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Child and Man

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Fourteen-Year-Olds

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Classroom

Image and Morality

Rudolf Steiner School in Vienna

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JANUARY 1976

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CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

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Editorial

THERE IS WIDESPREAD concern over the drastic reduction of expenditure on education and it is likely that many schools will suffer severely. We can only hope that the seriousness of the situation will bring those responsible to a sounder judgement of what is essential.

Since the war and before the recent recession, there was a euphoria in spending on impressive buildings and expensive teaching aids; but these were often supplied without consideration for their suitability. We have only to remember the whole wall areas of glass so that in summer the classrooms were too bright and hot for any degree of concentration. There were also schools where expensive flats and superb kitchens and laundries were provided for domestic science; but in neighbourhoods where in later life the girls would be unlikely to have a chance of working under such conditions. Then there was the vast expenditure on language laboratories of which little is now heard as they have not fulfilled the wild hopes that were aroused.

No one would deny the advantages of beautiful buildings and good equipment, but these should support the education, not be the first aim. If they are provided in the hopes that good education will automatically result, or that a particular form of learning can be thereby imposed, this is putting the cart before the horse.

The dispute at the William Tyndale Junior School highlights the problems when political opinions are allowed to interfere. Whatever emerges from the report of the Committee which the Government has set up, the laying down of principles for the inter-relationship of governors, managers, teachers, parents and pupils, is unlikely to solve all the problems raised.

Is it not time to reassess essentials? Education is an art and its development depends upon the creative impulses and understanding of the teachers and the confidence and support of the parents. The control of education in this country is becoming like the authority of the state in Russia with regard to writers and artists. They are approved only if they support the views of the regime.

Surely parents should be free to choose the kind of education which upholds their own ideals and to refuse compulsory instruction of which they do not approve, for instance sex instruction, the value of which is now coming into question (see Comment at the end of this number). This requires diversity among schools, not mass production. Instead of enforcing amalgamation of existing schools of good repute and trying to get rid of those which are independent, there should be encouragement of original methods of teaching which can act as a stimulus to new developments.

In Germany the Social Democratic Government is far more liberal than any party has so far shown itself in England. Herr

Schroeder, the member for Education of the Landtag of Baden-Württemberg, has written on behalf of the British Waldorf Schools to Fred Mulley, M.P., Secretary of State for Education and Science.

We include some extracts from his letter:

'Several years ago we scrutinized the aims, methods and organisation of Steiner Education in this country and came to estimate the work of these schools most highly. As a result, we changed existing laws in order to improve the legal status and the financial position of these schools.

'Through contacts established at that time we now learn that the British Waldorf Schools are facing serious problems threatening some of them in their very existence. We should therefore like to make the following statement about Steiner Schools in this country.

'The Steiner School Movement has been spreading steadily since the end of World War II. There are now 43 Waldorf Schools in the Federal Republic (and more than 120 all over the free world).

'Because of the increasing demand for the kind of education offered by the Waldorf Schools they have received a great deal of recognition, last not least through the legislative measures supported by all political parties. Financially they are now treated much the same as the state schools so that the bulk of their running costs is paid for from public funds.

'We have found the Waldorf Schools

as progressive, "non-conformist" schools to be an enrichment of the educational landscape;

as experimental schools to have proved of considerable value for the development of the state schools;

as minorities having a special social set-up to constitute a healthy element in the framework of a pluralistic society.

'Without wishing to interfere in your affairs, my colleagues and I should like to say how much we would appreciate it if everything could be done to give a similar amount of support, politically and otherwise, to the Steiner Schools in Great Britain as such schools receive in this country and elsewhere.'

It is to be hoped that this recommendation may bring some change in the attitude of those in authority.

AN APOLOGY

The statement attributed to Willy Brandt, which appeared in our last editorial and was quoted from another journal, proves to be inexact. The facts are as follows:

On 13.9.69, Prof. Wilhelm Hahn, Minister of Culture, said in Stuttgart: 'The Waldorf School in Stuttgart may rightly claim to be the oldest comprehensive school in Germany'.

On the same date, Dr. Arnold Klett, Lord Mayor of Stuttgart, said: 'Yes, Waldorf Education may reasonably be classed as Germany's most successful contribution to educational theory and practice in the world'.

