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NOTICE

THE GODDARD COLLEGE CONFERENCE OF CURRENT EDUCATIONAL ISSUES WILL TAKE PLACE AT PLAINFIELD, VERMONT ON SATURDAY AND SUNDAY, FEBRUARY 5 and 6, 1955.

SINCE POSTING THE FIRST NOTICE THE FOLLOWING HAVE EXPRESSED AN INTEREST IN GOING:

   Miss Hunt           Mrs. Graham
   Mr. Beecher         Mr. van Hees
   Mr. Schweitzer

THE SCHOOL WILL MAKE A REASONABLE APPROPRIATION FOR ATTENDANCE AT THE CONFERENCE AND WILL DIVIDE THIS AMONG THOSE WHO WISH TO GO. IF THERE IS ANYONE ELSE INTERESTED PLEASE LET ME KNOW ON OR BEFORE JANUARY 7 IN ORDER THAT ARRANGEMENTS MAY BE PROMPTLY COMPLETED.

H. F. Jr. - 12/28/54
November 10, 1954

To Members of the Conference on Current Educational Issues:

The 12th Conference on Current Educational Issues will convene at Goddard College on Saturday and Sunday, February 5 and 6, 1955. The theme is FRONTIERS OF PRACTICE IN EDUCATION. The chairman will be Dr. H. Harry Giles.

The purpose of the conference is to discover the experimental work being carried on in education. Following a general session of self-introductions around the room, the conference will break up into small groups. Each conference member will describe some new practice, method or idea tried in his institution within the last five years. The small groups will discuss each report and coordinate and summarize the practices described for presentation to the entire conference.

It is anticipated that the findings will be significant for educational journals and the general press.

This is a cordial invitation to you to plan now to come to the conference. Details and anticipated participants will be sent as we receive replies to the invitations now being extended. Conference costs remain as in the past. $15.00 covers room and meals from Friday evening through Sunday.

We shall be happy to have you suggest persons or institutions doing experimental work which should be included in the conference. The gamut will run from nursery school education to adult education.

Sincerely,

[Signature]
Royce S. Pitkin
President

RSP;ce
TO The headmaster and faculty, the Park School

FROM Dorothy G. Atkins

A Report on a visit to the Goddard College Great Ideas in Education meeting held in the Carnegie Endowment Building, New York, on Sunday, January 16, 1955

The subject: Anti-Intellectualism in America Today.

The speakers: Dr. Harry Giles of NYU was moderator of the first half of the program, in which Professor S. Stansfield Sargent of Columbia considered the subject from the point of view of its effect on the family, and some of its causes within the family; Gordon R. Clapp, former chairman of the Tennessee Valley Authority and now deputy administrator of the City of New York, described some of the causes and effects of anti-intellectualism in government; and the Reverend Donald Harrington, pastor of the Community Church in New York, discussed the effects of anti-intellectualism on religion and proposed some remedies that religion might offer.

In the second half of the program, President Pitkin of Goddard was moderator, and introduced Professor Theodore Brameld of New York University, who traced the blight of anti-intellectualism in education; Paul Blanshard, the man who undertook to clear out corruption in city government under Fiorello LaGuardia in the middle nineteen-thirties, who described the rise of anti-intellectualism in the press and radio and in book and magazine publishing; and Dr. Clara Thompson, director of the William Alanson White psychiatric institute, who discussed the subject from the point of view of the individual as both cause and victim.

The audience: About three hundred persons attended, and practically all stayed right through to the end at five o'clock. Nearly a quarter of these were of the obvious VIP type - Professor Kilpatrick of Teachers College, Mrs. Eleanor Roosevelt, Norman Thomas, and so on; the rest of us were apparently middle aged school teachers, with a smattering of young people of indeterminate occupations. The questioning from the audience was on a somewhat higher level than is customary, say, in a Town Meeting of the Air program, but included one or two fanatic-type attempts at speechmaking.

The findings: The subject title - Anti-Intellectualism in America Today - indicated that the organizers of the meeting recognized that the mistrust of intelligence is not something new in the world nor local to us. The speakers similarly viewed it as one of the permanent forces in history, varying only in strength and forms of manifestation from time to time.
Definitions of The Intellectual varied considerably, from Barzun's "A man who carries a briefcase" to Giles's "Anybody who has any brains, which means all of us in some degree." Donald Harrington pointed out that since the conscious intellectuals have been happy to accept the credit for many improvements in social arrangements, they should be prepared to take the blame when things go wrong. Challenged to name any time when intellectuals were generally praised and approved for their good work, he pointed to the obvious answer: the New Deal period. That the mass of people are neither intellectuals nor anti-intellectuals seemed clear to him; they are simply non-intellectual - that is, they do not consciously apply intelligence to the solution of social problems. They are willing to have intellectuals work out the problems for them, and even willing to applaud when they are successful, but they are annoyed when the self-appointed saviors fail to save. The new element in current anti-intellectualism, and the element that must be combated by people who do trust intelligence, is the condemnation of intellectualism by those who should know better: the State Department, for example.

Paul Blanshard carried this idea further. He asserted that capitalism is the great anti-intellectual force in America today, a situation that is at least partly the fault of the intellectuals themselves. "If a man's brains are not for hire, his career is problematical." Gordon Clapp reinforced this view when in the context of government he pointed out that some men have demanded and most have been willing to give an excess of conformity for the sake of daily bread and the dream of "security" of various kinds. Both Professor Sargent and Paul Blanshard pointed to the Reede committee report on the tax-free foundations as the perfect example of anti-intellectualism.

Professor Brameld and Dr. Thompson, perhaps, had the most to give to a teaching faculty: Brameld discussed the great dichotomy in educational theory and practice resulting from divergent views of the nature of intelligence. The traditionalist thinks of education as leading to training of the mind and absorption of knowledge; the progressivist as cultivation of intelligence conceived as an improvable function of the whole self. Since education is the agent of the society that supports it, it is obvious that cultural objectives determine commitment to traditionalism or progressivism. Progressivism, if it is not to lose such support as it has gained, must re-examine its theory, since its practice has tended to become "gimmickism."

Dr. Thompson distinguished among three types of intellectuals: the escapists, the ivory-tower dwellers; the non-dynamic fact-collectors and law-formulators; and those who fuse intellect and emotion, and consequently make a real difference in the world. It is only the last whom the anti-intellectuals, and in milder form, the non-thinkers, fear and mistrust, and in times of crisis and anxiety, persecute. Yet it is just these whom education must produce in greater and greater numbers if crisis is not to become catastrophe.
January 26, 1956

Mr. Hans Froelicher, Jr.
Headmaster
The Park School
2901 Liberty Heights Avenue
Baltimore 15, Maryland

Dear Hans:

We are deeply disappointed that you are unable to come to Goddard this winter. We are glad to know, however, that The Park School will be represented at both educational conferences. We are expecting George and Renie Beecher for the conference on Current Educational Issues, and we shall be pleased to have Mr. Manfred Schweitzer attend the Self-Knowledge Conference. I recall that he came up for one of the Current Educational Issues conferences four or five years ago. It will be good to have a chance to renew our acquaintance with him.

I shall miss seeing you this winter.

With warm regards, I am,

Sincerely yours,

Evalyn Bates
Assistant to the President

EB:kh
Items From Goddard

Plainfield, Vermont

November 29, 1955

Why No Notes

These Items are not to be regarded as a substitute for Notes. The story is that the Editor of the latter undertook to play the role of drama instructor this fall and became so deeply involved in getting Chekov’s Cherry Orchard ready for presentation on December 10 that he had to lay aside his editorial mantle temporarily. When his yen for drama has been satisfied Notes will reappear.

Life at the College

Things have been humming here this semester. We admitted 39 new students, an increase of 60 per cent over last year and the largest entering group since 1947 when the return of veterans sent college enrollments skyrocketing. Total increase in enrollment over last year amounts to 40 per cent. This has meant re-arrangement of dormitories, fuller utilization of space, heavier counsellor and teaching loads, and greater demands on administrative staff. Applications for admission next September are running 80 per cent ahead of last fall as we get ready to accept an entering class of 55 in 1956. A yearly increase in enrollment is being planned with the expectation of reaching 250 by 1959.

A New Program for the Improvement of Teaching

With the aid of a grant from the Pratt Foundation Goddard initiated this fall a program for the improvement of teaching at the college and adult levels through a systematic application of research findings in the behavioral sciences. The first step in getting the Program started was to appoint a Coordinator of Faculty Studies who is now at work establishing bench marks from which we can measure changes that result from the Program. Although it has not been publicized, the Program is arousing unusual interest among those who have learned about it. With greater support it could become tremendously important to all higher education.

A Holiday Suggestion

Last month H.M. Prentis, Jr., Chairman of the Board of Armstrong Cork Company and trustee of many educational institutions wrote, “During the past few years it has become increasingly apparent that our independent colleges are confronted with serious financial problems, which could jeopardize the entire system of higher education in this country”. If Mr. Prentis feels that way about the endowed colleges with which he is familiar, what would he say about the needs of a young, unendowed pioneering college like Goddard? In fact, what could he say other than “Every alumnus and friend of that little College ought to send it the biggest Christmas gift they can possibly manage, if they expect it to survive and do the big things it could do if it had the money.”?

A Merry Christmas to you!
for a sweet Christmas  —  —  

IT'S THE BEST MAPLE SYRUP, we keep saying... and so many people want to hear about it—or want their friends to hear about it—that we're clear out of printed folders! We're getting together some pictures for a new one, to show HOW we make it and WHERE we make it and WHO makes it....we'll send you a copy one of these days.

RIGHT NOW, though, Christmas is on the way, and, we know from experience, you'll want to order syrup for presents. For your own delectation too—what could be more festive for a leisurely holiday breakfast than waffles with their own gold-brownness made golden?

GOLDEN AND DELICATE, Goddard's 100% pure--Grade A--delicious--you add your own adjectives--maple syrup turns the trick. If no one's looking, lick the lingering drop from the spout of the pitcher. In this tiny secret sin you'll understand why some old-time Vermonters don't bother with waffles or pancakes or the hundred other culinary delights which good maple syrup can grace—they just drink it!

