

## THE PHILOSOPHY AND PRACTICE OF FOLKEHØJSKOLE

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*The Danish Folkehøjskoles keep in mind what we ususally tend to forget in our educational system: To understand something with our head is just one thing. But when we understand something with both our mind and heart, that is much more long lasting and prescious. Because knowledge is not the aim. Knowledge is just a tool, but the goal is the life itself.*

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A special, unique and remarkable education-form started in the middle of the 19th century in Denmark. It was called folke højskole: the school of the people. It changed a bit by the time but still exists in Denmark, nowadays we can find about 80, and it spread out into some other countries like Sweden, Norway, Finnland etc. The basic idea belongs to a certain N. F. S. Grundtvig, who can be called „the danish father-figure number one” but who is though not really an „exportfigure”, not well-known enough abroad although he had many considerable and interesting points on education. He dreamt about a school where young people from different religions and different layers of society learn „life” together. He was against those schools that laid major emphasis on lexical knowledge and on dead languages like latin and greek. He called these the „schools for death”, „black schools” and wanted to offer the children the „school for life”.

He said that the deepest truths come not from the given class-room texts but from the life itself. The books are dumb – he told, we need not the written and dead words, but the living words itself which based on communication among teacher and student. He wanted the „enlightenment” of people. He also marked the importance of balance. Balance between two things that should remain different but should fertilize each other in their difference! And he meant it not only for the whole society and life but also for the relationship between teacher and student. Teacher should also learn from the students and on this way there is no authority-based hierarchy in the classroom, but rather friendship which offers the atmosphere where learning is joy.

I spent two semesters in two different Folkhøjskoles in Denmark, and I experienced something that I found worthy to spread and that is really different from the educational theory and practice that we have in Hungary. These schools are not compulsory, students attend 1 or 2 semesters and they do it usually after gymnasium. The folkhojskoles are bording schools which means that we learn, eat, sleep etc. together in the schools. Even the teachers are living usually right next to (around) the schools so they are with us or at least always available. We are active members of this small community, we

learn to live together, to present our own opinions, to co-operate, to handle situations, to learn and tolerate difference, to learn life. There is wide range of subjects, but we can usually find many creative and sport subjects, where we can express ourselves and can try many things in a high level with very good facilities that we could hardly ever try in a normal school. And the teachers are very well selected, they are all great in the subject they teach, they are crazy (in the most positive way), they love what they do, they are very helpful, open-minded and friendly. And it's also a basic rule of the schools that there are no marks, you are learning for yourself, for the joy of learning and not for qualifications.

Before I went to Denmark I wouldn't have thought that anything like this can exist and can work so well as it works there and it showed that there is an example that we can learn and we should! learn from.

### Theoretical background

*N. F. S. Grundtvig (1783-1872)*. The folkehøjskole movement and the idea of this kind of education is based on Nikolaj Frederik Severin Grundtvig's idea and his way of understanding life, that's why I feel necessary to share informations about him as it helps understanding the reason why he created those educational views that finally turned out to establish something unique and enlightening in Denmark.

As one of the Grundtvig resaearchers, Jacob Kjaersgaard mentioned in his lecture: *Grundtvig can considered to be the Danish Father Figure number one in Denmark*. It is quite interesting because people outside from Denmark don't really know, or haven't even heard about him. If we have to mention famous danes we would probably say H. C. Andersen or Kirkegaard, maybe Niels Bohr but not Grundtvig. Somehow he has never become an „export figure” (Borish, 1991:158).

What did create for him this high reputation inside Denmark, why did he become so important? Grundtvig was a very charismatic person, interested in many things, a man full of ideas and desire to read, see, write, share, change and make things better. He was a man of many talents: poet, educator, historian, theologian, translator, mythologist and mythmaker, composer of popular hymns, prophet, protestor and social critic (Borish, 1991:15) so to say: kind of polihistor in his age. By working quite active on all these fields he had a big influence on the way of life, thinking, religion, litterature, education even on politics so briefly on history and culture in Denmark.

