reveals the need in Nigeria, and perhaps similar territories elsewhere, for a variety
of adult education organisations making complementary provision. The need be-
comes more apparent as the work of the adult education departments of the Region-
al governments in reducing illiteracy is studied. Already in the Northern and
Western Regions of Nigeria, as in the Gold Coast, thought has had to be given to the
question of how best to consolidate and follow-up the literacy work itself. Papers
and pamphlets in vernacular languages are being printed, but the problem of
organising classes and discussion groups of newly-literate adults, and providing
teachers and leaders for them, remains to be dealt with. If this, and the problem of
organising vocational and examination courses for part-time students are to be
successfully solved, it would seem better for the university extra-mural department
to take the lead in pressing for appropriate means to be provided, than for it to be
drawn, or pushed, itself into trying to meet all needs at almost all levels.

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INTERNATIONALES HAUS SONNENBERG

After a war one of the most important, and at the same time one of the most
difficult tasks is to reestablish those bonds between country and country which
make possible intellectual life in the international sphere. After the last war this
work was even more important owing to the fact that Germany had been isolated
from the international community for some years before its outbreak. It was at the
same time however made easier because of the many who so urgently desired to
take part again in the spiritual communion of mankind. They did not come empty
handed; those German intellectuals who came with unscathed reputations out of the
upheaval had by virtue of their bitter experiences much to give. They had some-
times novel and unorthodox ideas on international cooperation which had matured
during years of intellectual loneliness. They can make their contribution to a better
understanding between the nations.

There are two institutions in contemporary Germany whose importance in
international intellectual life has not yet been fully realised. One is the Internationa-
les Geschichtsbuchinstitut, Brunswick, the other Internationales Haus Sonnenberg
in the Harz. Both have some traits in common, both are mainly concerned with
education and seek to establish a better understanding in Germany for the problems
of other countries, and in those other countries a better understanding of Germany.
But while the Geschichtsbuchinstitut notwithstanding its very great general im-
portance is limited to historians in its immediate appeal - its head, Professor Eckert,
would readily agree - Internationales Haus Sonnenberg calls on all people every-
where concerned with education in its widest sense.

Its beginnings were very modest. In 1948 a group of German educationalists met at
a school-holiday home called Sonnenberg, but they felt that without contact with
people beyond Germany they were discussing their difficulties in a vacuum. One of
them, Schulrat Walter Schulze, had contacts with the Scandinavian coun-
tries, and decided to invite a group of Danish teachers to the Sonnenberg to discuss
problems with some of their German colleagues. In 1948 this was no easy task.
Both in Norway and in Denmark there was much resentment against Germany, yet
so successful was this conference that when it ended, the wish to hold such meetings
again, was felt on both sides. From the very beginning the burning sincerity which
has characterised all Sonnenberg conferences has been able to overcome great
difficulties. Neither at this first nor at later conferences have attempts been made to circumvent or evade critical questions which could lead to discussions of German actions under the Hitler régime before and during the war. It has been precisely this readiness to discuss such questions - questions which could lead so easily to re- crimination and resentment - which has made Haus Sonnenberg so important in international education. International conferences in which educationalists meet to discuss their problems are a well established institution, but rarely can they bear comparison with those of the Sonnenberg circle. Here the stress is as much on international understanding as on education, but international understanding in a new conception. Highsounding and well intentioned speeches and decisions by political leaders and statesmen are important, certainly, but less important than personal contact. People of different nations and from different countries, who will return to their tasks of teaching children and adolescents, learn to know and to trust one another, and discuss, openly and without blinkers, their differences of approach, of opinion, of tradition.

This frankness between man and man creates a feeling of humility, one of the first requirements of an educationalist. The atmosphere of the Sonnenberg kills all pretence, arrogance and selfrighteousness. Feelings that are not born of sincerity vanish in the mountain air, and only what is really true and unaffected stands the test. In form the conferences follow the traditional pattern - lectures followed by discussion. Be it the atmosphere and the already established tradition of the Sonnenberg, be it the sincerity of the well chosen lecturers and the importance of their subjects, whatever the reason, the discussions are somehow different, particularly once a conference is well under way. A very high percentage of the members take part, and they speak their minds more freely than they do elsewhere.

A great deal of the readiness to discuss frankly and openly is without doubt due to the personalities who direct the conferences. Herr Schulze and Herr Diessel - both of whom this writer saw officiating - have a talent for drawing all people into debate. No question is debarred, none considered foolish or superfluous, and the chairmen find always the right word of encouragement for those who might need it. But more important than the tact and the adroitness of the chairmen is their honesty and their entire lack of any pretence. One feels that they struggle just as much with the problems as does the audience.

There is - and this is important - no air of asceticism or unworldliness. There is singing, joking and social activity, and frequently British people are surprised to find the Germans by no means as serious and philosophical as they had expected, while again and again the Germans are astonished to find the British guests do not conform to the usual conception of the phlegmatic and reserved Briton. There are many such surprises.

It was a happy thought to attach a youth hostel to the house and to invite the young people to some lectures and discussions. Thus the influence of Haus Sonnenberg reaches far beyond the 6,500 people from 26 countries who have so far taken part in the 80 conferences held by Autumn 1955. Yet Haus Sonnenberg has by no means found sufficient attention either in or outside Germany, and not enough use has been made of this unique institution. Associations of Sonnenberg friends have been founded in Scandinavia and Great Britain, and a few Sonnenberg conferences held in Denmark and Norway. More are planned there, and one is to be held in England this year, but this is not yet enough. Education has so many aspects, and in none is any real development, any real future, possible without better under-