However, don't dare indulge ourselves to this degree. We know we don't have to, in order to savor that never-to-be-duplicated flavor mysteriously brewed in the heart of the Vermont sugar maple. Besides, we may argue, delicacy has its own disciplines: the rare, the subtle, the extra-special forbids gluttony.

GOURMAND OR GOURMET, it makes no difference—fine maple syrup (and Goddard's is the finest) is good stuff to have around. There's a pleasant kind of security, a warm promise of good things to come, when you have a can or two hidden away. The old patent medicine advertisements had the right idea—though how the taste of those nostrums betrayed their implied virtue!—"Good For What Ails You". We don't claim that Goddard maple syrup will cure anything; but we know for sure that it will make the grouch less grouchy, and brighten up a jaundiced outlook on life.

KNOW HOW WE MAKE IT? First we have to have the right trees, and the sugar maples of our Upper Winooski Valley take first place. Come March, we drive little spigots through the tough maple bark. As the sap rises and falls in the tree (cold nights and sunny days do the work) it drips out into our hanging pails. Then we boil, boil, boil—boiling away the water, till only the sweet essence of the sap remains. Catch it at just the right moment—and there's the golden syrup.

IT TAKES TIME, labor, patience—a special kind of love. There's wood to be cut in fall and stacked by the sugar-house, to keep the fires burning under the evaporator when the sap starts running. The sled must be taken from tree to tree through the woods, carrying its big collecting tank over a winter's worth of snow. Then art comes into it: the art of knowing exactly how hot a fire to maintain, exactly how long to boil. You
taste, shake your head, taste again; you sense the consistency of the thick-
ening syrup as you stir it. How do you know it's ready? It's half hunch, 
half an unwritten science learned through a succession of springs.

AND THEN,

still hot, into sturdy cans. We heat-seal our syrup so that it will keep, 
unchanged. On goes our label, on goes the State of Vermont stamp that 
guarantees we are meeting the rigorous standards for syrup grading (when we 
say Grade A, Vermont backs us up), and we're ready to ship this delicacy 
off to you, wherever you are.

PRESIDENT ROYCE PITKIN, who learned sugaring 
from his father (who learned it from his, and so on) supervises our syrup-
making. His sensitive taste is the final arbiter. A Vermonter born and 
bred, he samples enthusiastically as well as critically. Many of us in the 
Goddard Community work with him--building the wood pile, tapping more trees 
every year, collecting sap, stoking the fires, assisting in the rites of the 
evaporator. When the season's over (sometimes it's three weeks, sometimes 
six--you can never tell beforehand) we all turn out for a sugaring-off, with 
the last of the sap boiled to caramel consistency and poured on snow. Then 
we really turn glutton!

THERE'S A PRACTICAL SIDE to all of this, too. Whenever you buy syrup, you 
help our scholarship fund. We've got a good college here--an important 
college, we believe, making important contributions to good education every-
where. (We'll be glad to send you our catalog if you'd like to know more 
about Goddard.) One thing we've tried very hard to do is to make the col-
lege open to all young people with the interest and ability to make good use 
of our educational program. We do this by reducing tuition fees for those 
who can't afford the full cost of a college education.

YOU HELP whenever you 
buy syrup. Last year's sales made it possible for a couple of our students 
to stay in college--fine young people who need the kind of experiences God-
dard can provide but simply don't have enough money. This year, the syrup 
income might go further, if you and your friends (and every year you make up 
a larger group) partake bountifully of Vermont's most important natural 
resource.

COLD WORDS FOR SUNNY SWEETNESS! A natural resource it is: the right 
soil, the perfect climate, the special trees, but how much more! Fine maple 
syrup should have a vocabulary all its own. Since it hasn't, we talk in ana-
logies--the spring's first burgeoning caught in liquid form, the distillation 
of sun and snow.

YOU CAN SAY IT BETTER than we can, after you've poured a lit-
tle--don't be stingy, a little more--into the heart of a grapefruit, over ice-
cream, in the batter for a cake, on a split hot biscuit. Invent your own re-
cipies. Or, if you like, we'll send you some.

THE ORDER BLANK is on the next page. Send us gift cards if you want to, and 
we'll pack them with the syrup. We guarantee safe delivery.
MAPLE SYRUP ORDER

Prices include mailing costs and insurance. Pints are $1.60 east of the Mississippi, $1.70 to the west. Quarts are $2.50 in the east, $2.70 in the west. Prices include a small contribution to the Goddard College Scholarship Fund.

Send ____ (pints) ____ (quarts) of Goddard College maple syrup to:

Name ____________________________________________
Address __________________________________________

Card enclosed ____  Price $________

Send ____ (pints) ____ (quarts) of Goddard College maple syrup to:

Name ____________________________________________
Address __________________________________________

Card enclosed ____  Price $________

Send ____ (pints) ____ (quarts) of Goddard College maple syrup to:

Name ____________________________________________
Address __________________________________________

Card enclosed ____  Price $________

I enclose a check or money order for: total $________

My name _________________________________
and
Address ______________________________________

Date of order ____________________________
13th CONFERENCE ON CURRENT EDUCATIONAL ISSUES
February 4 and 5, 1956
Goddard College
Plainfield, Vermont

"UNDERDEVELOPED AREAS IN EDUCATION"

Schedule

Saturday, February 4

9:30-12:00 a.m. GENERAL SESSION
Introduction of Conference Members
Presentation of Underdeveloped Areas
Analysis of Proposals
Discussion

12:30 p.m. LUNCH

2:00-4:30 p.m. GENERAL SESSION
Presentation of Underdeveloped Areas
Analysis of Proposals
Discussion

5:00 p.m. SOCIAL HOUR at the President's House

6:30 p.m. DINNER

8:00 p.m. INFORMAL EVENING of Folk Singing and Dancing

Sunday, February 5

8:30 a.m. BREAKFAST

9:30-12:00 a.m. SMALL GROUP DISCUSSIONS

12:30 p.m. DINNER

1:30 p.m. GENERAL SESSION
Panel Discussion of Small Group Findings by group chairman
Synthesis and Summary of Conference Thinking

3:30 p.m. ADJOURNMENT

4:30 p.m. SOCIAL HOUR

6:00 p.m. SUPPER

7:30 p.m. DEMONSTRATION OF DRAMATIC DEVELOPMENT

9:00 p.m. COFFEE HOUR

Conference Assignments

CHAIRMAN: Dr. H. Harry Giles, Executive Director, Center for Human Relations Studies, New York University, New York, N. Y.

STATEMENTS OF UNDERDEVELOPED AREAS:
George Beecher, The Park School, Baltimore, Md.
Walter E. Clark, North Country School, Lake Placid, N. Y.
James K. Duncan, Lyndon Teachers College, Lyndon Center, Vt.
Morris R. Mitchell, Putney Graduate School of Teacher Education, Putney, Vt.
Mrs. Florence Paulnier, Media Friends School, Media, Pa.

ANALYSIS OF STATEMENTS:
Mrs. Elizabeth Gilkeson,* Bank Street College of Education, New York, N. Y.
Miss Agnes Matthews† St. George's School, Montreal, Can.
Dr. Dane E. Prugh*, Children's Medical Center, Boston, Mass.
Dr. Norman Zinberg‡, The Beth Israel Hospital, Boston, Mass.

GROUP CHAIRMAN:
Barry Colwell, Orange County Community College, Middletown, N. Y.
Dr. Maxwell H. Goldberg, Executive Director, College English Association, Amherst, Mass.
Dr. Donald Herdman, Department of Education, Trinity College, Hartford, Conn.
Miss Emily Kimball, New Haven State Teachers College, New Haven, Conn.

PANEL ON SYNTHESIS AND SUMMARY:
Dr. H. Harry Giles, Conference Chairman
Richard N. Gumare, Jr., Director of Admissions, Bard College, Annandale-on-Hudson, N. Y.
Miss Elizabeth Paschal, Assistant to the President, Fund for the Advancement of Education, New York, N. Y.
C. Kerry Smith*, Executive Secretary, Association of Higher Education, National Education Association, Washington, D.C.

DEMONSTRATION OF DRAMATIC DEVELOPMENT
Robert Mattuck, teacher of Drama and Literature, Goddard College

*Invited
The Second Work Conference on
"THE ROLE OF SELF-KNOWLEDGE IN THE EDUCATIONAL PROCESS"
is scheduled for February 17, 18, 19, 1956
at Goddard College, Plainfield, Vermont

YOU ARE INVITED
to put these dates on your calendar. Definite commit-
ment for attendance need not be made until further de-
tails of the program are announced.

Probably the case history method will be used as the
starting point for discussions, with specific cases
presented by individuals selected in advance, repre-
senting problems encountered at different age and
academic levels.

Conference membership will again include school and
college teachers and administrators, psychologists,
psychiatrists, and others interested in the applica-
tion of the findings of psychiatry to the educational
process.

The conference fee of $30 covers registration, meals
and lodging, and transportation between Plainfield
and Montpelier for those coming by train or plane.
THE 13th CONFERENCE ON CURRENT EDUCATIONAL ISSUES

is scheduled for

Saturday and Sunday, February 4 and 5, 1956

at Goddard College, Plainfield, Vermont

YOU ARE INVITED

TO BE A MEMBER OF THE CONFERENCE

The topic for 1956 is

"Underdeveloped Areas in Education"

H. HARRY GILES, Executive Director, Center for Human Relations Studies, New York University, will continue as Conference Chairman

Schedule

Saturday Morning - GENERAL SESSION

and Afternoon - Presentation of Underdeveloped Areas

Analysis of the Proposals

Saturday Evening - RELAXATION, RECREATION, INFORMAL TALK

SMALL GROUP DISCUSSIONS

Sunday Morning - Exploration of Ways to Develop the Areas

GENERAL SESSION

Summaries of Small Group Explorations

Sunday Afternoon - Synthesis and Summary of Conference Thinking

Sunday Evening - ENTERTAINMENT

(look inside for further details)
The Plan of the Conference

Six conference members will present their views on what they see as the underdeveloped areas in education, the challenges to education in the next decade, the issues which the schools must face if they are to provide the kind of teaching and learning situations required to help children meet their needs and the needs of society. The areas presented should relate to questions of educational practice rather than problems of finance, space and teacher shortages. This is the further look that follows last year's conference on frontier practices in education.

