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Box 15, Folder 12 - "Book 3 The Prepared Environment & the Social Sentiment" (E.M.S.)

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The Prepared Environment

and the

Social Sentiment

or

The Origin Communism

or

To Use Not To Possess

or

The K. of Heaven

Social Experiences in Casa de Bambini

Education to Prepare H.C. by successive Social Experiences
Non si può insegnare - or rather you could teach
it but H.C. couldn't learn it from your teaching

It is something very "complesso" - complex -
To explain it would be confusing even if we could.

Instead we give them the experience of something
clear, practical - something attached to life.
Si fa vivere l'esperienza.

The Point of View

The principles of things which happen
can be looked at from different points of view.
psychological, pedagogical, & sociological
So we look at C's development from diff
pts of view and see its stages -

Eg stages in Intellect, in Social Inst., in Religion

Our Point of View here is -

Turn our attention to Social Experiences

Our aim is to see this little man
conducted - stage by stage to the plane of
full social life.

So - Social Life in Casa de Bambini

Then they have social experiences

They must make efforts to adapt themselves
to the social environment.

But to make efforts is not the best way of expressing it.
Rather we should say
that -

A means, an environment, is given to the C. at this stage by which he can uplift himself (ulgarsi) We must regard these efforts as to means for elevating himself —

This man
who makes himself an individual by his own effort —

this man who seeks and acquires freedom
this man who enters into relationship with others.

In this Environment in very truth to C. makes his activities with social importance — learns them by experience.

Many Stages of Soc. Experience he must go through but in this Soc. Env't he makes these Soc. Experiences accessible to his age

Self-Confidence Character

And here we see him develop something of great importance to man — Self-confidence and character.

You can't say "Be a man of character" — ~~without this env't & its opportunities~~ — just as you can't say to a person be a pianist without at piano

Character is formed by Experience —
the experience of an individual — per se — by & through himself in a social environment.

Thus we see

The difference between learning by

1. Teaching and by
2. Social Experience.

Example Respect for Servants

From the moral pt. of view Mathus teach children to respect the servants, to regard them as persons, whose work is important. And that they should be treated with gentleness + gratitude.

Supposing this Teaching is "magnific" and that to C. is kind to the servants.. C. learns to thank them always + the Servants come to do ever more + more for to C. and under it dependent and backward! So get a child who is kind but weak + dependent.

But

In to C. or B. the children are themselves their own servants, and do all manner of work - all that has to be done - brushing, sweeping, laying to table etc. They become their own valets

But they do not become merely servants but at the same time masters

For they do not ~~do~~ all do all these things at the same time. Some wash the dishes some days and the others are masters + vice versa.

So this Social Experience needs no explanation
Servants and masters are equal -

All do the same things. And all this comes about naturally and simply - just because they live in an environment where these experiences are repeated. And this makes them understand that such work is necessary and must be done, and that there must be persons to do it

The

Social Relationships and Environment

Thus it comes about that thus (class?)
relationships between individuals ceases and
attention is drawn to the environment.

For it is necessary that in this must.
Some one must do the sweeping etc. So attention
is directed towards this Social Environment
which calls out to activity of people who
are all equal.

The great fact which emerges is not
who is the greater or who is less - who does
this or who does that - no.

but this.

If no one cleans the environment the dirt
remains dirty. - and one can't go on
living amidst dust, waste paper, dirty
water, dirty plates and so on

All this is an evident necessity and
but it is the environment which brings it out.

Comes an "Amore all' Ambienti"

So then thus arises this "Love towards
the dirt. to keep clean - lucente (shining)
Non e mai abbastanza bello - It is never
clean enough! and they come into this idea
They must continue always making it
better and better.

It is not enough to make it clean - it
must be shining, resplendent, all the
colours showing up.

They go wandering forth to find
something peradventitious made of brass -
to polish it - or of glass to rub shine it.