„Grundtvig wrote a lot, he can called to be in some ways graphomaniac. He permitted himself only the barest minimum of necessary rest. Once a lady asked him: Pastor Grundtvig, do you sleep with a feather quilt or a blanket? Grundtvig became quiet and one of his friends replied instead of him: But dear Lady, how could you have asked Grundtvig that question? Don't you know that he never goes bed? When he was tired, he screwed the petroleum lamp down a little and dozed – but after a few hours he would turn the lamp up again.” (Borish, 1991:160-161) Though the quantity of his written words is great, it is not homogenic at all. We can find totally opposite thoughts inside his works. „In many ways Grundtvig was a living paradox, a man full of contradictions” (Carlsen & Borgaa, 1996:10).

I wouldn't like to share precise details about Grundtvig's life, because what I am really interested in are his ideas, still some parts I feel necessary to share as they were forming those ideas that Grundtvig wrote down later.

On the one hand he was raised up in strong religious atmosphere as his father was a lutheran pastor. On the other hand his mother and also his

nurse-maid (Jensen, 1984:15) loved the nordic mythology, mysterious mythes with the several nordic gods and they often told those for him. Both of the politeist nordic mythes and the monoteist lutheran thoughts had a big influence on Grundtvig and he himself became a mixture of these thoughts. He became a priest and he also wrote his comprehensive monograph the *Norse Mythology*, in 1832 (Jensen, 1984:33).

There was a major turning point in his life in several aspects, when in his late forties, between 1829-1831 he undertook three study-trips to England. At the same time he also started to develop the basic educational ideas that were to inspire the creation of the Danish folkehøjskole. The actual purpose of his trips was to study a number of Old Norse Manuscripts - some of them in Cambridge, where he stayed for some time in the Trinity College. Here he was amazed by the collegial atmosphere between teachers and students. They lived as a community even after classes and lectures, dining together, meeting on the playing fields and debating with one-another over afternoon tea. Students had a natural respect for the tutors and what suprised Grundtvig was the similar respect clearly shown by the teaching stuff for their students. Here was an environment that contrasted sharply with Grundtvig's own experience of the Danish educational system (Carlsen & Borgaa, 1996:11).

In the classical schools in Denmark this time they used to lay huge emphasis on lexical knowledge and teaching dead languages, like latin or greek. He called these the „black-schools”, „schools for death” where they spread „bookworm-culture”. In 1854 he wrote: „if there was a question of abolishing all the grammar schools in the country, I would vote for it”. They were „spirit-consuming, stupidity-producing institutions where the boys were alienated from real life (Rørdam, 1980:14). He said about the students: „We completely destroy the vitality of many of them, they dwindle into mere shadows, and we work towards distroying human nature in all of them, and we turn them to be unnatural old man very early. We deform their healthy human nature, erode their vitality!” (Jensen, 1984:66-67) He wanted something radically different, a kind of education which gives the joy of learning, based on living word and practical knowledge. „This typically german fancy, that life can and must be explained before it is lived, can and must be transformed!..If the school really is to be an educational institute for the benefit of life, it must first of all make not education as a goal but the requirements of life and secondly it must shed light on usefulness.” (Rørdam, 1980:71) The Folkehøjskole was to be the „school for life” in contrast to the grammar school which was the „school for death”.

The danish language was ignored this time, and was used mainly by the farmers and peasants from the rural parts of Denmark, so by the lower layers of society, by the ”un-educated ones”. The upper classes were speaking german or french but not the mother-language. Grundtvig wanted to give back the privilege of the danish language and wanted a school where the education is in danish. He dreamed about young people from different religions and different classes to meet, to live and to learn together.

The school must build a bridge across this gulf. And since it was to be for the whole population, the school must be without any payment for knowledge and without entrance tests or final examinations (Rørdam, 1980:19).

It's also important to mention that Grundtvig was one of the firsts who emphasized women's importance in education and to educate also the females not only the males. (If we mention Grundtvig's attitude towards women, and that he considered them to be some kind of saviours of the nation it might be interesting to mention his relation with women too: he was married three times, for the last time, at the age of 76.)

The way of looking at life and the importance and values of life are very important in the Folkehøjskoles. Step by step Grundtvig grew against the Christian doctrine that he himself believed in the beginning namely that human life is just a „transition” and the real life and aim is after death in the „other life”, and that the more you deny your the body in this world the more your soul gains after life. From now on he saw the purpose of Christianity in a completely different light. It’s task is not to free the man from this World but to liberate mankind for life here on Earth. It’s aim is enable the people to embrace life with the good and the bad, the full”(Carlsen & Borgaa, 1996:13-14)

### The five main points

Borish (1991) points on five major ideas of N. F. S. Grundtvig, which have deeply influenced the Folk High School movement.

