



## **Pedagogy of Deceleration – a Special Educational Challenge within the Framework of a Normal Life**

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My very dear and esteemed Elisabeth Meixner-Mücke,  
Dear Ms Kohtz-Heldrich,  
Dear Ms Schmidt,  
Dear Ms Waldschmidt,  
Ladies and gentlemen,

During the four days of this congress, you will be focusing on the frequently neglected and sometimes even ignored issues faced by all schools in conjunction with the particular challenges presented by seriously ill children and adolescents and all children and adolescents who are thought to be suffering from a disorder because they stand out as being difficult or do not correspond to everyday clichés within the school educational environment.

In your seemingly subordinated pedagogical congress topic, you are in actual fact focusing on the core of very real challenges which are presented across the board within the area of school education and are essential to perennial fundamental issues within all areas of education. You will be addressing questions asked by children and adolescents in abnormal situations every day which are frequently ignored. These questions can often seem provocative, but are of enormous importance as they are directed at our underlying attitudes and values in our role as school teachers and also fundamental issues intrinsically associated with the school system. These questions have relevance for our professional skills and understanding as qualified teachers but should also concern us deeply from a personal point of view.

Aggressive, depressive, drug-dependent, truant or self-harming pupils often lack the right words for expression and therefore turn to us with an undisguised radical and direct approach. They will not be satisfied with circumlocutory answers, but demand utter truthfulness in the all-dominant and decisive question: 'How do you stand with me?'

In the end, the central question is how much personal responsibility each individual teacher is able and also willing to undertake for a learning group or for a particular pupil. For the teacher, the essential question is distance or closeness: symbiotic partnership and the educational capacity to act. Additional questions are simultaneously raised on central areas of our comprehension of learning, child development and success at school.

Ultimately, issues are also addressed which are dependent on our attitudes developed within the context of living up to social expectations of status within a school environment. The journalist Jürgen Kaube published an article in the FAZ on 05.12.2007 with the headline "Pisa is a distraction: schools can't cope" in which he came to the conclusion that 'Pisa' "is also the name for a creeping hysteria in the handling of school issues in general". Kaube particularly criticises that "nervous parents will only be encouraged in their view of school as a social battleground". He particularly decries the ever-faster rotation of the carousel of educational-political actionism with no clear direction which does not tackle concrete solutions for key school issues or questions on life posed by pupils. The increasing centrifugal forces threaten to catapult an ever-increasing number of children and adolescents into the empty vacuum of disconnected and unfettered sub-cultural milieus.



The crucial point here is however how fundamental decisions on the degree of freedom can be handled in the educational responsibility for individual cases within the framework of legal, curricular and well-established traditional guidelines. Even the responsible administrative actors in these cases also have to address fundamental educational concepts and values. The application of legal regulations is as a rule very much dependent on the approaches of these individual responsible actors in their interpretation and active application.

Within an educational environment, this can only be achieved by the virtues as laid down by Otto Friedrich Bollnow in his publication "Die Pädagogische Atmosphäre". Bollnow sees the educational atmosphere as being "all emotional conditions and human attitudes" which he considers as "essential prerequisites" to permit any form of success in education. This includes key terms such as trust, confidence, patience, hope, cheerfulness, serenity and kindness.

It is not the quantity of knowledge acquisition which is the decisive factor but the quality of 'spiritual growth' experienced by individuals during the educational process. This is expressed by Carl Gustav Jung as follows: "Our culture depends on the spiritual development of humans and therefore also on the creation of a conscience, emancipation, an independent ethical concept and attitudes towards the central issues of life and death". Let me at this point make a few concrete points: A German teacher at a normal secondary modern [Realschule] repeatedly encounters comments made by a particular pupil such as: "I'm not going to learn that as I won't need it soon anyway..."

The pupil also writes poetry with conspicuous references to suicidal tendencies, adopts a self-destructive manner and dresses completely in black. She has a part history of psychiatric treatment both in hospital and as an out-patient and increasingly attracts fellow pupils with similar tendencies to self-mutilation into her circle of friends. The teachers of her class display initial symptoms of being unable to cope: they do not feel in a position to be able to teach this class and are considering taking initial disciplinary action according to the regulations of § 90 of the Educational Laws in Baden-Württemberg. At this point, an actual suicide takes place; a pupil who was not known to have been in a life-threatening crisis has taken her own life. This triggers off an extensive crisis-management process which necessitates the comprehensive intervention of school psychology services.