After each group of three presentations, a panel of three conference members will analyze the proposals, pointing up the issues involved.

Following the presentations and analyses, the conference members will be divided into six small groups to explore the ways in which schools can develop the proposals. Six group chairmen will be selected from the conference membership to conduct the small groups.

The group chairman will constitute a panel to report at the Sunday General Session on the explorations of the discussion groups. A panel of three conference members will then synthesise the proposals, the analyses, and the explorations, giving a summary of conference thinking.

The conference will begin at 9:30 Saturday morning. The Sunday afternoon session will close at 3:30. For those who remain for the evening, there will be entertainment and refreshment.

All conference members are urged to plan their schedules so as to attend all sessions from 9:30 Saturday morning to 3:30 Sunday afternoon. Our experience shows that both the individual and the group benefit when each conference member stays throughout the entire conference.

Conference Fee

The conference fee of $20.00 covers all costs while at Goddard, including room and meals and transportation between Plainfield and Montpelier for those who come by train, plane or bus.

For those who live in the vicinity and wish to return to their homes for the night, the conference fee is $15.00.

Those who wish to arrive Friday evening or stay over Sunday night are invited to do so at no extra cost. Please notify us in advance of your plans.

Travel

Plainfield is on U. S. Route 2, ten miles east of Montpelier. The Central Vermont Railroad comes in to Montpelier and the Northeast Airlines to Barre-Montpelier Airport. We will meet trains and planes listed on the enclosed Travel Information, if you notify us in advance of your plans.

For those who come by train on "The Montrealer", be sure to ask for reservations on "The Vermonter", to avoid a four o'clock rising in the morning. These reservations can be made from New York only.

Miscellany

All meals are served in the college dining room in the Community Center. Members of the conference are housed in the college residences. The conference sessions are held in the Community Center and other college buildings.

Vermont is likely to be very cold, particularly on this weekend! Regardless of weather forecasts and thermometers at home, come prepared for lots of snow and possible sub-zero temperatures.

If you'd like to stay over at the College for a few days to take advantage of the nearby ski centers, we shall be delighted to have you do so. The Mt. Mansfield, Mad River Glen, and Burke Mt. ski areas are all within thirty miles or so of Plainfield.
Expected Participants

CONFERENCE ON THE ROLE OF SELF-KNOWLEDGE IN THE EDUCATIVE PROCESS
Goddard College, Plainfield, Vermont
February 18, 19 and 20, 1955

Theodore Anderssson, Associate Director, Master of Arts in Teaching, Yale University, New Haven, Connecticut
Evalyn Bates, Assistant to the President, Goddard College
Genevieve Knight Bixler (Mrs.), Consultant, Regional Committee on Graduate Education and Research in Nursing, Southern Regional Education Compact; 5638 Waterbury Road, Des Moines, Iowa
James Chaplin, Head, Department of Psychology, University of Vermont, Burlington
G. Brock Chisholm, M. D., Conference Chairman; Sea Woods, R. R. 2, Victoria, B. C., Canada
Julius G. Cohen, M. D., 239 Pearl Street, Burlington, Vermont
Charles K. Cummings, Jr., Director of Guidance, Weston High School, Weston, Massachusetts
Robert Cunningham, Dean, The Phillips Exeter Academy, Exeter, New Hampshire
Forest K. Davis, Director of Admissions and Records, Goddard College
James G. Delano, M. D., 111 North 49th Street, Philadelphia 39, Pennsylvania; Board Member, The School in Rose Valley
A. R. Elliott, Jr., Controller, Goddard College
Corinne Elliott (Mrs.), Secretary to the President, Goddard College
O. Spurgeon English, M. D., Temple University Hospital, Philadelphia, Pennsylvania
Mervin Freedman, Research Associate, Mary Conover Mellon Foundation, Vassar College, Poughkeepsie, New York
A. N. Franzblau, M. D., Professor of Pastoral Psychiatry, Hebrew Union College-Jewish Institute of Religion; 300 Central Park West, New York City
Rose Franzblau (Mrs.), Editor, Human Relations, New York Post; 300 Central Park West, New York City
Hans Froelicher, Headmaster, The Park School, 2901 Liberty Heights Avenue, Baltimore, Maryland
Elaine Gaillor (Mrs.), Secretary, The Miquon School, Miquon, Pennsylvania
William S. Gaillor, Lafayette Hill, Pennsylvania
H. Harry Giles, Executive Director, Center for Human Relations Studies, New York University, Washington Square, New York City 3
John Hall, Assistant to the President, Goddard College
Wilfrid C. Hamlin, Literature, Goddard College
Herbert I. Harris, M. D., Director, Homberg Memorial Infirmary, Massachusetts Institute of Technology, Cambridge 39, Massachusetts
Molly Harrower, Clinical Psychologist, 55 East 86th Street, New York City 28
Robert Heineman, Assistant Director, Hillcrest School, Brookline, Massachusetts
L. Thomas Hopkins, Professor of Education, Teachers College, Columbia University, New York City
Richard Jones, Dana Hall School, Wellesley, Massachusetts
Lawrence S. Kubie, M. D., Professor of Clinical Psychiatry, Yale University; 7 1/2 East 81st Street, New York City 28
Clara Savage Littledale (Mrs.), Editor, Parent's Magazine, 52 Vanderbilt Avenue, New York City 17
John B. McKenna, M. D., Resident Psychiatrist, Dartmouth College, Hanover, N. H.
Corinne W. Mattuck (Mrs.), Counsellor, Goddard College
Robert M. Mattuck, Literature, Goddard College
Robert J. Moore, Art, Goddard College
John Niemeyer, Headmaster, Oak Lane Country Day School, Oak Lane, Philadelphia, Pa.
Elizabeth Paschal, Assistant to the President, Fund for the Advancement of Education, 655 Madison Avenue, New York City 21
Helen K. Pitkin (Mrs.), Counsellor, Goddard College
Royce S. Pitkin, President, Goddard College
Gerhardt Rast, Superintendent of Schools, Westport, Connecticut
Henry Benson Rockwell, Headmaster-elect, The Putney School, Putney, Vermont
Grace Rotzel, Principal, The School in Rose Valley, Moylan, Pennsylvania
Alpheus Sanford, Supervisor of Guidance Services, State of Vermont, Montpelier
Howard P. Smith, Department of Psychology, Bennington College, Bennington, Vermont
Marjorie Townsend (Mrs.), Clinical Psychologist, Vermont Mental Health and Child Guidance Clinics; Plainfield, Vermont
Dorothy Whyte (Mrs.), Director, Editorial Bureau, Health and Welfare Division, Metropolitan Life Insurance Company, 1 Madison Avenue, New York City 10
Anna M. W. Wolf (Mrs.), Editor, Better Babies and Children, Woman's Home Companion, 640 Fifth Avenue, New York City 19
George Woodard, Economics and Psychology, Goddard College
Thomas Yahkub, Sociology and Oriental Studies, Goddard College
Una Yahkub (Mrs.), Director of Infirmary, Goddard College
THE FORGOTTEN MAN of EDUCATION

By LAWRENCE S. KUBIE, M.D.
Clinical Professor of Psychiatry
Yale University, School of Medicine

Faculty, New York Psychoanalytic Institute

A Reprint from the Harvard Alumni Bulletin of February 6, 1954

WITHOUT SELF-KNOWLEDGE "IN DEPTH," THE MASTER OF ANY FIELD WILL BE A CHILD IN HUMAN WISDOM

Every discipline has its tools, and each such tool has its own inherent errors. The finest microscope produces an image not of facts alone but of facts embedded in a setting of obscuring artifacts which the microscope itself creates. The first thing that the young microscopist is taught is how to distinguish the one from the other. A discipline comes of age and a student of that discipline reaches maturity when it becomes possible to recognize, estimate, and allow for the errors of their tools. This is true for physics, chemistry, physiology, the social sciences, the humanities, history, literature, and the arts. Within its own field each of these disciplines is meticulously self-critical about the sources of error which reside in its special instruments.

Yet there is one instrument which every discipline uses without checking its errors, tacitly assuming that the instrument is error-free. This, of course, is the human psychological apparatus. As a result of the failure to consider the sources of error in the human being himself, when our academic disciplines assemble together in our great educational institutions they reinforce the tacit, fallacious assumption that man can understand the world that lies outside of himself without concurrently understanding himself. Actually, each man is his own microscope with his own idiosyncrasies, to which he alone can penetrate. Therefore we cannot perceive the outside world without distorting our very perceptions unless we search out individually the sources of error which lie hidden within. This is precisely what every mature discipline does in its own field; yet it is what no discipline does for the broad concept of education as a whole.

As we view the world around us, and as we look and listen and think and feel and interact with our fellow man and his works and his history, we view all such external realities through a cloud of distorting projections of our own unconscious problems. It is a scene observed as through the wavering convection currents over a hot fire. This is why it is impossible to produce scholars who in the true sense of the word are wise men, if they know nothing about themselves. Without self-knowledge in depth, the master of any field will be a child in human wisdom and human culture. Even the seemingly objective data of his own field at the same time represent projections of his own unresolved problems in dreamlike symbolic disguises: and as long as he knows nothing of his own inner nature, his apparent knowledge merely disguises his spiritual confusion.

What I am saying is nothing that has not been said many times since Socrates: namely, that man must know himself. What modern psychiatry adds to this ancient adage is that self-knowledge if it is to be useful and effective must comprise more than superficial self-description. It must include an understanding of unconscious as well as conscious levels of psychological processes. Yet such self-knowledge, which requires the mastery of intricate new tools of psychological exploration, is wholly overlooked throughout the entire scheme of "modern" education, from the kindergarten to the highest levels of academic training.