The joy that comes with the application of water and the spots disappear. We must go and get more (daki) Give us soap! give us buckets! give us brushes! give us floor cloths! etc

Then the shoes must be made to shine. (So after they are dirty in schools) There is a kind of polishing shoes ~~now she goes look-~~
ing round hunting for ^{some} little companions with dirty shoes to clean.

A Sentiment is Forged

All these things taken together form a new sentiment; and they ^{have} the expressions of this sentiment

The same idea possesses all of them to be masters of this environment - a noble human sentiment - towards to "Supernatural".

Not a Possessive Sentiment

This is different from the possessive sentiment of a man who has not gone into the Supernatural - like one who says: This box is mine. I don't know what to ~~do~~ do with it - but look out - don't damage it - its mine."

There is a new thing - the Law of Ownership without individual possessive feeling - an environment for free development. It is more - but also yours - his - everyone's

and if this sentiment begins with 10 children, the number can rise to 50 even 100 and include visitors; but the sentiment is always the same.

It is the sentiment for this environment which we have in our care. That

like a responsibility given. No we
love it and are fond of it.

This Its beauty is to product of our hand.

Sentiment of Newly-married Couple

It is a sentiment like that shown by a
newly married couple for their home. It is not
more. I am giving it to her: I am doing it
for him. It is to house where she will work.
her mission - her environment.

It is a sentiment - but it is one which
one could never get just by teaching

It is a sentiment which one must feel.

If it is not felt - it is not there. -

Can you cultivate ^{this} a Sentiment? No. You
must prepare the environment - as a field
for the cultivation of Social consciences.

Otherwise to inconsistency. How could you answer
this - You say you must cultivate the
sentiment of fraternal charity equality - and
you have a servant in the house

Nothing in the world does show it so you
must have a Prepared Environment.

These Conscience are our Evidence

If you wd. say "See all work is noble +
necessary - you might be called a Sauterent.
but here it is not the expression of an idea
it is a fact lived an evidence experienced

This evidence is more than a Teaching

If a Master says "You must be all equals
you must go and shine shoes for
humanity's sake" - wd. say this is
exaggerated + unrealistic.

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But the matter never has the sentiment
and could not teach it -

So this Sentiment is a Revelation - as
something which rises up, brings out new
sentiments by a simple practice.

Wider than Justice

We say, moralizing - if a person breaks something
he must pick up the bits; spills water he
must mop it up. - you have done something
wrong you must do penance.

But these children - if they see something
wrong - not one done by themselves but by anyone -
they don't wait to find out who did it.

They don't think of the individual's mistake
but of the Environment.

Preparation for Future Life

and this love to be right is it not some-
thing which prepares the child for his
future life. - in which man's environment
is of such great importance.

They are like persons so pre-occupied with
making the thing grow better that they do
not stop to blame individuals who do wrong.
They hasten to put it right.

What a compensation it would be
if they took the adult point of view -
Something has been done wrong: we must
stop and hunt for the criminal. must
have a judge - a court. a trial - and
all this time the dirty water is still in
the flow, the plates unwashed!

The adults only adapt such an
attitude if there is a fall! They at once

by to find it out without ~~the~~ wanting to
find out who started it and how!

A Possible Obedience

But you say shouldn't we train this
sense of justice? Won't it ~~child~~ become
unconscious ^{the result of} of his own actions & that of
others?

But after these children do see who has
broken the glass, spilt the milk: and this makes
it more interesting from a moral point of view.

K of H This child who broke the glass is a "poor wee mite"
(poor wee mite) who is ashamed of his
disaster and cries - cries just because
no one cries out at him. He cries because
he feels the sorrow of a lost object, & a humil-
iation. Very often as he begins to cry spontaneously
the others who are sorry for him come up to
him to console him, and help him to
repair the disaster.

These are the natural sentiments of children
and in this environment you would under-
stand how the child would feel this - and
there would be no necessity for ~~any~~ saying
who did it

Sometimes someone has a spot on his
face - is ashamed & tries to wipe it off.
So they have this sentiment of shame,
sorrow & humiliation and they want
to help & show their love. - So in this P. Ent
a whole "Bouquet of Sentiments" grows
and develops slowly - like sweet flowers
in a garden.