1. *The Living Word – „Det levende ord”*. Here is Grundtvig’s powerful and poetic confession about the importance of living word, instead of the written ones: „We can not do other than to testify, exhort and warn...how dead and powerless are those letters for which people sacrifice the lives of their children and from which they expect eternal fruits.” (Jensen, 1984:67) „For all letters are dead even if written by fingers of angels and nibs of stars, and all book knowledge is dead that is not unified with a correspondig of life in the reader, and not only are mathematics and grammatics are soul-destroying and deadening but so is all exhausting brain-work for man in his childhood, before the brain and the rest of his body are properly developed and before life, both the inner and the outer, has become so familiar to us that we can recognize it in description and can feel a natural desire to be enlightened about it’s conditions.” (Jensen, 1984:66) So instead of obligating the students to live with dead letters, books we should concentrate on the living word, on living discussions, on changing point of views and experiences face to face and motivate them to take part in it.

2. *Enlightenment for life – „Livoplysning”*. The real and deepest truths of life can not be learnt from given classroom-texts, but only by experiences and from the life itself. The facts and theories of received tradition from the books and classroom are useful and important knowledge, but they can be no substitute for Life's Enlightenment. Yet this liberating insight is something that no schoolroom lesson will ever teach us." So what can be the role of an educator if „livoplysning” can only be done and happen in and by the individuum itself? The teachers role is only to open the gates, to open the eyes, to show new things, but it is always the students task to step in and take them.

3. *Enlightenment for people – „Folkeoplysning”*. Enlightenment of the people can only be done through the mother-language of the nation. Of course in this case: through the danish language. Some people might consider Grundtvig as nationalist, but if we read more of his writing and convictions, we can realise that it is wrong. He believes that each nation has it’s own important role in the history where they are not lower or higher than each other. Also each nation has a different national character with it’s own traditions, customs and language that suits the best to that country where it was formed. Only by realising and understanding the importance of this can each nation and people play out it’s own personal drama of enlightenment.

4. *The balance – „Vekselvirkning”*. "To achieve the enlightenment of the people we need to provide the preconditions in the society. For this we need balance. Balance between two things that remain different, but that should

fertilize each other in their difference! He aims this balance not only between student and teacher but also in the whole society, between Church and State, between Human and Human etc. We can achieve this balance only in a peaceful way, as violence creates violence, so we need to exchange thoughts to listen to each other and to not to pose one above the other. This is the best and the most fertilizing way of having solutions and making steps forward and towards enlightenment.

5. *Ordinary people's wisdom – „Folket overfor de dannede”*. The fifth main point is based on the strong belief that ordinary people's wisdom has real depth and that this kind of simple wisdom can be posed over „educated ones” book-learned knowledge. If we trusted in it and give them a chance, they could become the source of enlightenment. *„People's Enlightenment, which in contrast to the Academic arises from the People itself.”* (Borish, 1991:167-170)

### The rise of the danish Folk High Schools

Grundtvig could see with his own eyes how the Folkehøjskoles started to blossom and spread out all around Denmark. On 7 November 1844 the first school was opened, when eighteen farm labourers gathered in the small town of Rødding in South Jutland at a farm house and became the world's first Folkehøjskole students. In the years that followed, several schools were established around the country and gradually the classic folkehøjskole pattern started to emerge (Carlsen & Borgaa, 1996:15). „The folk high schools in the 1980s are distributed throughout the danish countryside, all the way from the predominantly rural west coast of Jutland, the large paeninsula that shares a land border with West-Germany, to the urban milieu of Copenhagen and the far-off Bornholm in the North Baltic.” (Borish, 1991:7)

„A few decades after foundig the first folkehøjskole in Denmark, the other Nordic countries began to follow suit. Norway's first school was founded in 1864, Sweden's in 1868 and Finland's in 1889. Today there are over 400 folkehøjskoler across the nordic countries including Iceland, Greenland and the Faeroe Islands. But! the major factor is undoubtedly the fact that the danish model was not „exported” abroad although the nordic countries took their inspiration from Denmark.” (Carlsen & Borgaa, 1996:20-21)

The Folkehøjskole has contacts and followers around the world just like in West and East-Europe, projects in Africa and Asia but this essay does not aim to serve deeper outlook on them.