Ladies and gentlemen, this young woman was gifted, intelligent and linguistically talented and there could be no doubt that she was equal to the cognitive demands of a secondary modern.

This young person brought her destructive words and actions into the normal life of a conventional school. Her poems were laid out to be accessible to all members of her class and were channelled deliberately towards a particular teacher: this pupil displayed without doubt a certain degree of cunningness in the staging of her actions.

This matter prompted a number of fundamental administrative questions to be directed at the headmaster:

- How would responsibilities of supervision be handled if a pupil expresses suicidal tendencies in such a direct form?
- Is it advisable for this young woman to participate fully in the educational activities of the school if the relevant class is involved in extra activities beyond the confines of school within the framework of career orientation?
- What action does the school undertake towards the separated parents when the young girl was thrown out of the house after returning from several weeks in a clinic and is now forced to live with her father against her will?
- What responsibilities should be undertaken by the district youth welfare service and police authorities?
- What action should be considered in the case of a crisis situation?
- Where should the school seek advice if in doubt?
- Is there no alternative to official exclusion from school and disciplinary proceedings?



- How is it possible to convince the parents of their responsibility in the matter when the father expects a lot of the school but does not intend to undertake any action in the matter himself?
- And so on and so forth...

Finally, after a further announcement of impending suicide, the welfare services urged the school to inform the police who brought the young girl back to the regionally responsible clinic where she had been previously admitted as an in-patient. The pupil returned to school however the following day. When the German teacher attempted to motivate and encourage her to participate in the lesson, this was when she reiterated her comments about having no further use for this knowledge!

For the protection of third parties, the implication of possible educational and disciplinary sanctions on the part of the school (§ 90 of the school regulations for Baden-Württemberg) were finally discussed. At this point, I would like to refrain from providing further details of the relevant educational regulations, although this topic naturally took first priority for responsible individuals in this school.

Instead of emphasising the understandable need of the responsible teaching staff to protect themselves from any legal risks, I consider it to be of far greater importance here to direct attention towards the precarious state of the pupil's further school career in this situation. No-one disputed that the pupil was more than able to meet the demands of the secondary modern from a cognitive aspect as adequately demonstrated by her literary works.

It was however universally agreed that for reasons of equal treatment – which was equated with justice – the young woman would have to be considered as being in danger of having to repeat the year according to the strict regulations for allotting grades and criteria for being moved up to the next class. This is the worst possible approach to be considered by teachers in this sort of situation! They hide behind the official line which provides 'therapeutic' justification for their views that the pupil must be taught to face the concrete situation regarding her scholastic performance!

The questions I ask myself here are:

- What role do the actual life issues concerning this pupil play within this context?
- Can subjects such as Pythagoras' Theorem have any relevance whatsoever for her development at this point?

The reality of the situation of this young woman basically confronts us with the question of how to handle the 'solid' and 'fluid' forms of education. To quote Eduard Spranger: How do we deal with the 'undesired side-effects of education'?

This young woman has no need of the ever faster rotating carousel of interdisciplinary efficiency tests, an increasing density of topics relating to subjects taught and additional certificates. What she needs is the experience of being comforted as described by Otto Friedrich Bollnow in his book *Neue Geborgenheit – das Problem der Überwindung des Existenzialismus* [New feelings of security – the problem of overcoming existentialism]

"An individual feels secure when he is convinced that even an internalised threat is not approaching him with the intent of destruction. Whoever is secure is confident that within this world – because it is in effect an 'ideal world' – powers will also develop which will support and carry him when he threatens to fall. An individual can remain calm if he is prepared to stand firm at all times in face of any challenge with which he is confronted. He can await these challenges with confidence, or in other words: he can look these challenges in the eye with confidence if he trusts in the powers which will emerge if he is convinced that the development of the action around him must inevitably ultimately turn out for the best, even irrespective of any contribution which he can make with his own efforts. Human beings feel secure on the firm foundations of belief in themselves which convince them that behind all threatening situations, a path of salvation will emerge which in its sense of being complete will act as a healing entity. Humans then feel especially secure through their own actions. <...>"

Bollnow sees 'hope' as following a similar pattern:



"Genuine hope <...> means 'open time'. This can be interpreted as follows <...>: the way in which I conduct myself in my hope for the future allows me to be receptive for the gifts of what can fundamentally never be foreseen. <...> Hope therefore places individuals in a space with unforeseeable possibilities. This alone is a genuine and therefore unforeseeable and open future. <...> This appears as the underlying foundation which meets the individual halfway and prevents him from falling into a void. Hope is therefore the expression of trust in one's existence and is linked with a feeling of thankfulness for this support. <...> Hope is no longer a special issue of psychology or ethics, but becomes a central pillar of human existence."