This deepening of our self-knowledge is in turn intimately dependent on the nature of symbolic thinking. Learning depends upon a progressive mastery of the
many processes of symbolic thought. Symbols, however, are not all alike. They fall into three groups. There is the realistic form of symbolic thinking in which we are fully aware of the relationship of the symbols of language to that which they represent. Here the function of the symbol is to communicate the hard core, the bare bones, of thoughts and purposes. Secondly there is the symbol whose relationship to its root is figurative and allegorical. The purpose of this second form of symbolic thinking is to communicate by inference all of the nuances of thought and feeling, all of the collateral references which cluster around the central core of meaning. This is the symbolic language of creative thinking whether in art or science. In technical jargon, the first is called conscious, and the second preconscious. Third there is the symbolic process in which the relationship between the symbol and what it represents has been buried or distorted, so that the symbol becomes a disguised and disguising representative of unconscious levels of psychological processes. Here the function of the symbolic process is not to communicate but to hide. This is the unconscious symbolic process of the dream and of psychological illness.

Yet all three always operate together, with the consequence that every single thing we ever do or say or think or feel is a composite product of them all. Consequently when a scientist is studying atomic energy or a biological process or the chemical properties of some isotope, when a sociologist studies the structure of government and society, when a historian studies the development of events, or an economist the play of economic forces, when a classicist studies an ancient tongue, or a musicologist the intricacies of musical composition, when a theologian studies theology, each deals with his subject on all three of these levels at once. On the conscious level he deals with them as realities. On the preconscious level he deals with their allegorical and emotional import, direct and indirect. On the unconscious level, without realizing it, he uses his special competence and knowledge as an opportunity to express the unconscious, conflict-laden, and confused levels of his own spirit, using the language of his specialty as a vehicle for the projection outward of his internal struggles. Since this happens without his knowledge, it is a process which can take over his creative thinking in his own field, distorting and perverting it to save his unconscious needs and purposes.

The result is a structure of unconscious compromises which may render great intellectual brilliance as futile and as impotent as are any other symptomatic products of the neurotic process. It is for this reason that we can no longer tolerate with complacency the fact that art and science and every other cultural activity are hybrids, born of an unhealthy fusion of that which is finest and that which is sickest in human nature. It is a further consequence that the greater the role played by the unconscious components of symbolic thought, the wider must become the gap between erudition and wisdom. A scholar may be erudite on conscious and preconscious levels, yet so obtuse about the play of unconscious forces in his own life, that he cannot tell when he is using realistically and creatively the subject of which he is a master, or when he is using it like the inkblot on a Rorschach card. Education for wisdom must close this gap, by providing insight which penetrates into these areas of human life in which unconscious forces have always hitherto played the preponderant role.

This is the challenge which psychoanalytic psychiatry brings to the goals and techniques of education. At first thought the suggestion seems simple, a mere extension of the ancient Socratic admonition to "Know Thyself," making it read "Know Thyself in Dept." Yet these two added words, "in depth," will demand one of the most difficult cultural steps which civilized man has ever taken; a step which is essential if the man of the future is to be saved from man's present fate. And what has been that fate? It has been that in spite of a growing knowledge of the world around him he has repeated like an automaton the errors of his past; and that furthermore he has repeated these old errors in forms which become increasingly destructive and catastrophic as he becomes more educated. Whether his erudition has been in history, art, literature, the sciences, religion, or the total paraphernalia of modern culture, this has been the limiting factor in our Culture of Doom.

This automaticity of conduct which is governed predominantly by our unconscious psychological mechanisms is dependent directly upon their remaining inaccessible.
Therefore, if "self-knowledge in depth" ever becomes the goal of a new concept of education, and if it becomes a part of the equipment which education brings to the cultured man, it will make it possible for man to attain freedom from his ancient slavery to those repetitive psychological processes over which he holds no control. In his Personal Record Joseph Conrad described himself as a knight in shining armor, mounted on a magnificent horse. The picture was quite flattering until he realized that little knaves were running by the head of the horse and holding onto the bridle. Thereupon he realized that he did not know who was guiding that horse; the knave on the horse's back, or the knaves running by its head. This is the image of the educated man of today. He is a noble figure on a noble charger, magnificently armed. But the knaves who trot unheeded by the horse's head, with their hands on the reins, are guiding that horse far more than is the pretentious figure of culture astride the horse's back.

Like infinity, self-knowledge is an ideal which can be approached but never reached. Therefore like education it is a process which is never finished, a point on a continuous and never-ending journey. It is relative and not absolute. Consequently, the achievement of self-knowledge is a process which goes on throughout life, demanding constant vigilance; and because it requires a continuous struggle, true self-knowledge never becomes an occasion for smug complacency.

The man who knows himself in depth does not look down his nose at the rest of the world from a perch on Mt. Olympus. Rather will he acknowledge with proper humility the impossibility of knowing himself fully, and the importance of struggling constantly against the lure of insidious, seductive illusions about himself. Nor on the other hand will he be incessantly preoccupied with his own conscious and unconscious motivations. Instead he more fully approaches self-awareness, the more coherent and integrated become the various levels of his personality.

As a result, self-knowledge brings with it the right to trust his impulses and his intuitions. He may continue to watch himself out of the corner of his eye with vigilant self-skepticism, but he will give the center of his attention to his job and to the world around him. Thus, self-knowledge brings freedom and spontaneity to the most creative alliance of the human spirit, the alliance between conscious and preconscious processes; and it brings this spiritual liberation by freeing us from the internal blocking and distortion which occur when conscious and preconscious processes are opposed by an irreconcilable unconscious. Thus my vision of the educated man of the future is not an unreal fantasy of an individual out of whom all of the salty seasoning of preconscious and unconscious processes will have been dissolved, like a smoked ham which has soaked too long. It is rather of a man whose creative processes are relatively freed of the burden of unconscious internal conflicts.

In turn, however, this does not mean that to become educated a man must be psychoanalyzed. It means rather that new procedures must be introduced into the pattern of education which will make therapeutic analyses necessary only for those in whom the educational process has failed. The positive goal of this vital aspect of education is to shrink the dark empire in which unconscious forces have in the past played the preponderant role, and to broaden those areas of life in which conscious and preconscious processes will play the dominant role.

It is one thing, however, to describe self-knowledge in depth as the ultimate goal for culture and education. To achieve it is another. I will not presume here to write out a prescription on how this can be done. In dealing with any individual patient we know that without too much difficulty the psychiatrist can track the intertwining patterns of complex, conscious, preconscious, and unconscious forces which have shaped an entire life. Yet many weeks, months, and even years of additional work may be required to communicate the analyst's insight to the patient himself. If the communication of insight to a single individual presents such formidable problems, we should not be surprised that the communication of insight to successive generations will require the development of basically new techniques of education, techniques which will have to start in the nursery and continue into old age, techniques which will have to circumvent adroitly the unconscious opposition of the oldsters among us who lack these insights and who feel personally threatened by them.
Thus a new and critical version of the ancient battle between the generations is surely in the making.

Yet I believe that the whole future of human culture depends upon our solving this problem of how to introduce into education processes which will in essence be both preventive and curative. They will be preventive in the sense that they will limit and guide the fateful dichotomy which occurs early in life between conscious and preconscious processes on the one hand, and the inaccessible unconscious on the other. It will have to be curative as well, because we cannot expect prevention ever to work perfectly. Consequently, we shall always have to build into the concepts and techniques of education certain types of therapeutic experiences, both for groups and for individuals, which will be designed to re-integrate unconscious with conscious and preconscious processes. Even to attempt this will require that we overcome not only the individual resistances and prejudices to which I have just referred, but also the entrenched opposition of many existing social, cultural, religious, and educational institutions. This is no small order; and I would hesitate to offer the challenge, if I did not have so deep a conviction that all of our vaunted culture and education, as we have known them in the past, have failed mankind completely.

Some may feel these views to be unduly pessimistic. Yet I believe that these criticisms of our educational processes are rooted in optimism, and pursue an optimistic ideal. It is not pessimism to face the fact of past failure, if our purpose in studying our failures is to learn how not to fail in the future. It was neither pessimism nor a morbid fascination with death which led medicine to the autopsy table, but rather courage, optimism, spiritual humility, and a determination to avoid the endless repetition of past error. Mankind's reward is scientific medicine; and we must now face the failure of education with the same combination of humility and determination. Because education has failed mankind in the past, it does not follow that it must necessarily continue to fail, unless we cling obstinately and defensively to methods which have already been tried without success.

Yet the tendency to prescribe more of the old medicines is deep in us. For instance, when I read that a new college president declares that what we need in education is a greater emphasis on religion, I confess that my heart sinks. This is not because he singled out religion. I have the same sinking feeling when someone says that what we need is more of the humanities, or when Hutchins and Adler call for more of the "great" books by "great" thinkers out of the past, or when a classicist calls for more of the classics, or a mathematician for more mathematics, or a chemist for more chemistry.

It is not a pretty spectacle, nor a reassuring measure of the maturity of educators, when in the face of our general cultural failure each cultural specialist cries out for larger doses of his own specific remedy. Such spiritual arrogance and obstinacy, whether from the pulpit or from the laboratory, should have no place in the deliberations of educated men. Indeed, it is a symptom of the very illness I am stressing, namely, that our educational system produces men of erudition with little wisdom or maturity; with the consequence that every cultural discipline is led by human beings who spend their time defending their vested interests in their own special fields. In this respect, the great washed have little on the great unwashed.

It is important to understand that scientists,# including psychiatrists, are not immune to these failings; and that they are equally true for all of those who carry the banners of culture. It is an old story of youthful idealism, of young confidence that the way to the good life is in their hands, then of a gradual disillusionment which usually is masked by a paradoxical defensiveness and a refusal to face the limitations of existing methods, turning instead in anger against anyone who is honest and sceptical enough to challenge his particular road to salvation.

All of us want to go on educating as we have in the past, making at the most only trivial curricular changes. But what mankind actually needs is a cultural

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# The Editors would refer the interested reader to the author's detailed study of this problem, which appeared in the October 1953 and January 1954 issues of THE AMERICAN SCIENTIST. It is entitled "Some Unsolved Problems of the Scientific Career."
stride of far grander dimensions. A little more or less of science, or of history, or of sociology, or of the classics, or of languages whether ancient or modern (for man can be as foolish in five languages as in one), or of philosophy or theology, or in the history of any of these: None of these gives to man the power to change and grow. Having devoted a lifetime to mastering some erudite discipline, and having thereby become a pew-holder in a towering cathedral with a limited seating capacity (topplarize Robert Nathan and THE BISHOP'S WIFE), it is indeed difficult for any of us to say, "This technique of mine which I have mastered at such great cost is just not enough." Instead we say, "Give the patient more of my medicine. More of the same is what he needs. Pour it down his throat. It may not have worked in the past: but more of it will surely cure him in the future."

