

By Allyn Travis

Allyn Travis has a Bachelor's Degree in English from Michigan State University and a Master's Degree in Education from Loyola College of Baltimore. She also holds both 3-6 and 6-12 Diplomas from the Association Montessori Internationale (AMI) and has over thirty years of experience in Montessori teaching both children and adults. Mrs Travis is an AMI Elementary Teacher-Trainer, examiner, and school consultant. She is the full time Administrator and Director of Training at the Montessori Institute of Milwaukee, 6-12 Director of Training for AMTEF and an AMI/USA Board member.



In considering the title I chose for this talk, *Keys for Unlocking the Adult World*, I was first of all struck by the word 'keys' and how we use it so frequently in Montessori. In the first plane of development, those years from birth to six, we talk about preparing an environment for the child which contains keys to the world. These keys are encapsulated in the sensorial and didactic materials we put into the environment. We are always cautioned to remember limitation: we have one representation of a concept, in isolation, so the key, the concept or quality, is clear to the child. We have one tower for discrimination of shapes varying in three dimensions. Our tower happens to be pink. We do not have a green tower or a blue tower or a yellow tower. It takes one key to unlock the door, to enable us to see and understand.

During the second plane of development we are again giving keys to the children in our classrooms. Now we are directed to present the keys to the universe, that imposing reality which is an answer to all of the children's questions. We are still cautioned to remember limitation. Now it is the amount of information we give in each presentation that must be limited so that it comes across clearly, so that it awakens and excites interest, so that the child's mind is stirred up and made restless rather than satisfied.

But the title I chose says more than just 'keys'; it says keys for unlocking the adult world. What keys are necessary for the young person of today to make a successful, positive, triumphant entrance into adulthood? What keys does it take today and what keys is it likely to take in the future to achieve success and satisfaction as an adult? What keys is it going to take for the adults of the future to right the wrongs done to our planet? What keys do human beings need to stop the fighting and the wars and to bring our world to a place of peace and acceptance and caring? And how are we in Montessori providing these keys?

Dr Montessori identified four planes of development that all human beings pass through from birth to adulthood (or age 24). She identified certain characteristics that all human beings exhibit during these planes and what she called the human tendencies that all human beings exhibit: propensities to act in a certain way. Dr Montessori went on to say that everything which is needed to satisfy the tendencies and the specific characteristics at each plane needs to be provided for the fullest, optimal development of each child's potential. What are the particular abilities, skills and characteristics that lead to successful adulthood in the 21st century?

Dr Michael Gross, in his doctoral study entitled *Montessori's Concept of Personality*, has written, 'The reconstruction of a humane society is contingent upon the strength and unification of the human personality, the full elaboration of which depends upon a method of education rooted in the laws of development'.

One characteristic of our species that we generally talk about extensively on our Montessori teacher training courses is that we come into the world virtually helpless but with many capabilities in potential. Our responsibility as teachers and as parents is to help actualise these potentials. One of the ways in which Montessori guided us to help this potential become actualised is through the prepared environment, an environment especially prepared for the given age of the child.

Modern research and science has verified so many of the things that Dr Montessori intuited through her genius. One of those things is the importance of early childhood care and education. We have known for a long time that after a baby is born, the brain continues to grow and develop. We know that as it does so, it produces trillions of synapses or connections between neurons. And then the brain strengthens those connections or synapses that are used and eliminates those that are seldom or never used. We now know that the emotional and cognitive patterns established through this process are radically different depending on how supportive and nurturing, or how deprived and abusive, the child's human and physical environment is. This environment largely determines such critical matters as whether or not we are venturesome and creative, whether we can work with peers or only take orders from above, and whether or not we are able to resolve conflicts nonviolently – matters of key importance for how we meet life's challenges throughout our lives.