Under the dictate of development psychology and teaching methodology, we have acquired the knowledge that educational processes essentially unfold at a constant rate:

We therefore place our trust in the statistically expected phases of child development which have been displayed to us as academically sound by development psychologists. We also trust in the concept of homogeneity in the pupils of a particular age-group.

To be candid, we also place our trust in the construction of our curricula. The theory we adhere to in schools is that the cognitive development of humans adheres to work methods and structures which have been stringently defined by specialists. The law of specialist educational methodologists adheres to the apparent linearity in the structuring of subject matter as laid down by specialists, ignoring the fact that we have repeatedly encountered 'wow' effects and quantum leaps in individual academic subjects. In situations in which the development of cognitive competences are observed under the aspect of efficiency due to its great significance for social status and transformation within training and employment markets, we tend to lose sight of the balance between psychological and cognitive development. This explains how intelligent young persons can be transformed into social and emotional illiterates and is in my opinion sometimes the curse of the concept of 'giftedness'.

What is certain is that our poetess will drive herself to exhaustion in the harrowing search for what Bollnow terms as the 'firm foundations'. She falls into a state of internal restlessness because she is searching for something elemental, for a dependable 'you'. She has never experienced this and is once again reliving the painful experience of only being able to stay at home if she 'functions correctly' there. We are only too quick to attribute the blame to the Attention-Deficiency-Hyperactivity Syndrome to facilitate the 'handiwork of our functional approach'. Our educational measures primarily aim towards the strengthening of 'functioning' rather than accepting that the grief of this young woman also contains elements of anger and rebellion, in the absence of which neither 'confidence' nor 'hope' can possibly develop.

We identify disorders occurring during the process of a childhood development which has apparently taken place according to natural laws and principles as deficits which can be attributed to an individual. You only have yourself to blame that you have failed. Only because everyone reacts in a particular way, it is only fair that you are also the same.

Against this background, we invent marketable programmes for the rectification of malfunctions in diagnostically precisely identified functions, much as though speech for example was an abstract trainable instrument rather than a space in which the meaningfulness and cultural content of life and relationships can be encouraged. With this type of function-oriented approach, we are training children and adolescents to lose sensibility for the fine nuances which particularly find their expression in the wide range of non-verbal expressive modes. The numerous commercial external nonschool institutes offering extra tuition are serving a gigantic market; they are not subjected to proper evaluation but are nevertheless given greater credibility than the actors involved within the core area of education. It appears to me that the doctrines of salvation governing the expected future status of children and adolescents within the school system and its measurable performance and successes are more the discharge of doctrines of belief and expectations of salvation on the part of parents than the actually experienced reality of the affected children and adolescents.



Ladies and gentlemen:

The biography and educational career of the young woman who initially became a problem in the safeguarding of actions within a legal framework and subsequently developed into a problem concerning the aspects of school-oriented performance evaluation and school-type-specific regulations for being moved up to the next class, is chiefly characterised by an endless chain of broken relationships. Her current life is governed by crisis and her previous experiences are primarily characterised by discontinuity and a lack of trust in the words of adults.

This young woman had been pursued through a jungle of relationship crises and conflicting expectations on the part of adults. She was given no chance to develop any self-confidence.

The well-meaning impulses of her teachers who were aiming to secure her school career within the framework of her school type were mere echoes within a vacuum. The success-and efficiency-oriented educational concepts of so-called experts will hit wide of the mark. There is only a single question which has any relevance for her: "How do you stand with me?" The 'ever more, ever further and ever higher' of the post-PISA period is not her problem, as is also not the bitter tone of the chiefly abstract-theoretical discussion on school systems, efficient learning methods and verifiable control processes for the school system. There is only one thing she wants and also needs: a dependable relationship!