These words are an expression of the human frailties which the artist, writer, historian, scientist, and theologian share equally with the least "cultured" man in the community. Every one of us is guilty of this - the scientists, the technologists, the classicists, the romantics, the humanists, the musicians, the writers, the sculptors, and the dramatists. And especially is it true of the theologians of every sect and variety, because they give to this arrogance a divine sanction, in which I am sure that the Divinity would have no part. All say "Believe in me," "Believe in my way," "Believe in my special field." Few among us have the courage to say: "Do not believe at all. What I advocate is at best a working hypothesis to be rigorously and sceptically tested, but never believed. I ask for no credulity or faith. My challenge is to the courage and dignity of doubting, and to the duty of testing and experimenting. Man is Man not by virtue of believing, but by virtue of challenging belief. Let believing be the starting point for an investigation, but never its end." Just once in my life have I been privileged to hear a great religious teacher say from his pulpit, "It is the search for truth which is religion; and as soon as any religion believes that it has found the truth, it ceases to be religious."

Those who represent the world of the mind and of the spirit must acquire the humility which led medicine to study its defects at the autopsy table. This was a unique moment in human culture. We need now to apply the same self-scrutiny to all of culture. And as we do this, let us stop to remind ourselves that when a patient dies, the doctor does not blame the patient; he blames himself. But when humanity fails, the artists and the writers scold, and the theologian thunders angry denunciations of human deficiencies, when they should be turning a pitiless scrutiny on themselves, their beliefs, and their techniques.

What then must education achieve? It must make it possible for human beings themselves to change. That is the next necessary goal of education. We would find it hard to prove that even the greatest works of art, of literature, of music, of philosophy, of religion have freed the hearts of men. Yet until we have found out how to make it possible for man himself to change, we have no right to revere our culture as though it were a creative and moving force in the Divine Comedy. Until what we call culture, whether with a small "c" or a capital "C", can free man from the domination of his own unconscious, it is no culture. An education which gives men only sophistication, taste, historical perspective, manners, erudite parlor conversation, and knowledge of how to use and control the forces of nature is a fraud on the human spirit, no matter what inflated pretensions and claims it makes.

It is we, the educated and the educators, who have failed mankind, not mankind which has failed us. Science and art and philosophy and religion and learning have failed; just as it is medicine which has failed when a patient dies, not the corpse. This charge is not made lightly; nor is it to be brushed aside in facile self-defense. The next goal of education is nothing less than a progressive freeing of man-not merely from external tyrannies of nature and of other men, but from internal enslavement by his own unconscious automatic mechanisms. Therefore, all of education and all of art and culture must contribute to this. It has long been recognized that in spite of technological progress, and in spite of art, literature, religion, and scholarly learning, the heart of man has not changed. This is both a challenge and a rebuke to our complacent acceptance of this bitter and devastating commentary on culture. My answer is based on the conviction that it is possible to break through
the sonic barrier between conscious and unconscious processes, and thereby to bring
to man for the first time in human history, the opportunity to evolve beyond his
enslaved past. That is why this thesis can claim for itself a realistic spiritual
optimism.

Toward this goal a first step will be a deeper study of those early crises in
human development, when the symbolic process begins to splinter into conscious, pre-
conscious, and unconscious systems. The purpose of such a study of infancy would
be to illuminate the origins of the repressive processes which produce these cleav-
ages, since it is these which must be guided and controlled. As its second goal
such a study would aim at the reintegration of unconscious with preconscious and
conscious processes: something which has to be done not merely once, but repeatedly
throughout the entire process of growth, from infancy through childhood, puberty,
adolescence, and on into adult years. Just as the battle for political freedom must
be won over and over again, so too in every life the battle for internal psychological
freedom must be fought and won again and again, if men are to achieve and retain
freedom from the tyranny of their own unconscious processes, the freedom to under-
stand the forces which determine their thoughts, feelings, purposes, goals and
behavior. This freedom is the fifth and ultimate human freedom; and like every other
freedom, it demands eternal vigilance.

At present, except in a few experiments (like those which are made in a few
pioneering institutions, such as Goddard College) education is making no effort to
meet this challenge. At present a farmer is given more training for raising stock
than all of our institutions of lower or higher learning offer to men and women for
raising the children whose lives they will make and break.

I would not give the impression that I believe that this is all there is to
education. But what I do believe is that without this at its heart education,
culture, literature, art, science, and religion are all hollow frauds. Without
this, education has sold humanity down the river - back into slavery. And I believe
that this will continue to be true until we rescue from his present oblivion this
forgotten man of education.

I want to repeat that self-knowledge in depth is not all there is to wisdom,
but that it makes maturity and wisdom possible; and what is even more important,
it frees us from the tyranny of those rigid compulsive mechanisms which have made
impossible our psychological evolution. Without self-knowledge in depth, we can
have dreams but not art, we can have neurotic raw material of literature, but not
mature literature. Without it we have no adults, but only aging children armed with
words, paint, clay, and atomic weapons, none of which they understand. It is this
which makes a mockery of the pretentious claims of education, of religion, of the
arts, and of science. Self-knowledge is the Forgotten Man of our entire educational
system and indeed of human culture in general. Without self-knowledge it is possible
to be erudite, but never wise. My challenge to all of us is to have the humility
to face this failure, and the determination to do something effective about it before
it is too late.
January 19, 1956

Below you will find an account of two phases of the Park School. Both were presented at the February 5th and 6th, 1955 Conference on Current Educational Issues at Goddard College. Reports of this Conference have been published in mimeographed form by Goddard College at Plainfield, Vermont, under the title of "A Census of Educational Experiment."

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I. **Place:** The Park School, Baltimore, Maryland

**Aims of the Project:** "To make groupings in the teaching of reading more efficient and to give gifted children as well as slow and average as much attention as possible."

**Methods:** "Fourth graders who are more advanced read with the fifth grade level in the fifth grade room; those advanced in fifth grade read with the sixth graders. Slow readers read with the lower classes. Thus each child gets a full period of instruction on or about his level every day."

**Results:** "During the six years we have used this system the lower group has decreased markedly in size and the top group has increased. We also now use the same general idea for arithmetic grouping."

**Next steps:** "We would like to extend this to the primary and junior high. Spelling should be included."

**Sources:** "Dr. L. Kathryn Rice—psychologist and reading specialist—told us about a similar set-up in a Pittsburgh public school. Dr. Betts—Reading Clinic at Temple University—for general background of teaching reading at level of child’s understanding."

**Reporter:** Mrs. Dorothy Graham, Park School, Baltimore, Maryland

**For more information:** Same

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II. **Place:** The Park School, Baltimore, Maryland

**Aims of the Project:** "To define and preserve 'learning space' for each student in a high school where numbers are crowding facilities. The space is thought of as a desirable amount of room to grow in self-direction and self-correction within a variety of individual and group responsibilities. The interaction of a student within his group, within a school community and in the larger community is watched in study groups, workshops, school government activities dealing with school services and with services in city rehabilitation or in the larger world community. The symbolic means of describing growth through interaction is being experimented with not only to communicate with students, teachers, parents and colleges, but to clarify an idea that the means used to describe growth are a fair key to educational aims."
II. (contd)

Methods: "Individual advisors for students with regular and extra meetings for discussion of program and progress. Faculty studies on ways to observe students in action all during the day and on ways of devising accurate objective recording and reporting on each student's growth in self-direction or unfolding as a person. These studies bring revisions constantly."

Results: "The results are a continuing education of teachers in building a curriculum in terms of individual room to grow rather than in terms of manipulation of subject matter. We look for the signs where students move about purposefully and engage themselves in actions in which they learn more of their own interests, motivations, and results of choosing. The teachers maintain some confidence in preserving flexibility in crowded conditions. The school government becomes an interaction of students and teachers which allows the students a fair measure of responsibility in determining the running of the school community. Some light is thrown on the problem of a community school in the heart of a large city with greater definition of what community means."

Next steps: "Next steps involve continued learning on the part of the teachers to know what the sciences of man mean to education and what the schools can find out experimentally and as action research for the science of man. I would emphasize the shift in communication technique from categorical abstraction and generalization to a symbolism of gauging and correcting behavior within the energy systems man finds himself working in. This symbolism needs to be tested at the same time that it is being considered by teachers for its bearing on language uses, the uses of literature and mathematics, and the molding forces of communication on thinking throughout man's cultural history."

Sources: "There is too much to list. Probably the Goddard conferences have contributed much, for instance the one several years ago on Contributions of Anthropology, Psychology and Sociology to Education. Some books worth mentioning:

- Coon, The Story of Man
- Le Barre, The Human Animal
- Homans, The Human Group
- Clapp, Community Schools in Action
- Rapoport, Operational Philosophy
- Park School Record of Work (yearly record of professional studies and evaluations)"

Reporter: George Beecher, Director of Studies, The Park School, Baltimore

For more information: Same, and Hans Froelicher, Jr., Headmaster. Also see The Park School "Report of Work" mentioned above.

H. F. Jr.
Mr. Hans Forelicher, Jr.
Headmaster
The Park School
2901 Liberty Heights Avenue
Baltimore, Maryland

Dear Hans:

With the inauguration of the Program for the Improvement of College Teaching through a Systematic Application of the Behavioral Sciences and the admission of the largest entering class since 1947 life at Goddard is at a high tide this fall. There is a similar enthusiasm among the trustees.

As you well know, one of the recurring themes of meetings of the Goddard Board of Trustees is that there should be added to the Board several persons who are sympathetic to and interested in the idea of the College and willing and able to help in giving it the needed financial support. As I interpret the discussion at the meeting held last week, we are to engage in a talent search as a part of a concerted and determined effort to build a stronger Board.

As a first step, will you, as a former trustee, send me the name or names of one or two individuals who you think might be suitable trustees? It would be helpful if you would give a little information about the potential candidate in order that he or she may be easily identified.

If you do not think of any person whom you know, please suggest some person you know about. I would be happy to receive your suggestion within the next week or ten days.

