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**Translated extract by F.I.E.F.:**

### **Political Pedagogy**

Ernest Jouhy's professional career is intimately linked to issues of "home education." His work as an educator and home director on behalf of the OSE and his collaboration in the FICE [Fédération Internationale des Communautés Educatives] are only two practical examples that illustrate this. The changed and not only quantitatively considerably increased social significance of home education was repeatedly emphasized by Ernest Jouhy, and he by no means saw it as only a "special case of education for certain categories of children". The pedagogical solutions developed in homes were not only interesting for children living in homes, but "due to the sociological-pedagogical structure exemplary in education in general".

The holistic approach of the Odenwald School was shared by Ernest Jouhy. However, he was not only concerned with the unity of teaching and education in the pedagogical sense; for him, content was at the center of his thinking. Jouhy did not see his task in teaching a given "material". He looked for subject areas with an exemplary character, for topics that clarified a wide variety of contexts and to which he turned as a learner together with his students. Through intensive contact "with the French-German comparison of history and culture, the indispensable interpretation of ancient, medieval and modern society" he also wanted to go through the process as a teacher; "which Paulo Freire calls 'becoming aware' and describes as a process of the learner". Jouhy learned by teaching to "perceive the present and its history anew." Jouhy also called for this approach with regard to the study of French-German history and the development of French-German relations after a period of wars and enmity. He saw in the neighboring relationship "a task of German education to be reconsidered," to which he was willing to contribute. He drafted the concept of an education that he understood as "people's education" and that had to be more than just school education. In the confrontation with the French reality of life, the "problems of one's own existence and one's own tasks" were to be recognized, and ultimately it was a matter of an education that challenged one to one's own responsible action and that therefore had to be political:

Ultimately, this education should be political; that is, it should bring about the active integration of the individual into the social and state structure. If we say "active integration", we mean the opposite of that indifferent submissive obedience to the currently valid and powerful norms; which one has to address as political adaptation, and which is strictly contrary to a democratic education. In order to cope with this task, new methods of educational work are needed; let us calmly say new techniques and thus also new kinds of educational institutions.

Jouhy was not alone with his idea of political education at that time. In particular, those responsible for teacher training in Hesse formulated a decidedly political concept of education with reference to the Hessian constitution. They assumed "that political education must be immanent in all education in a society that is also politically self-determining," and argued for an expanded concept of humane

education against the backdrop of experiences with National Socialism. For Kurt Fackiner, long time director of the Reinhardswald School, it was evident "that the individual educational process is so strongly mediated by society; that knowledge of this process is an important component of education." Ernest Jouhy's ideas on political education were very close to the goals of those responsible for teacher training in Hesse, a good basis for cooperation.

At the Odenwald School, Ernest Jouhy was able, on the one hand, to contribute his experience in the context of his work at the Landschulheim and to be active pedagogically in the sense of the educational concept he represented, and, on the other hand, to pursue his ambitions to create a "French home". In the school, there was a desire to go beyond Germany and develop an international program, which was reflected both in a series of conference participations and exchange programs; and in the development of new pedagogical concepts (comprehensive school, reform of the upper school, all-day school) that took up and reflected international experiences. The experiences of the Odenwaldschule were documented and discussed in the "OSO-Hefte" and in "Erziehung und Unterricht heute"

The OSO series of publications "was also on the tables of the Ministry of Education and Cultural Affairs" and thus the results of the Odenwald School found their way into the concrete school and educational policy of the state of Hesse.

Last but not least, the establishment of the Franco-German meeting place in France and the development of pedagogical concepts for Franco-German exchange programs offered Ernest Jouhy the opportunity to participate in a very personal way in these politically defining pedagogical reforms.