It is important that we keep this knowledge in mind as we prepare our environments and as we do parent education. Our environments are not just the didactic materials, as important as those are. It is also the emotional and psychological environment we are preparing that is key to the child's future. Are we preparing and maintaining an emotionally safe environment where each child is respected for his or her unique individual self? Are we providing an environment where each child is free to express her opinion, to know that she will be listened to and acknowledged for her contribution? Because



this is how the children learn to respect both themselves and others, to listen to and acknowledge others. Even more important that the grace and courtesy lessons we offer the children, the model within the environment, both at school and at home, is building up the emotional patterns within the child that she will intuitively use for the rest of her life.

Of related interest regarding the brain, we have known for a long time that during early childhood the brain gets structured and restructured. We are now learning that there is a second time in the development of the human being when the brain undergoes some profound changes. During the teen years there is what has been referred to as 'a dance of the neurons' which takes place very much like the one that restructures the brain during infancy.

Although today's teens seem to be maturing physically at an earlier age and although they often take on many of the behavioural trappings of adulthood, *'that does not mean that they understand the full implications of their behaviour'*, says psychologist Deborah Yurgelun-Todd of McLean Hospital outside Boston, Massachusetts in the United States. *'The regions of their brain responsible for judgment, insight and planning are still immature'*.

Both the pattern of brain use and the structure of brain regions change through the teen years. Around puberty, the brain blossoms with new brain cells and neural connections, something that was thought to happen only in the first 18 months of life. Between puberty and young adulthood the frontal lobes – responsible for such 'executive' functions as self-control, judgment, emotional regulation, organisation and planning – undergo wholesale renovation. They shrink. The reason seems to be that extraneous neural branching gets pruned back. The teen years are a second chance to consolidate circuits that are used and to prune back those that are not. These are years when skills and abilities are again hard-wired into the brain. Which connections survive and which do not is determined by whether the teen does art, music, drama, sports or video games, computer games and television watching.

Independence is needed in the adult world, both physical independence and intellectual independence. One aspect of that independence is the knowledge and the will to make good decisions and good choices. We foster choice in our classrooms in numerous ways: in basic ways like allowing the children to choose their own work and to work on it for as long as they want; to sit wherever they want in the classroom and to move when they want to move to another spot. During the years from six to twelve we encourage the children to choose projects of their own interest to work on and to work on them with others who are interested in the same topic. We encourage the children to make up their own math problems, as big and as challenging as they would like to make them, rather than our providing ready made problems for them to work out.

Dr Montessori talked and wrote extensively about the development of the will. She recognized from very early on in her work that

the intellect and the will had to work together in human beings. And don't we need this more than ever in today's world? In *The Advanced Montessori Method, Volume I*, she wrote, *'When the child chooses from among a considerable number of objects the one he prefers, when he moves to go and take it from the sideboard and then replaces it, or consents to give it up to a companion; when he waits until one of the pieces of the apparatus he wishes to use is laid aside by the child who has it in his hand at the moment; when he persists for a long time and with earnest attention in the same exercise, correcting the mistakes which the didactic material reveals to him; when, in the silence-exercise, he restrains all his impulses, all his movements, and then, rising when his name is called, controls these movements carefully to avoid making a noise with his feet or knocking against the furniture, he performs so many acts of the 'will''*.

Through repetition and practice the will is developed and made stronger. Acting or behaving properly, making good choices, the ability to control one's impulses, become a way of life; they become a habit. These habits and ways of behaving will then be carried into adulthood as already developed aspects of the person.

The development of the will is of such life long importance to the human being that it is worth remembering that its development is enhanced dramatically by the Practical Life Exercises in the three to six class. These are the only exercises in the Children's House that do not have a control of error. There is not a right or wrong way of carrying them out. However, they can be done better and better, and we make the children aware of how the exercise can be done better through the points of interest. For example, we have an exercise that involves washing or scrubbing a table. Very often, in the beginning, water and/or soap suds run down the sides of the table. But the child is scrubbing the table!