Cordially yours,

Royce S. Pitkin

RSP: kh
Mr. Hans Froelicher, Jr.
Headmaster
Park School
2901 Liberty Heights Avenue
Baltimore, Maryland

Dear Hans:

Last spring I wrote you of the initiation at Goddard College of a Program for the Improvement of College Teaching through a Systematic Application of the Findings of the Behavioral Sciences. You may be interested to know that we feel the Program is off to a good start, with 38 young men and women representing over 30 institutions from 9 states enrolled. The evaluation procedures are under the direction of Dr. Don Leveridge, who assumed the position of Coordinator of Faculty Studies on September 1st. He is now working with students and faculty gathering information and devising appropriate evaluation procedures. From the enclosed folder, you will notice that a distinguished group of educators are serving on the Advisory Commission.

We would very much like to have your school represented in this Program. If among your present Seniors there are one or two you would like to recommend for admission in the fall of 1956, please list their names on the enclosed form. We will be glad to send them the necessary application papers by return mail. We are again offering scholarships under Program funds for students with high qualifications but limited financial resources. Fifteen scholarships ranging in value from $500 to $1000 a year, according to the financial need of the applicant, will be available for distribution among the 60 students selected for admission.

Each year a limited number of the schools represented in the Program will be selected for participation in the Principals' Conference, which is described in the enclosed folder, with the expectation that over the five year period all the schools will have had an opportunity for representation at one of the annual conferences. In the event an applicant from your school is selected and enrolled, would you be able to accept membership in the Principals' Conference? Transportation and conference costs, including meals and lodging, will be covered by Program funds.

Sincerely yours,

Royce S. Pitkin
President

RSP:kh

Enclosures
Not manageable or timed. Used for failure in language.

Clinical meeting upper school
Advocate or homeroom leader Parent interview
Few rules - many movements
Process repetitive
Kindergarten
Measuring, measuring, measuring

My school
Why do I do you think you will like
I'd like you, order or two
Reliability of experiences

Self-knowledge - What I can do well
Personality habits
Industry habits
A cadet
Special aptitudes
Getting would subject matter

She put down the live lecture
Who scolds when somebody misbehaves

Therapeutic or psychosomatic

Audible: The difference between therapy

Phobic inhibition - parent learning
or Complaint overdrive
How do we get self understanding and how desirable is it?

- Self understanding has some value
- Educational process is the only way we know

All we know about S. O. is known from the therapeutic situation.

Recreation implies to cause a lost moment
Parachuting things together which have become splinters

Sleep an adult highly charged process
There is more forgetting than remembering
Hypnosis - Exaggeration of focus of attention

Phobic inhibition
Compulsive overdrive

Symbolic involvement of a student
Imagery plan with special detailed meaning

Ritual
Practice makes imperfect as slow as imperfect

Levels of Self Awareness
1. Awareness which is descriptive
2. Deeper: Awareness of motivation
3. Deeper: Roots: How did I get this way

Constant and deep account of actions, feelings. Taken out on someone else.
Useful woman of 84 has lost one 4 son because of an error at age 4 in the nursery.

Youngster always needed problems which they could solve. We help them to keep these problems unresolved. I put careful thought to them as they occur.

Competition with and by her of 3 older brothers.

Might have been saved by parents taking a day in well suited children's way.

Through — Program would have to be geared on the problems of children.

Method — I do not wish to be a preventer. What began expect of me.

Creativeness could not have been diminished.

Dr. Colon said school could do anything. Parents should...
Best between Therapeutic & educ.
It is continuous & by product of sessions
How release teaching & children to self-understanding
How do you take hold of this greater
I see the age of 5 or 6 too late

Facility reveals all Vass but not all talk

Psychic in the parent child relationship. Would this interact that relationship,

Who presses? suppresses? when?

Curing and versus working out
All is working toward
Instilling versus working out

How do you keep fluid the capacity for growth

Deal with symptoms only?

A
Those who would mock are not those who want help

1.
2. What are the problems of change, still
3. What is the experience of order

What are the bases self-understanding, that are needed
God and Mother - Go and tell all aspects of a student and to recognize that you learn in all ways. Put responsibility on the student himself. Described from counseling counseling. One advice.

Student has the right to say time - roster item - Student should hunt up me and say I have a problem.

Your intellectual ability depends on your intellectual self.

Australian - where do parents come in.

Parents come & school. Their own problem.

Giles. CHS student.

1. Each student has a very death inference.

Relation with other student in a course can progress.

2. Under desiring teaching.

Very good for student. Look Oren fight &

pue air freely.


This for class room.

S. Y. stove.

Learning is always self-selected.

What is necessary for a child to understand himself?

Equate get at check by accompanying notes.

Of Des members.
Information for Participants

in the
CONFERENCE ON THE ROLE OF SELF-KNOWLEDGE IN THE EDUCATIVE PROCESS
Goddard College, Plainfield, Vermont
February 18, 19, 20, 1955

CHAIRMAN: G. BROCK CHISHOLM, M.D.

CONFERENCE MATERIALS

Preliminary materials for the Conference include (a) Outline for the Conference, (b) Considerations on Techniques and Procedures, (c) Introductory Statement by Dr. Lawrence S. Kubie, (d) list of expected participants, (e) daily schedule.

DAILY SCHEDULE

Friday, February 18

8:00 a.m. Breakfast
9:30-12:00 Opening Session
12:30 p.m. Lunch
2:00-4:30 Afternoon Session
5:00 Social Hour at the President's House
6:30 Dinner
8:00 Evening Session (purpose to be determined by participants)

Saturday, February 19

8:00 a.m. Breakfast
9:30-12:00 Morning Session
12:30 p.m. Lunch
2:00-4:30 Afternoon Session
5:00 Social Hour at the President's House
6:30 Dinner
8:00 Evening Session (purpose to be determined by participants)

Sunday, February 20

9:00 a.m. Breakfast
10:30-12:30 Morning Session
1:00 p.m. Dinner
2:30-4:30 Afternoon Session
5:00 Social Hour at the President's House
6:30 Supper
7:30 Evening Session (to be determined by participants)
9:00 Coffee Hour
Emotional Problems of Living English

The Road to Sandem

O. Franz Blau
Expected Participants
CONFERENCE ON THE ROLE OF SELF-KNOWLEDGE IN THE EDUCATIVE PROCESS
Goddard College, Plainfield, Vermont
February 18, 19, and 20, 1955

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CHAIRMAN: G. BROCK CHISHOLM, M.D.

Introductory Statement
by Lawrence S. Kubie, M.D.

The full implications of this thesis are quite overwhelming, even to me as its sponsor. Why then do I feel that we must explore it nonetheless? This is because of my conviction that the neurotic process is literally and inescapably ubiquitous, and this not only in our culture but in any culture of which we have any knowledge, that the masked neurosis attends the development of every human child (except those who are so deeply defective as to be incapable either of symbolic thinking or of highly charged affects). Thus we start from the observed fact that the neurotic process is as inescapable and as ubiquitous as the law of gravity.

Our next step is to explore its implications for the educative process. There are problems of education which can be solved only if we learn about the psychopathology of education by studying the sick child. These lessons can then be applied to the normal, just as medicine and physiology have come of age by learning from the sick (and even from the dead) to recognize those subtler and finer deviations which come within the range of what is called normal. This basic law of medical history is equally true for education. Thus we find that the neurotic process may totally block many youngsters of high potential intelligence in one or another aspect or in every phase of the processes of education. Yet this important fact does not encompass the entire implication of our thesis. The ubiquitous but masked neurotic process may also overdrive the processes of education to produce a student of high academic achievement, yet so sick and confused as to produce in the end that familiar educated monstrosity, the man whose neurosis is masked by his erudition, and whose erudition in turn is distorted by his neurosis.

It would be a serious mistake to consider that we are concerned exclusively with the problem of how the ubiquitous neurotic processes, whether overt or masked, interfere with educational procedures. It is equally important to consider the ways in which it may overdrive and distort and misdirect the educational process to produce men of erudition without wisdom.

Were you to think this rare, you would be deceiving yourselves. Certainly the extreme example, which anybody can recognize, is rare, e.g., the latent paranoid praecox who led his class in medical school, and in whom every psychotic mechanism was harnessed to the subtle logic of physiology and medicine, and whose psychosis broke into the open (so that he had to be hospitalized) only when he had to become not the acquirer of knowledge but the user of it; or the famous child prodigy who ended in permanent insanity; or that strange phenomenon, the idiot-savant, still unstudied although its existence has been recognized for ages. These, of course, are relatively rare, and certainly extreme. But again by the study of extreme examples light is shed on the subtler deviations which come closer to the range of what is called "normal".
Let me illustrate the problem further by quoting from a recent study called, "Some Unsolved Problems of the Scientific Career", which indicates how different types of personality structure, which roughly parallel certain manifestations of neurotic illness, dominate successive phases of the intellectual or investigative or creative process:

"During the exploratory phase, while crude data are being gathered, an investigator ought to be free from rigidity. (Clearly this is equally true for all educative activities.) He should be ready to abandon preconceived objectives and anticipated goals, so that any hints that come from unexpected findings can be pursued. He must be psychologically free if he is to follow uncharted courses. Therefore, premature systematization of the data must be avoided. This requires that type of free and imaginative flexibility which is sometimes attributed to the so-called 'hysterical personality'. Later a more rigid process is requisite, one which has some of the features of the obsessional neurosis, or even some of the tendency of a paranoid patient to organize his delusions into logical systems. Scientific research thus seems to require that, as the work progresses, the investigator should be free to operate now with one type of personality and now with another."

It would seem, therefore, that we ask of the creative, educated man that he should be a leopard who is able to change his spots.*

This same study also points out some of the basic reasons for the close relationship between the neurotic process and the processes of education:

"The symbols by which we think are multivalent tools, always representing many things simultaneously, some conscious, some pre-conscious, and some unconscious. In logical thinking, the conscious and pre-conscious symbolic processes represent external reality without disguises. What we call 'logic' therefore is in essence a coding of relationships which are inherent among such internal and external data as are accessible to our direct perceptual processes. One might almost say that although logic resides in the mind, its roots are in the relations among external facts themselves. It is a neglected consequence of this principle, that it is literally impossible to be 'illogical' about accessible data except when one has an unconscious axe to grind. (Or, to be sure, a conscious one.) Failures in logic are a measure of man's capacity to deceive himself with unconscious premeditation, by misperceiving observational data and by misusing conceptual data for his own unconscious purposes.