### Experiences in the Folkehøjskoles

Grundtvig's original vision of the folk high school was couched in both clear and compelling terms, yet his specific mandate concerning how this vision was to be realized has left many of the particulars open to debate and interpretation (Borish, 1991:9). Grundtvig never set out a detailed description of what his folkehøjskole should look like in practise (Carlsen & Borgaa, 1996:16).

Frankly talking, it is not correct to speak about „The Danish Folkehøjskole”. Huge differences can be found in-between the schools and they have big freedom to play out their own individuality. They all consider themselves as followers of the Grundtvig's tradition, but of course Grundtvig too can be interpreted in different ways (Carlsen & Borgaa, 1996:19).

## Defining Folkehøjskole

„*Love is inexplicable!*” – The famous Danish philosopher Søren Kirkegaard said so. It is impossible to define love, because basically there are only two kind of person. Those, who have already experienced love, so for them there is no point in explaining, because they already know what it is all about, and those who has not experienced love (yet) and for them however hard we try try to explain it they will never understand because a feeling can not be given back by words, it must be experienced first to be understood afterwards. (Carlsen & Borgaa, 1996:2)

It is quite similar in the case of Folkehøjskoles too. It is very hard to give an exact definition because it is something that you have to feel and experience yourself to understand the real meaning behind it.

So why am I trying to explain and take the courage to talk about these kind of schools if I agree with the term that it can not be explained? Because what I only dare is to try to give an impression about the folkehøjskoles and to try to spread the idea and philosophical education of it as it contains many important values.

I spent two semesters in two different Folkehøjskoles. First I was in Hadsten Højskole for four months during the autumn semester of 2007, and for the second time I applied to Nørgaards Højskole and got the Cirius Scholarship for the second time in 2009 for the spring semester for five months. What I experienced in these kind of schools was very different from the kind of education that I have ever experienced back at home. It was something radically different that I considered to be very nice, very precious and worthy to learn from and spread. That is why I decided to search for the philosophical background of the folkehøjskoles to understand the roots and to write my diplome-thesis about this topic with the aim of showing the possibility and example of a school that I wish everyone could have the possibility to experience at least once in a lifetime.

## Who comes in a Folkehøjskole and how long is the duration

Højskole is part of the „non-formal education”, it is only a possibility offered to those who wish for broadening their knowledge and try something unique. It depends on the free-choice of the people if they wish to attend it or not.

Let me give just a very short overlook on the basics of the danish educational-system. Children start the Folkeskole (primary school) usually at the age of 7 and they are obliged to spend 9 years there. They usually have the chance to come for a 0th year at the age of 6, and also to stay for a 10th year or go to Efterskole for 1 year. But only 9 years are compulsory to spend in the educational-system. Instead of Folkeskole children can also attend Friskole which has the same duration, but here children have better facilities, and these schools are not free of charge. When children finish Folkeskole or Friskole at about the age of 16 the more practically talented receive vocational training, and the more academically minded move up to a gymnasium (3 years) (high school) and from there to University (Dyrbye & Harris & Golzen, 1999:54; Olsen, 1997:37).

A normal højskole people can attend over the age of 17 and theoretically there is no maximum age-limit, but usually the average age is between 18 and 23. There are also special højskoles, like Seniorhøjskoles or Pensionisthøjskoles which exist for the elder ones, but I am not focused on those. There are short-term courses which lasts only for one or two weeks, and there are long courses which lasts for three, four or five months. I am

concentrating on the long courses, because those are the ones that I could also take myself.

People usually attend hojskoles for one or two semesters, and they do it generally after gymnasium when they are before choosing what they really would like to do in their life because here they get a very broad-minded perspective on many things and they can try many different subjects with high quality facilities and with great teachers in a very cosy and self-constructive atmosphere.

By the scholarship of Cirius many of the hojskoles achieve an international aspect and atmosphere which gives the great chance for the young students to get to know other countries, other customs, other ways of life by living together with local „representatives”.

### How many people attend a folkehøjskole and how these schools look like

The number of the students can range between 25 and 100, but 50 is quite an average number. As the number shows, it is not a big amount, which gives the possibility that everyone can get to know each other and after a month it starts to functionate as a small family, where people learn together, eat together, work together, having fun and troubles together and also learn to tolerate difference, handle situations and get used to act like an active member of a small society.

