. Courage in every way. It is comparatively easy to make young people fight physical fears. For instance, to jump across a stream, to take part in a game of football or to face a fight.

It is harder to show mental courage. For example, getting up and talking during a meeting. We constantly stress in our school the necessity for personal courage to admit voluntarily when something forbidden has been committed; to make amends when an individual or the community has been damaged in any way. We know that much courage is required to speak the truth constantly, to act according to one's convictions and to stick to them, even when opposed by the majority.

This courage is rarely found today among adults, though we know that the essence and existence of our democratic system depends upon the courage of the individual. The student must possess the courage to form his own judgment. He must fight for it, even when he is in the minority. Anyone lacking courage is easily detected in a school like ours and everything possible is being done to develop this trait.

Psychology has taught us that there are forces inside the human being which makes this courage possible. We observe in young persons, forces of expansion and aggression. These forces, when wrongly educated, or not educated at all, often turn into destructive ones. They start by destruction of other people's property and end in hatred and "anti-feelings" and "anti-deeds". Guided properly, these aggressive forces can be turned into positive activity which is the basis for a "courageous" attitude.

THE ABILITY TO LISTEN

Another important attitude which we try to teach in our school is the ability to "listen". The art of listening to people is a valuable quality, more valuable than most people realize. It is far easier to teach a person to talk than to teach him to listen. Listening means: Forgetting yourself to such an extent that you are willing and able to see the other person as he really is, not as you see him or would like to see him from your viewpoint. Had all adults of today been taught the art of listening, how much more understanding there would be in the world.

In this connection I mention only the most important positive qualities: courage and the ability to listen. There is also one negative quality I wish to cite. It is "showing-off". For example, the use of big words, misrepresentations of truth and self-deceptions. We think this quality is one of the most obvious ones the educator should notice.

We are not optimistic as to reaching our educational aims. We know that we cannot reach them in a short time. Pupils in our European school usually stayed with us for 5 or 6 years. During that time we created such a close relationship that they kept this relationship up even after their graduation. In America circumstances are such that a very long stay at our school is rather difficult. We believe that we need at least 3 years to make a young person adopt our philosophy - and to realize its concrete adaptability to living.

The first year is needed to make him abandon his egocentric attitude. The second year is to understand and practice community life, and the third year to actively help build up the community and to enjoy doing so.

WHAT WE SHOULD BE

Six years ago Max died. I look around the assembly and realize that there isn't one student present who knew him. And yet, there is no one who is as much alive for you as he is. Here he built up your way of life. It is the way you are taught, the way student government is run, and the way to grow up into true adulthood.

It is true that you did not know him, but nearly all your teachers did. They have learned from him and built up his ideas. Fulfill them, and go on to new ones. We who have worked with him feel that this is his school. Heinz and Eleanor have contributed so much from their personalities that it is now their school. Mathy, Label, the Halls and the Reckendorfs have worked and lived with Max, and, perhaps assimilated some of his ideas. These friends who have lived with us for many years have made the school what it is, an harmonious place with the best collaboration, I think, possible.

You will ask me what Max's main idea was. This, I think, may be the right answer: to help you build yourselves into really happy and adult people. You may well say that there is a world of adults around us who seem to have reached maturity without any special help. But is this really true? Certainly all of us grow up; we grow tall, we get jobs, we marry, we have children, and so on, but is being grown-up the same as being adult?

Becoming an adult means to learn to know yourself. To reach out for the fulfillment of yourself in order to help better your surroundings. To learn to understand others and to be able to listen to what they say. To control yourself. To build standards for yourself. Quite a standard, isn't it? You will understand it, however, when you see the people who have not achieved it. Who have never learned that