She needs to be able to judge dependably how she stands with a single teacher – i.e. the particular German teacher – without being under pressure to succeed within the functional framework of grades! If this young woman who brings us gifts of valuable linguistic art receives answers to her central questions on life – even if these answers still remain open to interpretation – she will gradually be able to return to working through the material which is only required temporarily, but is unfortunately relevant to enable her to be moved up to the next class. Let us not forget the words of Goethe: Education is what remains after one has forgotten what one learned.

For Goethe, only the questions posed by life itself are actually essential for education. His experience taught him: "The meaning of life is life itself!" As a neurobiologist, Gerald Hüther teaches us that pre-natal and early childhood experiences of relationships provide the foundations for bonding patterns between mother and child, teacher and pupil and emotional content forms the decisive basis for the development of differentiated brain structures and interlinked learning processes. Experiences of failed relationships are as a rule the cause of learning disorders, deliberate chaos and attention deficits and are essential for the formation of 'firm foundations' which can stand the test in our own actions.

If our young poetess is searching to discover the meaning of life, she must first be able to live properly herself. For a start, we must also recognise her literary message as existential and culturally and artistically valuable. Learning in school with its numerous extraneous- and purpose-determined factors must take second place at this point. This young woman belongs first and foremost to herself. Only then – much, much later – is she also a pawn within the game of the impending shortage of skilled specialists and statistically anchored economic future scenarios.

In the case of this young woman, I am deeply convinced that the school is acting inhumanely if it sacrifices the more profound aspects and issues of this individual to predetermined curricular targets.

In this case, I share the opinion of Albert Schweitzer who coined the following phrase in his Cultural Philosophy:

"Humanitarianism consists in never sacrificing a human being to a purpose". First and foremost it is our task to understand this young woman in the reality of her life and give her recognition for her potential, irrespective of fixed target descriptions.

Max Scheler formulated our educational concerns within the area of sociology as follows:

"In no era in history have we known more about mankind – in no era have we known less what mankind actually is."



We must therefore realise that no amount of scientifically founded data trash can help us in situations which depend on the understanding of the existential essentials of life as observed in the children and adolescents we encounter. Understanding takes priority over 'knowing about'.

If for example we attempt to counter a child displaying aggressive behaviour with cynicism or fine pinpricks, we are focusing on the perpetrator rather than the victim and are, to paraphrase the words of the theologian Dorothee Sölle, 'crucifying' this child again with our sanctions which the child does not understand.

The child we experience as being 'dense' is perhaps not at all dense! Perhaps he or she is not able to deliver the intelligent answer we expect because he or she has lost confidence in his or her 'own thought process'. Our schoolgirl lags behind her scholastic potential as she has never experienced in the permanent discontinuity of her young life that anyone has ever said an unconditional 'yes' to her. In the permanently changing kaleidoscope of chaotic relationships in her life, she cannot depend on her own strengths as she is permanently attempting – in an intense external orientation – to retain the fragile 'yes' of her reference persons through self-denial. Friedrich Nietzsche's comment on education is also valid for her: "Education is waning daily because haste is growing."

The enforced ride along the temporal and target-oriented tracks laid down by the curriculum at school becomes for her an abstract heteronomy and only serves to confirm her experiences in life which are characterised by relationship crises and the short-term relationship structures of her parents in their unremitting conflict situation.

This young woman is personally experiencing what Albert Schweitzer described as early as 1923:

"Contemporary man is <...> permanently subjected to influences which attempt to rob him of his trust in his own thought process. The spirit of mental dependence to which he should subject himself is embodied in everything he hears and reads; it is in the persons with whom he comes into contact; it is in the parties and societies which have hijacked him: it is embodied in the relationships in which he lives. From all sides and in many ways, he is persuaded that he should receive the truths and convictions which are necessary for his life from the cooperatives which have a right to him. The spirit of the age does not permit him to come to himself. <...> Through the spirit of the age, contemporary man is urged to display scepticism regarding his own thought processes to be receptive for authoritative truth. He is unable to resist this constant influence because he is an overworked, uncollected and distracted being. <...> His spiritual selfconfidence is also eroded through the pressure exerted on him through the gigantic volume of knowledge which is increasing daily. <...> The seeds of scepticism have germinated. Indeed, contemporary man no longer possesses spiritual self-confidence and hides a substantial spiritual insecurity behind the façade of a self-assured appearance. Despite his great material capacity, he is an atrophied human being as he does not make use of his ability to think."