We can come along and introduce a point of interest: this time let me show you how you can scrub a little differently. Now we just show scrubbing vigorously in the center of the table but very carefully near the edges, so all of the soap stays on the table. Then it's the child's turn. Now the child has to choose whether or not to make use of that point of interest. She can continue to scrub as she has been – or she can choose to incorporate the point of interest. It is a choice the child has to make, and it is a very significant way in which we in Montessori aid in the development of the will.

If we just apply this to table washing, it may not seem of such significance to life. But if we apply this power of choice to interactions with playmates in childhood – or coworkers and colleagues in adulthood, we can begin to appreciate why the will is key to unlocking the adult world. Are we going to ball up our fist and hit the person who has offended us or with whom we disagree? Or can we control our impulses and settle our differences in other, more peaceful and productive ways?





During the years from 6 to 12, we involve the children in developing the rules for the classroom and in working out how everyone can be helped to live by the rules. Children are less likely to comply with a rule when they have had no role in discussing or developing it. If we want the children to make good choices for themselves and to develop good values of their own, there is no substitute for giving them the chance to be actively involved in deciding what kind of people they want to be and what kind of classroom they want to have.

As we help the children establish the rules for the classroom, it is important that they be worded positively, not 'don't do' but rather 'do'. It is this positive approach that helps the children accept this caring responsibility. And then they can transfer that idea of the positive side of the rules that they have to keep in the classroom to the environment of the society outside. If the children can accept the rules for behaviour in the classroom, they will be able to accept the rules they find in other places as well. We want to help them be independent enough to take care of their own behaviour, to be able to conform to the rules society lays down for behaviour. This type of independence demonstrates self control in the children. It shows that they are able to keep rules of conduct. They are able to recognise that rules and commands are not so much prohibitions as rules to set everyone free.

As Alfie Kohn has written, *'One is repeatedly struck by the absurd spectacle of adults insisting that children need to become self-disciplined or lamenting that 'kids just don't take responsibility for their own behaviour' – while spending their days ordering children around. The truth is that, if we want children to take responsibility for their own behaviour, we must first give them responsibility, and plenty of it. The way a child learns how to make decisions is by making decisions, not by following directions.'*

Dr Montessori recognised this almost a century ago. Present day educators and psychologists are finally beginning to catch up! However, we have a real advantage in Montessori, because we also know that the only way this kind of control can be turned over to the children is if the teacher has humility. It takes a great deal of humility and strength to stand back and let the children practice making their own choices; to watch them make mistakes and sometimes to catch those mistakes and correct them but other times to watch them fall flat on their faces. But if they are allowed to pick themselves up and try again, what a learning opportunity has been provided for them. That is not to say that we don't ever step in to help. However, we must be careful not to step in too quickly. We do not want the child to reach the point of frustration or to give up. But to struggle and figure it out for oneself is how real learning and achievement take place.

Human beings grow by struggle and effort, both in childhood and as adults. We need and want adults in the future who are not afraid to take risks if they think they are right, who are not afraid to work and struggle on their own to achieve a goal. It is going to take work and struggle on the part of the leaders of tomorrow and work and struggle on the part of the citizens of tomorrow.

The ability to make sound, reasoned, independent decisions is certainly needed for the adult world. This ability is needed by many of the adults we encounter on a daily basis! We have, hopefully, survived the 'feel good' generation – 'I don't feel like doing that' or 'I don't feel like it', instead of basing what we do on thought. It is not to discount emotions; emotions are important and need to be considered. But we can not operate successfully on emotions with no thought or reason behind them. We need to think about what we are doing or saying. If we have a job that needs to be done, we need to do it, whether we feel like it or not. That is what it takes to succeed in any field or aspect of life.

We foster reasoning through many activities in Montessori. We train ourselves to ask probing questions to get the children thinking and then to express those thoughts. We encourage discussions through group work and group lessons. It is not the one right or wrong answer that is important but how reasoned of an argument can the children make for their point of view? Some of our materials in the six to twelve classes are designed especially to develop reasoning. The box of sticks used in Geometry to make various polygons is one example. Not every stick will work to make certain figures. If the first stick is too long, which would be better to try? The child has to reason through to find the one which will fit. Which sticks can be used to make a triangle in the proportions of 3:4:5? Only certain ones work in this situation.

