

Contributions of Kurt Hahn to education By Malcolm Mckinsey

I have written about Kurt Hahn before. He was a German-born educator who lived from 1886 to 1974. Hahn founded many schools, and schools' organizations. The Round Square association of schools worldwide, of which Keystone is a committed member, is dedicated to the memory and the educational philosophy of Kurt Hahn. To my knowledge, the closest equivalent to Hahn in the Chinese tradition is our great educator and thinker, Zhang Boling.

我曾经写过库尔特·哈恩（Kurt Hahn）的事迹。他是一名德国教育家，生于1886年，卒于1974年。哈恩创立了很多学校与学校组织。鼎石所加入的世界学校联盟——圆方组织便是为纪念哈恩，基于其教育理念而创设。据我所知，中国历史上与哈恩地位相当的是伟大的教育家、思想家张伯苓。

At the start of the last academic year, in August 2017, I made reference in this column to Kurt Hahn's five essential qualities. Here again, in his words, is that famous statement:

I regard it as the foremost task of education to insure the survival of these qualities:

- *an enterprising curiosity*
- *an undefeatable spirit*
- *tenacity in pursuit*
- *readiness for sensible self-denial*
- *and, above all, compassion.*

I like to wonder what our school would be like if our graduates left us having developed these qualities to a high degree. Of course, we have our five Confucian values, and they are deep and enduring. We shall be doing very well indeed if our graduates leave us knowing how to practice and live those values.

上学年伊始，即2017年8月，我曾在信中写过库尔特·哈恩提出的五项重要素质。在此，我再次引用他的名言：

我认为，教育的首要任务就是确保学生具备以下素质：

- *积极进取的好奇心*
- *坚韧不拔的精神*
- *坚持追求的毅力*
- *接受理性克己的开放心态*
- *还有最重要的，仁爱之心。*

我喜欢畅想，如果我们的学生毕业时，已将这些品质发展到了一定高度，我们的学校将会是什么模样。当然，我们有“五常”价值观，它们具有深刻的意义与历久弥新的价值。如果我们的毕业生知道如何践行这些价值观，并以其为生活的准则，我们便已做得很好。

The first school that Hahn founded was Schule Schloss Salem, in southern Germany, in 1920. In 1933, he was imprisoned by the Nazis as he had urged his students and young graduates to resist the growing power and reckless cruelty of Hitler. When he was released, he moved to the United Kingdom. At Salem, Hahn developed a succinct set of guidelines for defining that school community. These he called **The Seven Laws of**

Salem. They still exist there. I remember the excitement with which I wrote them down in my personal notebook the first time I visited Salem school, many years ago. 哈恩于 1920 年在德国南部创立了第一所学校——萨勒姆王宫中学。由于他鼓励其学生和年轻的毕业生们向希特勒日渐强大的势力与惨无人道的暴行提出反抗，1933 年，他被纳粹囚禁。被释放后，他移居英国。在萨勒姆，哈恩为定义该学校社区制定了一套言简意赅的指引规范。他称之为“**萨勒姆的七项法则**”。它们至今依旧存在着。我还记得在很多年前第一次访问萨勒姆王宫中学的时候，我很兴奋地将它们记在了我的私人笔记本上。

I want now to share three of those ‘laws’ with you. Law number three is this:

Give the children the opportunity of self-effacement in the common cause

Hahn understood the value of working in teams, in ways where individual gratification is far less important than bonding collaboratively to ensure effective results in support of unifying causes and worthy projects. The ‘self-effacement’, or modesty, or humility, that is the opposite of rampant individualism, is a quality that Hahn believed to be crucial in the development of civil communities, in schools and elsewhere. We would certainly benefit, in my opinion, from a lot more self-effacement in our contemporary world.

我现在想和大家分享其中三项。第三项法则是这样的：

给孩子们们在公共事业中自我消隐的机会

哈恩了解团队合作的价值。在其中，大家团结合作，保证获取有效成果，支持共同的事业与有价值的项目——个体成就感远不及这些来得重要。“自我消隐”，或是谦虚、谦逊，是盛行于世的个人主义的对立面。在哈恩认为，这是一种对学校及其他公民社区的发展都极其重要的品质。在我看来，在当今世界，倘若多一些自我消隐的意识，我们必然会从中受益。

Hahn’s fourth law is short, and sweet, and silent:

Provide periods of silence

Almost one hundred years ago, the visionary Hahn could see that modern living was being overrun by noise, and distracting speed. That insight has been made so much more relevant to our lives since the electronic, technological revolution of which almost all humans are beneficiaries. How do we find poise, and quiet, in this rush of incessant imagery and surfeit of superficiality? How do we balance the undeniable benefits of information technology and social media with the never-ending demands that these benefits place upon us, and to which it is so easy to become addicted? Reflective periods of silence are vital, and more and more endangered. We do not protect and preserve silence sufficiently at Keystone.