*Dr. Anne Roe amplifies this point of view in her many studies of correlations between personality types and various types of academic and scientific activities, and in her book, "The Making of a Scientist"."
"It is a consequence of these facts that in spite of any degree of intellectual brilliance, individuals whose psychological development has been distorted by unsolved unconscious conflicts will have significant limitations in their capacity to build concepts out of the accessible data of external reality. This, indeed, is the greatest psychological hazard of the young intellectual - the fact that unconscious emotional forces persist in him in the form of unconscious needs and unconscious conflicts over these needs. In some, these forces will be expressed in obvious neurotic symptoms. In others, they cause subtle distortions of patterns of living. Sometimes they are expressed in distortions of patterns of living. Sometimes they are expressed in distortions of artistic or intellectual or scientific activities. Naturally, there are varied combinations of these three alternatives; but it is an impressive paradox that among individuals in whom unconscious problems are expressed in obvious neurotic symptoms, the distortion of his intellectual and professional concepts is in general less than in the individual whose neurotic process is more hidden. This is not always the case; but it is frequently true that the masked influence of unconscious psychological forces is most likely to warp the thinking of a brilliant investigator precisely when he shows least overt neurotic quirks."

Again, I must point out that although this was written about scientific investigation, the principle is equally applicable to all intellectual activities.

Out of such considerations as these comes the conclusion that if the educative process is to help men toward maturity, it cannot turn its back on the processes by which man frees himself from the dominance of unconscious mechanisms, since it is impossible to conceive of a wise man who remains imprisoned in the buried residues of childhood conflicts.

If we continue to pursue the implications of this to every point of the compass, we must include even further responsibilities. We must ask ourselves not merely whether the educational process is often blocked by neuroses, not merely whether it is sometimes overdriven by neuroses, and not only whether the product of education is misused by neuroses. We must also consider whether the educative process in itself ever reinforces and intensifies and increases the neurotic process. It is my contention that this in fact is precisely what it does.

Consider the fact that education involves the acquisition of two types of skills (i.e., manipulative and symbolic), and that in the acquisition of both the use of repetition is requisite. Or at least we should say that we have always assumed that the use of repetition is requisite. We have furthermore assumed that repetition always means improvement. Practice makes perfect, we say hopefully. In reality, of course, repetition quite as often means the entrenchment and the re-enforcing of error: learning to do things worse and worse, not better and better. Practice makes imperfect quite as often and perhaps even more often than it makes perfect. Who has studied this? Who has faced the fact that some people learn only without repetition? Who has explored the educative potential of those preconscious mechanisms which play so large a part in the hypermnnesia of hypnosis in which no repetition occurs?
In another place ("The Pros and Cons of a New Profession", page 700), this close interlocking of the processes of education and the processes which determine neurosis or health have been described in the following words:

"In the tangled interweaving of the processes of learning with the neurotic process there are two main factors. There is first the role of repetition in both. By imperceptible gradations the repetitive drill of the learning process shades into the automatic and involuntary repetitions of the neurosis; and as a consequence of this contamination of the learning process by neurotic automaticity, the repetitive drill makes imperfect quite as frequently as it makes perfect. This distortion of the learning process by neurotic repetitive mechanisms often frustrates the practice of the athlete, the musician, the student of languages, or indeed of any effort to memorize anything. It results instead in the formation of neurotic work-blocks as a form of neurotic defense; and every clinical psychiatrist knows that such blocks frequently defeat the educational process completely.

"A second difficulty in learning procedures arises through a neurotic distortion of the symbolic process. The symbolic process always represents a condensation of conscious, preconscious and unconscious symbolic values; and in elementary learning, as in the highest levels of research, there can be a subtle and unnoticed shift from the conscious import of anything to its unconscious connotations. This in turn can initiate blindly compulsive, work-drives in unprofitable directions. One encounters this repeatedly in the lives of scientists, artists, writers, etc. Alternatively this may set up equally blind resistances to the processes of learning, resistances which may be either selective or all-embracing. In this way the symbolic process can become an obstacle to the learning process instead of its chief tool.

"Thus at every level of education, from the kindergarten to the highest echelons of post-graduate study, educational procedures become intricate networks of normal and neurotic mechanisms; and because neurosis and learning employ similar mechanisms, in the learning process there is also an inherent trend towards distortion, the correction of which demands the continuous use of appropriate technical preventive and therapeutic devices. People talk glibly of neuroses as a kind of mal-education and of psychotherapy as a learning process. Both statements are naive oversimplifications, which overlook the fact that education itself makes use of the essential ingredients of the neurotic process, with the result that one cannot dissociate the learning processes of education from the understanding and control of the neurotic mechanisms. Therapy and learning constitute together a joint field for education and psychiatry. Therefore education and therapy are both complementary and inseparable. This is why....the challenge of education should blast us (psychiatrists) out of any smug notion that psychodiagnosis and psychotherapy can be reserved for the psychiatrist."

Evidently we must dissect the educative processes in relationship to the relative roles of conscious processes, of relatively automatic preconscious
processes, and of even more automatic unconscious obsessive and phobic processes? In varying patterns and proportions all of these are continuously operative in every child, sick or well; and the integration of these three systems (conscious, preconscious and unconscious) may turn out to be a neglected aid in the acquisition of knowledge, free from neurotic distortions and misuse.

The educative process re-enforces certain other neurotogenic forces; e.g., by

1. The masked perpetuation of the struggle between the generations. In the "bad" student this explodes in neurotic defiance. In the "good" student it is buried in neurotic submissiveness, which is not allowed an opportunity for ventilation. This is directly relevant to the problem of how to free creative imagination in the educational process from the subtle influence of neurotic submissiveness on the one hand or on the other from the psuedo-originality which results from unconscious rebellion, and the blocking which results from unconscious sabotage.

2. By perpetuating the unconscious hostility and rivalry between siblings, as these are represented in the classroom and on the playground.

With regard to all of these neurotogenic ingredients in education the critical issue is to what extent the fostering of insight into unconscious conflicts during development can protect the learning process and situation from contamination by such neurotic mechanisms.

3. Certainly it is the duty of education to enable the child to face things in himself from which he shrinks. Instead it has been the traditional role of the school to re-enforce a child's blindness and to reproduce in the classroom the taboos on self-awareness which characterize our adult culture.

At present even conventional disciplinary education does only one part of its job. It gives a child the realization of the fact that he must control something: but it fails to make it possible for the child to understand what there is inside himself that he must control. In other words, it tends to build up self-discipline, which is excellent; but it leaves him totally in the dark as to what he is mastering. The goal of future education must be to combine deep and unsparing self-knowledge with clear and unswerving control.

This then is both the philosophical basis and the clinical basis for our concern with this problem.

At this point I want to anticipate an objection which as physicians we always encounter when we turn to the social sciences. It is an objection which always surprises no matter how often we encounter it. The physician has learned painfully to accept the fact that we may be able to recognize the presence of a disease for years, decades, generations, and even centuries before we can diagnose it; and that we may acquire the ability to diagnose the disease long before we can either prevent or cure it. This is a sequence from which there are few deviations in the history of medicine, these four steps in the acquisition of our control of nature: (1) the recognition that something is wrong; (2) a more precise definition of the nature of that wrongness; (3) its correction; and (4) its prevention. We do not say to ourselves, nor does society or our patients say to us, "What's the use of diagnosing if
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you can't prevent or cure?" Our culture is sufficiently mature to recognize that much time will often elapse between the recognition that something is wrong and its cure or prevention. Yet in the case of social, political, cultural and educational problems, anyone who puts his finger on something that is wrong without advancing an immediate panacea is usually challenged angrily with, "What's the use of pointing out that something is wrong if you can't do anything about it?" As we come out of the theatre, how often will we hear somebody say of a play which has struggled to present some age-old human problem, "Well, what solution did he have?" as though this invalidated the author's entire effort. Nor is it the uncultured or uneducated man alone who says this. In answer to this mugwumpish spirit, I feel that even if we had no answer of any kind, no solution, no idea as to techniques with which to approach this problem which I have tried to define, I would still feel that it was essential to face the existence of the problem.

One purpose of this conference is to consider what phase we are in in the understanding of this problem: i.e., are we in the initial phase in which we can only recognize that something is seriously wrong without diagnosing its precise nature? Or are we justified in claiming that our diagnosis of the product of our best educational efforts is correct? Is lack of self-knowledge at the heart of his ailment? Perhaps and indeed almost certainly, the patient, to wit Education, suffers from many ailments and not only from one. To my mind, however, (and if I am to be honest, I should say to my heart) this diagnosis seems to me to be of pre-eminent importance, partly because it is neglected and partly because of its many consequences. Nevertheless, we need not make an excluding or exclusive diagnosis, as though the patient suffered from only one ailment. Finally, since I am by nature an optimist and only by sense of duty a pessimist, I will even venture to hope that we may be able to arrive at some remedies, which are in the nature of preventive devices, which can safely be tried out in the school and classroom situation and which may at least influence the course of the illness which we have been attempting to outline. Before turning to these, however, I want to take a few moments in order to consider ahead of time some other objections and misapprehensions; because if I can anticipate and eliminate them, it should make it possible for us to go on to more profitable and useful phases of the discussion.

Objections and Misunderstandings

The most direct way to clarify frequently recurring misunderstandings of this thesis, and the tentative remedies which will be suggested, would be A GENERAL DISCUSSION OF THE DIFFERENCE BETWEEN PSYCHOTHERAPY AND EDUCATION, and between the use of psychotherapeutic principles in reversing the process of neurotic illness and their use to create a climate for education in which the evolution of the neurotic process will be checked. The issue is reminiscent of the error made when "progressive education" was first launched. It was a natural error at that time to attempt to transplant into the schoolroom the therapeutic techniques which were evolving in the treatment of sick children. It was natural, but it was a mistake. Thus in therapy it is sometimes necessary to allow the child not merely to talk out his problems but also to act them out, even in violent forms as he tests out his world. In the schoolroom the same procedure merely seduces a child deeper into illness. It took time to learn that it is a function of education to help a child to understand
the difference between his unlimited right both to feel and to know what
goes on inside him, and on the other hand the strict limits on his right
to act blindly, impulsively, and regardless of consequences. It is our
thesis that it is possible in the classroom to facilitate a child's
self-knowledge without releasing bedlam and without re-creating the error
of confusing education and therapy.