Logical analysis is another wonderful example, where there is a limitation built right into the material. The material we use for the English language does not enable us to grammatically accurately analyse or diagram all sentences. Sometimes we have a prepositional phrase that is not really functioning in any of the ways illustrated on our arrows. Even though we know this, the children do not (when or if they do come to this realisation, it is time to introduce them to a grammar textbook). Which arrow works best for this part of the sentence? The children may not all agree; trainees on my courses do not always all agree! Why do you think it is that arrow? What are your reasons? This is a much more valuable experience that always being totally grammatically correct – at least according to one grammarian's opinion! Because the children will discover, as I am sure you have, that there are differences of opinion by the experts in all of the different fields of study. We always have to decide for ourselves whom we agree with, which makes the most sense, which seems the most logical.

Another key that comes to mind as important to unlocking the adult world is one's ability to problem solve. Adults endlessly face problem after problem, big problems, little problems, on the road of life. How we go about handling these problems, working out these problems, determines our joy in life, our success in life, our satisfaction in life as adults. We need to know how to go about working through a problem, figuring out the steps necessary to work through to solve the problem, how to look at alternatives and how to choose the best resolution.

As Montessori is an approach to life rather than a system of education, problem solving has always been a part of life in the classroom. One of my favourite examples where problem solving skills are worked out is in the 'Going Out' program in an elementary class. Unlike field trips, which are teacher initiated and planned, 'Going Out' refers to trips outside the classroom initiated and planned by the children. Dr Montessori said that during the second plane of development, the children need to be just as busy with their feet as with their hands. She is talking there about 'Going Out.'

This is a Montessori term that has to do with the children and their work and activities during the second plane of development. It needs to be as much of a factor as any subject areas of the curriculum. 'Going Out' meets the psychological characteristics and human tendencies of the second plane of development. This is the age when their explorations need to be conducted outside in society as well as within the classroom. One of the needs of this age child is to be prepared to live in society. Therefore, one of their explorations needs to be of society and what it is doing, what kind of life, of work



is being lived and in what kind of environment the life of society is being carried out. The child has to eventually take his own place, to stand on his own feet outside in the work of the world, and, therefore, he has to be prepared for that particular way of life.

The freedom that has to be given to the children in the second plane of development is a freedom which will allow them to prepare for life in that outside society, the freedom to explore the knowledge that is outside, that body of knowledge that has been gathered up through the ages by societies. Along with that freedom that we give them to explore outside, we have to help the children build up their own individual sense of responsibility towards the environment and towards society living in that environment.

One aspect that is important to this idea of 'Going Out' is the development of independence. The child needs to start becoming independent of her own family, to leave them behind to a certain extent, because she has to go out away from the family in order to explore that union of families of which the society of her nation is formed. The child can not explore that society unless she can get out of the classroom, because we can not bring all of the elements of society and its environment and its work and its cultural activities into the classroom.

We present the keys to the universe, the keys to understanding the world, but then those keys have to be used by the child out in the world. This is what will allow the child to realise his full potential and what will most fully prepare him for the adult world.

In our elementary classrooms we start off with the Great Lessons, the key materials, the illustrations, the impressionistic charts and time-lines, the materials that ask the child to think and reason, the arithmetic material, the geometry material, the language materials, the demonstrations and experiments, so that those can form a foundation to allow the child to wonder what else there is to know. That is why as we give the materials, as we tell the stories, as we present the experiments, we have to be very careful to limit what we tell, what we give, so that we are not giving everything.