The teacher of the young woman is torn between the standards set down in the educational plan for the secondary modern which will become valid within the context of internal school discussion. She is baffled by the phenomenon of the consistent call for 'educational circumstances' (Wilhelm Flitner) or 'educational references' (Herman Nohl) through a pupil who is plagued by her existential roots. The teacher is however simultaneously bound by the scholastic aims which have been laid down on an abstract level but have little to do with the current necessities of her pupil's life.

In this situation, the only response can be deceleration. The continuation of school work within the linear framework of the curriculum must be decoupled for this pupil and incorporated into a personally tailored individual curriculum in which the clarification of relationships must play a prominent role. The orientation towards possibilities of integration within a career context is in comparison also currently a subordinate issue. The regaining of the meaning of life takes priority over utilisation within the context of social usefulness!



Confidence in one's own thought processes is an essential prerequisite for lasting participation of an empowered citizen in the value-creation process in a democratic society.

The formal framework of regulations governing progression to the next class at the end of the year is irrelevant in this situation as it is universally agreed that if she (the pupil) can overcome this crisis thanks to a reliable relationship experience, she will ultimately be able to develop her own personal resources.

Instead of propelling this young woman through well-meant but constantly accelerating and functionally oriented activities for encouragement, deceleration is what she requires. She simply needs time to be able to encounter us, the adults, without the formulation of any pre-conditions. This young woman merely desires to take us at our word! Until she is able to find at least approximate answers to her existential questions on life, she is condemned to failure within the framework of educational standards and competence levels. All that is currently of importance for this young woman is anything that can help her in her concrete relationship concepts and be of lasting value within this context. Specialised subject teachers and even the most elaborate encouragement programme which would be primarily oriented towards rectifying her learning deficits would be of little help as this would all be oriented towards targets of acquired competences.

What we need for this young woman is on the one hand the truth of fixed curricular targets, but educational success will on the other hand have no chance if she is unable to find answers to her existential questions. The school must not attempt to meet these needs through a psychoanalytic approach; this is not part of its task and it is vital that this task be undertaken by the relevant specialists. Schools must however develop a trustworthy approach for pupils plagued by existential issues. Their credo must be as follows: You are important for me – I trust you and have confidence in your ability – I am not looking at what is holding you back, but what could give you space for new positive experiences.

How is it possible to encourage teachers to liberate themselves from the concept of linear educational development and the apparent compulsive nature of the curriculum in their confrontation with children and adolescents in crisis situations?

The theologian Dorothee Sölle who has intensively addressed the phenomenon of 'suffering' sees the core of education as being able to withstand the 'paradox between threat and healing' and permit this to become effective within a pedagogic environment. Against the background of the feeling of existential threat, special education-oriented encouragement must also take the liberty of action without specific purposes. In other words, it must remain meaningfully effective even in the face of a 'nihilistic shock' without denying the factuality of threat. Irrespective of particular school forms and educational standards, pedagogic situations can arise in which the only meaningful response can be the forging of a relationship through the word 'YOU'. In particular situations entirely stripped of any specific purpose, education can in certain cases serve the highest purpose conceivable – namely life itself!

The educationalist Renate Harter-Meyer from Hamburg who regrettably passed away on 01.09.2009 is one of the few individuals within her special field to have undertaken intensive studies into issues surrounding 'education during illness'. One of her in-depth studies is entitled in an approximate English translation: "Whoever only wants to impart knowledge here (in the school for sick children at a clinic for child and adolescent psychiatry), is knocking on the wrong door" ... Renate Harter-Meyer orients herself in her studies to the classical concept of education and also finds affirmation in Klaus Mollenhauer's critical educational concept. Among other things, she criticises the lack of appreciation of schools for sick children by school authorities, but also comes to the conclusion that the teachers see themselves as inferior within a clinical context in their subordination to the overriding authority of medicine. A further field in which a lack of self-value is displayed by the teachers for sick children is their subordination to the dictates of regulations governing examinations and the progression to the next higher class in conventional schools. They chiefly adhere to the dictates of lessons primarily planned as compensation.



Renate Harter-Meyer also finds that teachers within a clinical context tend to be predisposed to therapeutically-oriented rather than educational approaches, and above all, only traces of a pedagogically defined educational concept can be discerned within the sphere of teaching sick children and school concepts are largely absent.