So the important thing is to develop

A Disturbance

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This sensibility; and we must do our utmost to keep it alive.

I can just touch on this point, as small children are sorry for breaking an object.

Late on to child is sorry for having done a wrong act - and would like to have some one help him repair the harm done.

Edn a Vita Interior Request for

Appeal to Spirit

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The Method regards Edn as a Vita Interior
and therefore the has arisen
an metodo laico spirituale -
whereas -

- Others ~~think~~ occupy themselves with giving
certain instructions.

That is not our idea to Mathus

In the Home a Preparation of Parents Necessary

Not so early as to say C. must walk straight etc
Necessary Preparation of Parents - a certain scientific
culture in order to understand these principles.

Can be done better by Teachers than by Books

New Vocⁿ Teachers and Families

Become instructors in families ∴ a new type.

So Teachers ed. become centres of Propaganda
for these ideal facts.

Awake Society

If Ch. has their spiritual needs: duty of Soc^y
to diffuse this knowledge.

These Principles if communicated in a simple
way would Ingenieral to life of to have
a Spiritual Hygiene.

Social life has become so complicated - changed so
much - presents many problems - wh. must
be faced & dealt with.

Many problems wh. cannot be solved by
individuals or families but are to be solved
of Society. One of them is certainly the idea of
Vita Interior of Christ

Similarity of Problem of Infant Mortality

When physical overcrowding in great towns
 gave rise to very high infant mortality the
 mother could not be into taking part
 for the mother could not understand. It was
 the development of medicine + the idea of social environment
 which gave the tools + provided the means for the fight.
 Only then was the mother invited to help.

For these are difficulties which can only
be solved by Society as a whole

When we insist that the C. has a *Vita Interior*
 it is not enough to say this to the mother: they
 simply do not understand it. Society must
 prepare something.

So we see the Problem of the School from a new
 point of view. The school is not simply the
place for instruction but a place where the
C.'s interior life can be protected

A New Attitude Required in the Teacher

This protection of the interior life of the C. requires
 a different attitude of mind in the T. from
 formerly. Because to take care of the *vita*
interior of the C. we must take into account
all sorts of many psychological elements in the
C. which were formerly unrecognized

we

Education for Combativeness in Life

Such who has formed his self in this combated
 world must have it deeply rooted in him.

It is not sufficient to know things by
 memory, or by formal disciplines exclusively

this is not enough. All who live are combatants and have to defend their own regulations: so they must be deeply rooted.

The School a Shining Beacon

The school has far more responsibility now than in the past - when much less was required. Instruction was needed, then, a knowledge of dates, conventions, common things, norms of religion - But now everything must be radicatoso fundamente in [sorde del 'anima (firmly rooted in the depths of the soul). So that the individual is sure of himself. This idea must permeate in the family and no one can better spread it than the school in wh. the child becomes perfected & disciplined as a result of this unice rooted

Love not enough - Respect

We must treat the child not only kindly & gently but with respect: & we must try get the family to do the same.

In the family there is much affection already - but this consideration of result is not there.

And we must not understand this need by external forms of respect only but in terms of human dignity

We have become responsible for the education and soul of the part of the soul. The C. is not just a thing empty wh. has need to be filled but has need of respect & affection.

The T. must consider the whole personality

Must Respect C. Whole Personality

As a Personality to C. must be known, respected, esteemed, loved.

Example to Science Game

Children keep science & skill together. The fact that they have science is that each C. expects to be called, individually - himself. No C. must be left out. The C. is an individuality. What makes his inner needs is that he knows that he knows he is there; that he is watched, accounted for. called

The FAMILY

SECURITY C and Security This is indeed the family idea (that I know in my family are those who are watching me. There is a place where I belong. I count. This helps me to give force to carry out my part in Social life - just as the fact of being called brings to perfection the lesson of Science

This understanding of the inner understanding (?) of personality is one of the things which have led most to esclinal disupter

Therefore the family is "The Sanctuary" in Society. This prepared inner part comes to be considered as the center of all.