We need to remember the function of the key: we need only one to open a door. It is that opening of the door that should invite the child to go inside and find out for himself what has not been given. This is why our lessons have to be presented so carefully, pared and pruned, our words restricted, details taken out so that what is given can touch the imagination. We give lessons and stories that serve as the bare bones, the skeletons, but those skeletons have to be fascinating. This is the great responsibility of the teachers at the second plane of development. If you do everything, there is no reason for the children to do anything. That limitation of words is just as important at the second plane as is your limitation of words when showing material at the first plane of development. The art of teaching at the second plane involves asking ourselves, 'How little can I give, but how exciting can I make it, so the child cannot wait to go off and explore for more.'

The children exploring the world outside and the work going on outside begin to have a different type of respect for that world.

Supposing the garbage collectors gave up and decided not to collect the garbage any more. When this happens in a city, there has been chaos and disorder. Collecting the garbage is a service which these people are performing. Glimpsing this idea helps the children realise the organisation of society and the sharing out of work. We can explain the process to the children, but unless they have the opportunity to see the reality, it is just an explanation, not a key to their understanding.

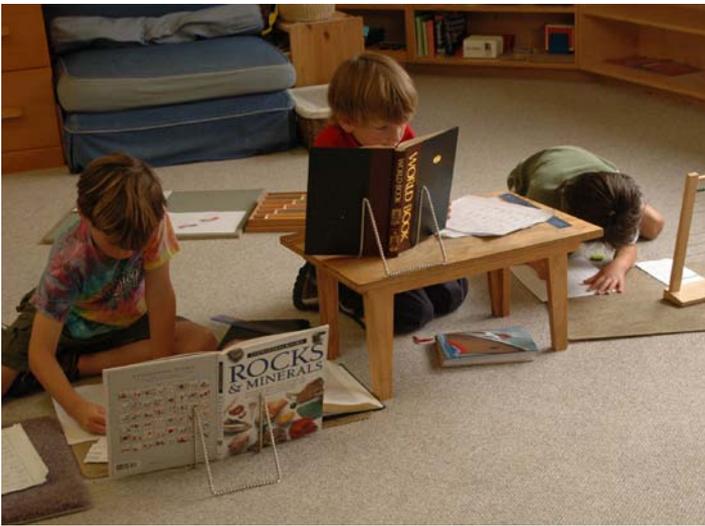
While we have to ensure the independence of the intellect in the child at the second plane, we also have to help her be responsible for her independence. We prepare her for her place in society by making sure that she knows what she has to know during these years of schooling. We make sure that we have taught that. Anything above and beyond that is a bonus.

One of the things we do in our Montessori classrooms that helps to prepare the children for 'Going Out', and one of the keys they will need in the future as adults, is how to care for the environment. In the Children's House, care of the environment is part of the Practical Life exercises of the classroom. Because of the type of construction the children are making, constructing themselves as individuals, the children are interested in doing the exercises for their own sake, not because they belong to care of the environment.

The second plane children need to be helped to care for the environment out of a sense of responsibility towards the environment. This begins in the classroom with dusting the shelves, watering the plants, caring for animals, keeping books in order, looking after the garden. This begins in the classroom but then must extend into the environment of nature and life outside. We have to be able to help the children see for themselves what needs to be cared for. One way of doing that is first of all to post in the classroom a list of the exercises that have to be carried out for the care of this classroom environment and garden, if that is also part of the environment. Week by week we let the children choose which of those tasks they are going to be responsible for and then the teacher has to make sure that the child who is responsible does that task.

The next stage is the children drawing up the list of activities that must be taken care of and then week by week choosing what they are each going to be responsible for. The move to the third stage will depend on the degree of responsibility the children are showing and how well they are able to draw up by themselves the list of things to be taken care of. In the third stage we take away the list of tasks and the list of children responsible for the tasks, and tell the children that now they are expected to take care of all the things that were on the list without the list being posted and without someone assigned to the different activities. It is that degree of responsibility that helps them see for themselves what has to be taken care of. Now we are asking them to be responsible for themselves.





This is the degree of responsibility needed by adults to care for our environment. Ecology is never going to work while we are all given lists of ecological tasks that we must take care of. It is going to work when we can all see the ecological tasks that must be taken care of on our own and then we do something about them.