This weakens the self-confidence of the teachers who consequently orientate their work primarily towards the retention of the links of their pupils to their normal schools and educational paths. This appears to produce a tendency for over-compensation. Teachers at schools for sick children are in danger of implying that conventional schools have more rigid educational concepts than is actually the case against the background of open and competence-oriented formulated curricular specifications.

Against this background, Renate Harter-Meyer criticises this stunted educational concept which is prevalent in the education of sick children. Her investigations clearly reveal that the hectic race to keep up with the progress in the schools normally attended by their pupils is an overriding factor within schools for sick children. This is also the reason why teachers in these schools frequently adhere even more closely to the dictates of subject-related, didactical assumptions than their colleagues in conventional schools, although these no longer correspond to valid competence-orientated curricula and have in most cases been replaced by interdisciplinary classification.

Accordingly, numerous schools for sick children define themselves almost exclusively through their 'bridging function' between the clinic and the pupils' former schools. According to Renate Harter-Meyer, systematic concepts for this bridging structure are relatively rare and the educational concept for sick children essentially lacks a general independent educational concept.

Renate Harter-Meyer urges teachers of sick children to formulate an educational concept which treats education as a process "for the acquisition of the world and the simultaneous creation of a critical distance towards it. The aim is the integration of personality development and the acquisition of knowledge."

For Renate Harter-Meyer, education should be directed towards "self-assertion, the constitution of meaning and historical orientation."

In addition to imparting knowledge to their pupils to ensure that they do not fall behind at their normal school, teachers at schools for sick children should devote themselves intensely to the area of relationship education. This is however frequently made difficult due to shorter stays in hospital and the resulting wide fluctuation of pupils which results in a high level of curtailed relationships. School concepts focusing on the coordination and advisory function of the schools for sick children within the areas of prevention and follow-up support alongside the classical tuition for sick children can have a stabilising effect. I would also suggest that schools for sick children should not merely encourage and coordinate in-house schooling measures, but should also implement these independently in cases requiring the stabilisation of otherwise fragile teacher-pupil relationships.

Ladies and gentlemen:

in my opinion, it is vital that teachers who are dealing with individuals in extraordinary circumstances are able to acquire confidence in their educational concept governing their main principles.

They must be sure that their involvement with special needs in life and learning and existentially oriented questions which necessitate the extensive disregard of generally formulated educational standards fully meet the requirements of the foundations of classical educational concepts.

According to Hartmut von Hentig:

"Education should encourage young persons in the development and strengthening of their entire persona – so that they themselves ultimately become the subject of this process" (educational plans for Baden-Württemberg, 2004).

A group surrounding the special needs educationalist Hans-Jörg Kautter from Reutlingen has developed a support concept for handicapped children at special needs schools to enable these pupils to develop as 'actors of their own development'. Von Hentig's formulation also corresponds to the concept expressed in an earlier era by Wilhelm von Humboldt:



"The genuine purpose of man <...> is the highest and best-proportioned education of his strengths to form a whole <...> Education must convey the natural one-sidedness of each individual strength in comparison with other strengths without having a weakening effect!"

Is this concept not also what the German teacher of our poetess would be adhering to if she gave our young poetess time and space to enable the development of experiences with relationships and self-discovery rather than relentlessly hunting her down to pursue externally defined objectives?

Ladies and gentlemen,

I remain true to my concept that education succeeds best when it corresponds to each individual person's necessities of life. If it is subjected to the witch-hunt of a superficial striving for efficiency and success, it degenerates into short-winded actionism. Ultimately, Goethe's words are particularly applicable in borderline situations:

"The meaning of life is life itself!"

If we welcome life – even in its most difficult situations – we provide the space which human development deserves!

This message can be extended with the words of Friedrich Fröbel:

"The identification of every thing and the particular identification and profession of man is to develop and represent his own nature, the divine within him; the treatment of man to enable that he achieves this goal is education <...> Education achieves the representation of the divine in man and the recognition of the divine in nature as perceived by man. It leads man to peace with God, with himself and other men and with nature..." Our young poetess is truly dependent on the freedom of this peace for her education (i.e. the development of her existence).

Our poetess was transferred to a parallel class to interrupt the 'disruptions and distractions' to her educational progress which had originated in the company of her single remaining friend in the class both had previously attended.