This is simple story (story?) the center of all is this interest which is around. This was not taken into account in the old method. There are examples of inner respect.

The esclinal part becomes more perfect as the inner part is respected - it applies all round - one ed. with a whole thesis on it. This is our task - to put this as the center of everything, respect for the inner life.

In this sense it is not merely a perfection in certain results but also we see how human development is developed by the human himself. A personal interest permanently established (cf C.A.C. this students!) If the results are not there inwardly - but just outer forms they will tend to fall away like lost-

Respect for Conscience Too

Not only with regard to the subjects to be taught is it necessary to have a respect for the intrinsic interest but also for the requirements of Conscience. - + most important of all when this is turned towards religious life.

So when the inner life is fortified the outer forms are also more easily maintained

[a great principle - but being here - only half understood]

Respect for Independence [Def'n]

It may seem strange that our school must give illustrations of the independence of the C. But we use the word wrongly. In general we think of Independence as a rebellion against some bond.

But

We should think of Independence in terms of an individual which is forming itself in such a way as to function rightly - just as to build walking alone becomes independent and can. of this perfect himself by running & leaping - There is in it no idea of rebellion. - in fact the mother is delighted when the C.

Can walk.

Thus Individualism augments to C. Pleasurably and brings joy.

Men are created separately one by one & each has to acquire a certain perfection & then comes social life.

Thus being able to stand on ones own is the criterion of individuality & independence.

But in the family the idea still requires that to C. must not move without the will of the elders. The recently the children of the Burghese were taken for a walk holding papers in their hand. (of German song to school!) Doing things for the children wh. they shd do for themselves.

Effect of Dependence

The children will become lazy; and later on they will want to have everything done for them.

Independence considers how a man can utilize all his energies. Independence does not take away the bonds of love -

Quotation from St Paul - 13th Corinthians

Charity remains - not only in just 3 years.

Patience, humble, is not angered (si rabiha)

If we realize it we shd have a better humanity.

We must apply it to the child. - No eyes to see evil; no voice to accuse; not see his faults;

be patient. - But people wd. say: What about Education

Thus virtue named be a danger to to C. In his case they are afraid of d. - Eric Manfred was.

If criminals could be treated in this way and named improve - not be redeemed

If criminals by kindness bring new activities
to light. - by hushing them - yes - for criminals
but for children! no!

Get some St Pauls words up to all -
But no make say n. bc. it is different -
They indeed discuss it for ever in theory - but
if by the result of this treatment of
charity & respect then it can penetrate even
to their level and into the family too.

What better & surer way ed. we have than
to make children grow up on this principle
- to principle of charity as in St Pauls
hymn to the Corinthians

Adults usually think (inso far as they consider the matter at all) that the small bay of let us say three to six months or even less , is quite passive in its mental operations - that its little mind is no more than a recepticle into which impressions are being poured pall-mall . Yet if one observes carefully one can see that even at this stage this tiny and mysterious creature shows a voluntary attention to this rather than to that , and ponders in its own dim way over the experiences that come to it . In short the baby is an explorer before it can walk and a philosopher before it can talk . It is true that at this very early stage the baby's attention is given to things that appeal to the senses - to mere sights and sounds - such as the baby's rattle . But even with this latter object it is not only the sound that pleases the infant but the sound-in-connexion-with-the-shaking ; for it divines in that a faint and far off intuition of the law of cause and effect .

As we have already emphasised in the preceding pages , one of the striking and characteristic features of childhood is its zest for knowledge , for finding things out , for learning why the wheels go round . In fact the child has been an indefatigable explorer for three years or more before he comes to the Montessori Infants Class . Froebel realised this very keenly for he says : "The child loves all things that enter his small horizon and exptend his little world . To him the least thing is a new discovery - but it must not come dead into his little world ."