We in Montessori have had care of the environment as part of our classrooms for almost a century now. In *Tomorrow's Children*, Riane Eisler says, 'This integration of 'Caring for Life' into the educational fabric from preschool to graduate school can begin with something as simple as the opportunity to learn to care for plants and animals, which today is offered to children in some elementary schools. Caring for animals not only helps children acquire habits of care giving; it also helps them develop a healthy sense of self that are both distinct from and connected with others – organically leading to a morality of respect and support for other beings.' As Gene Myers writes in *Children & Animals*, 'Embodied interaction is at the root of the self, moral feeling, and other mental phenomena.' Hence caring interactions with animals can help children develop a morality that is not externally imposed but, to borrow Myers' phrase, 'implicit in the sense of connection the children feel to the animals. In other words, caring and care giving support and help us develop our innate human capacity for feeling with others'.

Another area we need to take care of, another key needed for 'Going Out' and for the adult world, falls under the exercises of grace and courtesy. How to behave outside in society forms part of the children's preparation for 'Going Out'. This includes things like how to behave on public transportation, how to greet people, how to ask questions of people, how to thank people, because before we send them out, they have to know how to act when they get there. At the second plane of development we often bring in historical reasons for socially correct behaviour; this is a way of appealing to their reasoning minds and their need to know 'why' that is so characteristic of this age.

The 'Going Out' trips that the children take part in have to be related to the work the children are doing in the class. It is not just an expedition outside the classroom, because that seems like a nice idea. These trips spring from a need to explore something or somewhere that is not available in the classroom. They are an extension of the work that the child engages in inside the classroom, to add to it, to enhance it, to complete it, to develop it, to get more information. They need to be preplanned as part of an ongoing project.

This means they need to be thought-through and reasonable expeditions. The child needs to ask herself things like: *What is it I need to find out? Have I made sure that that information is not available inside the classroom? What further aspect will it add to the work I am doing? Is it something I have to find out for myself or something a group needs to find out? If it is for a group, how are we going to divide up the work? Where must I go for what I need? How do I get there? With whom do I go? What preparations do I need to make?*

This is a thinking-through process that has to go on in the mind of the child. It has to be related to an interest which can not be satisfied inside the class. This means the teacher has to be aware of what is available in the district surrounding the school, because we need to be a source of ideas to get the children going.

In thinking-through the preparation for the different types of trips, the children need to think about whatever may be necessary for this particular expedition. If it is going to be outdoors, what is the weather going to be like? Is money or lunch required? How should we dress for this outing? A trip to a concert entails a different way of dressing than a trip to a farm.

The children themselves think and discuss and plan what they are going to need. We do not provide them with a ready made list, because it is the thinking out by the children that helps extend their minds. If they are going out on an expedition that is going to take all day, they are going to need food and drink. If they arrive at the other end and do not have admission money, they won't forget it the next time! If you choose to lend them the money, then you have to get an IOU from them. If they are going to take notes, they need to think about taking something to write on and something to write with.

Another preparation that is necessary is to decide before hand what it is that they are going to find out, to make a list of what information has to be brought back. When they come back, they need to decide how to incorporate the information into their report or time-line or scroll.

The real 'Going Out' that I have just been describing involves small groups of children, two to four being the ideal number. This group of children decides where they are going, how they are going to get there, and make all of the arrangements themselves. This is a point of arrival for the children when the necessary responsibility and skills have been developed. These trips are quite different from the traditionally thought of field trips, where the whole class goes on a trip planned by the teacher. And what could be more relevant for our children today than having to do this kind of planning and execution for themselves?

There is one other area that is part of 'Going Out' and that is certainly an important development for the adult world. It comes under the heading of community service. At the second plane of development the children are interested in heroes; they have compassion and a sense of justice. This is the age level to introduce them to some appropriate forms of community service. This is the time to start helping them recognise the needs of the elderly and the handicapped and the house bound. We can always look around and see others worse off than we are. What can we do to help them? Dr Montessori talked about society as an organisation of human beings, each feeling his responsibility in relation to the collective order. We can and do help the children recognise their responsibility to others in these ways.