All the hojskoles are boarding schools. It means that even if you are a Dane you have to live and sleep in the school. We are free to leave the school at the week-ends but anyway we spend our time inside the school. Folkhojskoles are situated mostly on rural parts of Denmark with nice and natural surroundings, green fields, woods, rivers, lakes or by the side of the sea. It is nice for the eyes, for the soul for the body and health too. Many of the schools also provide free bikes, so whenever you feel like having some fresh air and just get away a bit from the school, you just take a ride in your free time, and go discovering Denmark on the bike-roads that can be found everywhere, even in the smallest villages.

The school is a building-complex itself where you can find the sleeping hallways, the class-rooms, the dining hall and kitchen, the music-room with many kinds of instruments, the art room with all the equipments needed, the inside and outside sport-fields, the movie-room, the gathering hall, and even swimming pool and sauna if the school have one at one place.

In Hadsten Hojskole we got a key on the first day which opened all the doors, so we were free to use all these facilities and all the equipments inside the rooms whenever we felt like. I could go down to one of these rooms even at 2 o'clock at night if I felt like playing the piano, or if I wanted to create a painting on a canvas. It was really strange for us, foreigners. Such a level of trust (that can be experienced all over in Denmark) is quite unusual, unexpected and at the same time gives the feeling of comfort to your soul. And with the feeling of trust all around, it is much easier to open up, and to have the possibility of creating a fertile atmosphere.

It is also very important that most of the teachers are living right around the school with their families if they have one, in houses that the school rents and gives for them for a reduced price. It means that the teachers are always with us, or at least always available, and you can just knock on their home if you have some problem. They are living in the school and with the school, they sacrifice their life for this kind of teaching. So teachers and students are

not strangers for each other who meet only once or twice a week but friends and companions who share life together.

### The main idea about learning and the subjects

Grundtvig in his high school writings never used the word „education” (Rørdam, 1980:18).

Basic moral of the school is that: not only the students can learn from the teachers but also the teachers from the students! Because: *The mysteries make us all equal* (Carlsen & Borgaa, 1996:7). Towards the biggest questions and mysteries of life we are equally wise and equally ignorant, no matter if we are old or young, under-educated or highly trained, teacher or pupil, because we do not know „the answers”.

Some schools are specialized in sports and outdoor activities, some in theater, some about health-care, others about art and design, again others about film-making etc. and some in general broad-mindening education but it is common in all of them that they have wide-range of subjects.

I would not like to mention all the subjects I could have had in my højskoles, but here are some as examples: European studies, Team-building, guitar, outdoor and adventure, water and kenuing, massage, philosophy, english literature, choir, pottery, painting, inside-renovation, jewellery-making, yoga, fun and fitness, film-acting, impro-theater and many many others.

But also from these we can see that the schools lay a big emphasis on creative subjects, on sport subjects and on some traditional ones too. So you can keep your soul, your body and also your mind in balance. And one more thing: working together is also very important. Everyone has to spend certain time in the kitchen to help setting the tables, serving foods and then doing the washing up. There is also schedule for that when and who has the duty to clean up the hallways and the common areas. It is not a question of like it or not, it is a very natural thing that even boys do without any complaints.

You have great freedom on the lessons, and you can try many of your sides that you could not have the possibility to try elsewhere and you do it in an atmosphere where teacher is an encouraging guider and not a leader. You have to take part actively on the lessons, share your opinion and exchange it with the others. It is very important for every individuum to understand that he or she is unique. But you also have to be aware of the fact that you are not the only one who is unique, and as every other person is also unique you should not make the mistake of posing yourself above the others.

### Fees

For the danish students a *long course* at a Folk High School costs approximately 1,200 Dkk per week. Counting with hungarian currency it is about 45,000 Ft per week! For eastern europeans it might sound a lot, but in Denmark, this kind of school is not the privilege of the upper classes, typically middle-class children attend. But, for me and for the all my international friends the school was for free. There is a foundation called CIRIUS financed by the danish government (Danish Ministry of Science) which gives scholarships for the students from new EU member states. This scholarship covers accomodation, education, 5-time excellent food per day and usually a trip abroad with the school. The students only have to pay for the trip to Denmark and back, some registration fee if the school requires it

(in Hadsten it was 200 Euros) and some pocket money according to your extra needs.