哈恩的第四项法则短小精悍，缄默寡言：

提供一些静默时段

近一百年前，具有远见卓识的哈恩就能预见，现代生活喧嚣不断，过快的节奏扰乱人心。几乎所有人都成为了电子技术革命的受益者，自此之后，这样的观点就更能被代入我们的生活。我们如何在这永不停歇的视觉“盛宴”之中、在这沉溺于肤浅与浮躁的时代之中，找到一份平衡与宁静？毋庸置疑，信息技术与社交媒体带来了许多优势；而它们又极容易上瘾，无休止地对我们提出各种要求——我们又如何能平衡好这两者之间的关系？用于反思的静默时段至关重要，而又濒临消失。我们在鼎石还未能十分有效地守护这一份宁静。

But it is perhaps law number seven, the last in the series, that is so important for a school like Keystone. Here it is:

Free the sons of the wealthy and powerful from the enervating sense of privilege
For 'sons', we should now read 'sons and daughters'. Hahn was worried that the children in his expensive school, whose parents were wealthy, might end up weak and enfeebled by the privileged position in society that they occupied. They might think, as young students, that they need not work hard, or push themselves, or develop resilient and strong characters, because they were going to inherit powerful positions regardless of their own efforts. We need to keep on reminding ourselves of the wisdom of that phrase. If our students, your children, feel that they are entitled, or inherently privileged, we must as teachers and parents undermine that 'enervating sense'. It is in their interests that we should do so. And it is in all our interests that we must diversify our student enrollment, and raise more and more financial aid to do so where necessary.

而可能最后的第七项法则，对像鼎石这样的学校来说极为重要。它是这样说的：

让拥有财富与权势的家庭中的男孩子们从使人衰弱的特权意识中解放出来
此处的“男孩子们”，我们现在应该写成“男孩子们和女孩子们”了。哈恩担心，在费用昂贵的学校中的孩子们，家境优渥，可能会因其在社会中所拥有的特权地位，反而丧失了活力与能量。作为年轻的学生，他们可能会认为，自己不需要努力、或敦促自己，或去培养坚韧强大的性格，因为他们总会继承拥有权势的地位，与其自身努力毫无关系。我们需要用这项法则所蕴含的智慧来不断提醒自己。如果我们的学生、你们的孩子，认为自己天赋特权，或自命不凡，我们作为教师与家长必须弱化这一“使人衰弱的意识”。我们这样做，是为他们着想。为了我们所有人的利益，我们也必须使我们招收的学生群体多样化，在需要时提供越来越多的奖、助学金机会。

So, let me end with the paragraph that we read to all our students when they join the secondary school, and contribute to the joyful matriculation ceremony held near the start of every academic year. This is how we welcome them:

And so we welcome you in this same manner, greeting you with our minds and hearts fully open. What does that mean? Our open minds mean that we have no preconceptions of you. What background and which part of town you come from are not important. What is important is that you have earned a place in our community through your talent, motivation, and hard work and through your clear demonstration that you want to make full use of the varied opportunities offered to you here. Your honor will be earned internally, not through some status that you bring with you from outside.

因此，我以我们在中学部新生入校签字仪式时朗读的一段文字为本文结尾。我们在每学年初这一令人无比喜悦的时刻，如此迎接他们：

因此，我们同样会以开放的胸怀和精神来接纳你们。这意味着什么呢？开放的胸怀和精神，意味着我们不会对你们有任何先入之见。你们的家庭和个人背景，你们来自哪个地方，这些都不重要。重要的是，你们已经凭借自己的实力、求知欲，和努力，并怀着希望充分利用鼎石所给予的教育机会来提升自我的愿望，赢得了在鼎石的一席之地。你们作为鼎石大家庭一员的荣耀，将通过自身内在的实力获得，而非外在的某种身份。