Within our Montessori classrooms the children have the freedom to work at whatever they want, but at the second plane of development that freedom resides within the limits that are set by the child's need, also, to arrive at the standards set by society, the work of the traditional school curriculum. It is that recognition of society's demands that helps the child become responsible in his work in the classroom. We help him develop responsibility for his own work, some of which depends on his own choice and some of which depends on society's choices for him. These he can not set aside if he is to become a responsible member of society. The child has the freedom to make his own schedule of work, but with our help he must set limits that allow enough time to finish the traditional school curriculum requirements.

The two other tools which Dr Montessori recommended we use in our elementary classrooms are the daily work journals and weekly meetings with each child. I talked more about the specifics of these in my workshop, 'Effecting Cosmic Education.' Let me just emphasize that unless the children are using work diaries to record how they are spending their time at school, they are not being given the

opportunity to develop responsibility for their own work. These three tools, the public school curriculum, the work diaries and weekly meetings, used all together, build responsibility within each child towards her own work. She learns to budget her time and how to use her time effectively. These are certainly skills needed for success in the adult world.

Another focus of our work at all levels of Montessori centers around the fundamental needs of human beings. All human beings all around the world have the same needs: the material needs of food, clothing, shelter, transportation, defense and the spiritual needs of art, music, literature, religion and 'vanitas' (the Latin origins of the word vanity which means the betterment of the necessities). From the beginning of human beings' time on earth these needs have had to be met in order for human beings to stay alive. All human beings living today still have these same needs which have to be met. It is as a result of meeting these needs that the different economies and cultures around the world have developed. Through our stories and presentations we help the children realise that in this way humanity is fundamentally one. What we perceive as the outward differences are a result of the different environments in which we live. People have first of all used what was in their immediate environment to keep them alive, that only makes sense. It is a little bit mixed up today, with the ease of travel and the movements of people. That's why we need to help the children understand why things developed in this way. Respect and acceptance of others will not happen by us lecturing to the children about how they need to treat others. This needs to be an attitude that develops within them based on knowledge and understanding. We have the lessons and the materials in our classrooms to provide this.

Our own special contribution, as teachers, as parents, as administrators, is to give the children in our lives the chance to be men and women capable of shaping and constructing an environment fit for human beings in the twenty-first century. We have to help them develop the gifts and qualities latent and imminent in their being. We have to help them find for themselves what it is inside human beings that has allowed our predecessors to build civilisations and cultures, to build temples and skyscrapers, to develop science and technology, to create art and dance and literature. And then we foster within the children the courage to recognise their place in this cosmic plan and we help them begin to understand how they can move further along this path first begun by their ancestors. Maria Montessori saw this as our mission many years ago and it is still true today.

To quote Dr Montessori herself:

*'Humanity is not yet ready for the revolution it desires so ardently, the construction of a peaceful and harmonious society that shall eliminate war. Men are not sufficiently educated to control events, so become their victims. Noble ideas, great sentiments have always found utterance, but wars have not ceased! ... If salvation and help are to come, it is from the child, for the child is the constructor of Man, and so of society. The child is endowed with an inner power which can guide us to a more luminous future. Education ... must take a new path, seeking the release of human potentialities. The greatness of human personality begins at birth.*

*Educators are supremely important to the nation and to the world ... Not in the service of any political or social creed should the teacher work, but in the service of the complete human being, able to exercise in freedom a self-disciplined will and judgment, unperverted by prejudice and undistorted by fear.*

*Human teachers can only help the great work that is being done, as servants help the master. Doing so, they will be the witnesses to the unfolding of the human soul and to the rising of a New Man who will not be the victim of events, but will have the clarity of vision to direct and shape the future of human society'.*