What kind of requirements does anybody have to fulfill if she/he would like to attend one of the 80 folkehøjskoles in Denmark? You only need to have a good level of being able to understand and communicate in english, and to be resident of one of the new EU member countries. And that's all. And of course you have to apply in time. But it doesn't matter what you are learning, or how well you are doing on the faculty that you are studying at. I think it is an exceptional grant because even the biggest scholarships like for instance Erasmus covers only one part of your stay abroad. I got Erasmus to 2 countries but I couldn't go to any of them, because I could not afford completing the missing part. But Cirius programme finances all your staying out and you do not even have to think about arranging accomodation etc. because everything is given.

### Free schools

Actually the danish folkehøjskoles are part of what you call: the *free schools*. Although the state supports the schools (after each students it gives double of the money that a student pays every week to the school) it does not tell the schools what to do. The schools can determine their subject profile and lessons themselves.

### No marks

It is forbidden to give any kind of marks or grades in the folk high schools. Here you are learning for life and for yourself, and because you are really interested in something. The main emphasis is not on the lexical knowledge but rather on opening up people's eyes on new things, to make them think and create their own questions and ideas. In one of the interviews I asked Mr Erik, why do they consider it as something bad to give marks for students? In a way it helps the students, the parents and teachers too to show on which areas the student should develop more her or himself. It is a useful feedback. He answered: *Not giving marks is very-very nice, because then I don't see you when I meet you Anna as an A or a B or a C. Also now when you are talking to me you are not talking in a „certain” way because you wanna have a „special” grade. Just for fun once I tried to set marks after one of my classes. I tried what mark I would give if I should. And it was not nice at all. Because the next time they went into the class I had that in my back head: okey, now it's Miss B talking, now it's Miss A talking. So actually at a time I start thinking in grades, and then also something happens in my head.*

But does not mean, that the subjects are not taken seriously. On the opposite way. As there are no exams, no written qualifications, no marks, the folk high schools need to rely totally on the desire of learning and active participating from the students side, and on the ability of motivating the students from the teachers side (Carlsen & Borgaa, 1996:5).

As one of the other teachers explained the teaching aim of these schools: *I don't really remember what he taught me exactly, but I remember how he made me feel.* So the effect of a hojskole is not about concrete knowledge that you could measure, but more about something that happens inside, that you can see things from a different point of view and perspective, you can achieve a mental glasses through which you get to know yourself better, and so you can navigate in life better.

## Teachers

You do not need to have any pedagogical qualification to become a folkhøjskole teacher. You do not even need a diploma. The head-master of the school can hire whoever he/she wants, even a musician from the streets if she/he consider him to be good enough. The only criterias are: you have to be very good on the field that you are going to teach at, you have to like the students, you have to be able give your knowledge for them and enjoy what you are doing. Being folkhojskole teacher is a searched job which has good reputation and it is hard to get a job like this. For example, two of the teachers in Hadsten were selected from 100!! applicants. So there is a very high level of selectation, they choose and they check very carefully for whom they allow to teach the next generation. It is very important. All the teachers I had both in Norgaards and Hadsten were excellent as teachers and as people as well. They were full of passion and creativity about the subject they were teaching at, they were very helpful, open-minded, funny and crazy in the most positive way.

In my interviews I also asked about the amount of salary that a folk high school teacher earns. In each hojskole they give the same amount of money for the teachers depending on the age and number of years of teaching. A totally new (starter) teacher's payment is about 22,000 Dk (~814,000 Huf) per month without taxes. After taxes it will turn to be about 14,000Dk (~518,000 Huf). So the salaries starts from this amount and can go up till 30,000 Dk (without taxes). In an international context it can be considered as a well-paid job, but in Denmark compared to a normal gymnasium teacher's salary for example it is a „shitty payment”.

My aim is not to give a comparison with the hungarian situation, because Denmark is on a totally different level in general, and is a welfare country that can afford different things that we can afford here. I just would like to point on that how important it would be to select very well the teachers of the future, to give them enough payment, to give them reputation and respect. Because in many ways they have high responsibility about forming the always up-coming youth generation.

## Conclusion

*Try it!* This kind of school keeps in mind what we ususally tend to forget in our educational system: To understand something with our head is just one thing. But when we understand something with both our mind and heart, that is much more long lasting and prescious. Because knowledge is not the aim. *Knowledge is just a tool, but the goal is the life itself.*

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