A second objection is raised that if any school enables and encourages
a child to face in himself those emotionally charged conflicts which that
same child's parents are incapable of facing in themselves, certain explosive
problems will have to be faced between home and school and between generations.
It would seem to be the course of wisdom, therefore, always to enlist the
continuous participation of parents in any such pilot test.

This leads to a third objection. Do we know what effect self-knowledge
in depth will have on the development of neuroses? About this we will have
to be frank about the limits of our knowledge, without sacrificing our courage
in experimenting cautiously.

No one could possibly claim that our knowledge of the prophylactic
effects of deep insight is complete. What knowledge we have is acquired en-
tirely through the treatment of the neuroses and psychoses; and even here the
issue is in doubt. This is too technical an issue to discuss in detail here.
On the other hand, it is clear from what therapy has taught us about insight
and from the study of the evolution of human personality that if we can lessen
the division of psychological functioning into watertight compartments, a
better integrated individual will result, one who is moving in one direction
at a time instead of several. Even without definitive statistical studies
of results, it would seem that anything that can lessen the splintering of
the personality which present education tends to encourage cannot fail to
produce sounder individuals and wiser pundits.

Still another objection can be raised. Can we acquire spontaneously this
kind of integrating self-knowledge in depth? Can we learn it automatically
through suffering, through error, or through literature and the arts and edu-
cation in general?

My answer to this has to be that we cannot. I wish that I could say
that we do. I wish that I could say that the educated artist, theologian,
historian, acquires automatically a depth of integrative self-understanding.
Unfortunately, all too frequently just the opposite is true, and he uses the
entire wealth of his knowledge of the external world as a substitute for
knowledge of himself. This is true of scientists, of physicians, yes of
psychiatrists, and all too often even of psychoanalysts. For example, in
psychoanalytic training there is a constant struggle to make it possible for
an individual to learn about himself, while he is on the ancient road of India
towards an understanding of the Wheel of Life. Against self-knowledge even
the psychoanalytic student puts up every imaginable defense: because every-
things in the world is more comfortable to understand than one's self. The
able he is, the more adept he will be in these devices. In preparatory
analyses, therefore, one hears brilliant dissections of psychonalystic theory,
brilliant presentations of the problems of other patients, brilliant disquisi-
tions on social, economic, political injustices and foibles of our times,
brilliant discussions of literature and also of the arts and music and mathematics. This is all very fine, but it is also a smoke-screen; and the student’s knowledge of himself hibernates behind this icy front of intellectual brilliance. The task of digging him out, of making him look at himself, is one which makes ... the preparatory analysis the most difficult of any. Therefore, I must say again that I do not believe that the mastery of any "subject" in education can automatically bring with it self-knowledge and self-understanding on any level, whether superficial or deep.

At the same time, the example of the student analyst will indicate that I have no illusions as to the difficulties which lie in our path in any effort to integrate self-knowledge into the educative process, as an evolving ingredient in the fabric of the whole educational process. We can say only that if we find a way in education to limit and control the splintering, it may turn out to have been easier to prevent and limit the neurotic process in early childhood than to cure it once it has been fully established, whether the curative attempt is undertaken early or late.

Without trying to cover all of the possible objections which might justly be raised, I will say that there is one other difficulty to which we could indeed devote much time; namely, the problems of how to recruit and train the educator in such a program. It will be more meaningful to discuss this after we have considered some of the technical devices which can at least be tried in the pursuit of this goal: because a consideration of the devices will help us to understand the techniques that have to be mastered, which in turn will give us some indication of the kind of people needed and the kind of training they will need.
A consideration of techniques to be tried out and used is perhaps the most important and complicated issue to face. It involves questions of ages and timing, the differences between education and therapy; the question of how teachers can be taught to play a role not unlike that of the public health nurse without luring them into undertaking active therapy. It raises the question of whether one instructor can play both roles or whether there is a point at which the roles have to be separated so that certain members of the faculty play the formal educative role and others a role which is more intimately related with the acquisition of emotional insights. It brings up questions of classroom size, and of the extent to which parents should participate in these modifications of educational procedures, especially if youngsters are to acquire insights into areas that their parents still regard as taboo.

With many such difficult problems in mind one turns to the question of techniques.

It is in a sense a presumption on my part to suggest technical devices which could be tried in the pursuit of this goal. I am neither a kindergartner, nor a teacher of anyone except post-post-graduate students. I am a grandfather, I am not a child analyst, nor expert in the use of play techniques, finger painting, or the interpretation of any manipulative processes. Nor have I been in any primary moving sense associated with the development of dramatotherapy or other forms of group therapy. Nevertheless, it is during the course of my own professional life that we have seen all of these techniques brought into use. We have seen them used sporadically in special schools and in therapy. What we have not seen is the consistent, systematic integration of all of these techniques into a curriculum designed to parallel the formal educational process, and used flexibly and imaginatively in such a way as to create a climate in which the integration of self-knowledge would tend constantly to counteract the automatic repressive and splintering forces which distort symbolic functions in childhood, adolescence and adult life.

But what techniques do I have in mind? All involve the principle of group therapy. This can be introduced into the educational milieu from early kindergarten years. In such groups toddlers can play out their rages and jealousies and lusts together, yet not on one another but on toys. Later the more articulate child can paint, write, and act out these same struggles in groups and as experiences which are common to them all. The mere fact of making such inner struggles articulate in groups instead of in isolation has profound effects.

We can envisage such groups as composed sometimes of age peers, sometimes as sexually homogeneous and sometimes as mixed, sometimes as spanning an age gap of several years. By varying the composition of the groups,
they can be made to serve as replicas of varying family patterns. Indeed, the composition of each group can be deliberately changed from time to time, so that for some days a group would represent the family pattern of Child "A", and then the sex and age distribution and ordinal position of Child "B" in his family. In this way shifting groupings of children could be used deliberately both in the classroom and on the playground so as to highlight and give insight into basic processes of identification and displacement. These same identifications and displacements occur constantly, of course, but without producing any illuminating insight, and therefore destructively. (This is an example of the deliberate preventive and educative school application of knowledge gained in the clinic.)

Such experiments require teachers who are schooled in the handling and understanding of their own unconscious processes, schooled also in the handling of transference and counter-transference phenomena, in their relationships to one another as well as in their relationships to the children. It requires skilled supervision by clinically experienced educators, in a hierarchy which would resemble the hierarchy of hospital organization. In any pilot plant which attempted such an experiment the ratio of teachers and supervisors to children would be high. But the rewards would be equally high.

Thus the essential techniques are simple and familiar. Groups air their inner feelings together - making them articulate - in toys, in games, in paint and clay, in stories and plays, and dancing, and finally in direct group discussions. It is significant that all of these methods are familiar. None of them is really novel. It is only their use among groups of toddlers, school children, adolescents, and college and graduate students which is in any sense novel.

What is novel is to use in earliest childhood the same techniques in groups. This, however, sets into operation a basic force. What people air together in groups, what they make articulate, whether in verbal form, in plastic art, in dancing, in stories, in acting, is never felt as tabooed, as dangerous, as threatening, or as guilt-laden as the same thing done in secrecy and isolation. Furthermore, in such groups what one child inhibits, another child will act out; just as occurs in group therapy among adult patients. The spontaneity and freedom of "B" may release in "A" an area in which he has been completely tied up.

Furthermore, it is frequently true that just as patients under hypnosis can translate one another's behavior, their automatic writing, or automatic drawing, et cetera, or their dreams, and just as this can occur among psychotics, it is presumably true among children. At least the extent of this should be explored among children; because here again in the atmosphere of children in groups there is a tacit encouragement to make articulate their fears and rivalries and hates and lusts, whether in disguised art forms, in dream-like behavior, in play and acting, in their games, or in their speech. Such interactions would tend to lift repressions which isolation and silence automatically impose.
It is not necessary to follow all later steps. What is done through the artifice of play in the earlier years can be done simply in direct group therapy experiments in the latency period, puberty, adolescence, et cetera. Such group experiments as these have actually been used in certain medical schools for teaching psychiatrists, where the instructors felt that the most important element in the learning process was what each member of the class could learn about himself. Small groups of students met for typical group discussions of their personal problems under adequate guidance and leadership.

In high school and college, such groups of students may require the presence of instructors now from one department and now from another (e.g., mathematics, languages, history, et cetera). This would inevitably bring into the open their feelings about topics, subjects, and teachers, as well as themselves. One can envisage then an entirely new interplay between emotional and educational development. That the instructors in such an experiment might themselves have to have help is clear. They would need a high degree of objectivity as an armor against the battering which at times they would receive at the hands of their students. And doubtless there would be always some who could not take it.

Similarly, there might well be situations in which parents would have to be drawn into participation in the groups, or else organized into groups of their own so that the sub-culture which was forming around this evolving insight would advance on a broad front, which included the parental generation as well as the child and student generation, the teacher generation as well as the pupil.

It may be of interest to those who doubt that any such thing can be attempted to learn that there are mental hospitals in post-war England where the hospital is an institution which serves the community, extending into the schools, organizing its own child guidance clinics, organizing its parent groups, and its own old age groups, where the interplay between community and patient hospital is continuous. Drawing my analogy again from the hospital experience and the clinic, it would seem to me that such a concept is possible for schools as well, provided, of course, that it is a school that would serve the community rather than a school which was isolated from a community.

There is no single way by which these goals can be sought. Many different types of experiments can be adapted to meet different needs. The integration with the community and with parents in the earliest years is something that challenges high schools and colleges or universities. The emphasis is placed on the parallel emotional and intellectual maturation of the student (whether he is a high school student, an undergraduate at college, a graduate student, or a student in a professional school). Under all of these circumstances it would seem as though group processes would be the backbone of the techniques used.