Sources of Imagination

How to assist it through the various stages of childhood

EILEEN HUTCHINS

IN HIS ARTICLE 'What People Dream About' (*Scientific American* 1951), Calvin Hall describes the creative power of dreams. He writes: 'By an odd process which we do not understand, people see their thoughts embodied in the form of pictures'. He goes on to show that fears and troubled human relationships also give rise to the dreamer's creation of a whole series of moving images.

This odd process—or as we might more aptly call it 'this mysterious power'—which is active in the dream life of the adult, is present with the little child in his waking state. In play a chair can be a rock, a horse, a boat, or any other object which the game requires. With the covering of a rug, a sturdy youngster can become a dragon or a sea monster, while a tattered veil is sufficient to transform a small girl into a fairy or a princess. Two children of five had an argument about their teacher who was taking part in the Christmas play. 'There is the angel,' said one. 'It is Miss Clark,' said the other. 'No, it is an angel,' affirmed the former. 'Well, then it is Miss Clark's angel.'

There is no clear distinction between the perceptible and the imperceptible. A little girl was told a fairy story of a king's wonderful library where the characters in the books stepped out from their pictures and moved about the room. She imagined that her father had some such books on the top shelf of his bookcase, and she was glad that none of her sisters could reach them as she would have been scared to see the people come to life.

Many children are afraid of the dark and their fears take on picture forms. There are fierce animals with fiery eyes crouching under the bed, or dark shadows lurking in the corners, waiting to pounce on the unwary passer-by.

Teachers and parents should be careful before accusing children of untruthfulness, for often their phantasies are more real to them than everyday objects. At school a little girl of six used regularly to come back from the toilet, saying she could not use it because there was a big black spider on the floor. Only when she had been accompanied and shown that nothing was there was she satisfied. It was learned later that she had once had a fright when the cistern had collapsed and this had given rise to her creation of the dark spider.

This picture-forming power is the basis of young children's ability to learn and is a great support to the teacher who can rightly appeal to it. Whatever is brought to young children in abstract form is

deadening, but what stirs the imagination and rouses the feelings can be absorbed with joy. It is a great mistake to think that, if children are very wide awake and eager to pick up learned information, they should on that account be introduced more quickly to advanced studies. A doctor, who was very proud of his bright little son, taught him the names of all the bones in the human body when the child was only three years old; at 14 he had a nervous breakdown. And there are all too many university students who, having been taught only intellectually and starved of all that is artistic and imaginative, come to the end of their powers before they can complete their training.

Confidence in the world, joy in life, and the aim to serve others, need to be instilled in early life. There lives instinctively in children the hope to achieve something. It is useless to moralise, but one can stir their imagination in some such way as this. The teacher can describe a woodland pond where children love to come and play. The water is bright and shining but deep below is hidden the black mud. When the sun has set and all is dark, the evening star looks down and the water gives back its radiant light. Down in the mud strange snake-like forms are stirring. Slowly they push their way towards the light until at last they open out and rest upon the surface of the pond. But one snake-head rears itself to gaze at the sky, full of longing for the lovely star. When the children come in the morning a beautiful white blossom with a golden heart is floating on the water, as though the star had come to earth. 'A water-lily,' they cry and clap their hands.

The teacher can then say to the class: 'We too are like the water-lily. At present you have not yet learnt very much and there are many things your parents can do that you cannot, but every year you will come to understand more of what is beautiful in the world round you and like the water-lily you will learn to love the light.'

One can speak in a similar way of the plant which unfolds its life through seed and leaf and bud, until it bears its shining blossom, offering its nectar to the bees; or, if someone they know has died, one can describe the seed-like egg from which there comes the caterpillar like a tiny stem, until, after it has many times thrown off its velvety coat, it makes its hard coffin-like chrysalis. But when spring returns, out of the dry shell emerges the beautiful butterfly like an air-borne blossom. Man too has the power one day to leave his earthly form and enter a freer realm.

It is a mistake to think that because children come from an industrial neighbourhood, descriptions and stories should be centred round the scenes they know. It is certainly good that they learn to tell about their surroundings, and, as they grow older, learn to observe accurately. But in early years it is all-important that their imaginations are led beyond the limits of their daily life. Every effort should be made to help them love the changing forms of nature.

As teachers we should be able to create stories with imaginative

content, so we need to recognise the difference between imagination, phantasy and symbol. An imagination pictures forth changing processes and so it can live and grow in meaning. Myths and legends reveal the unfolding of human qualities during different periods of life on earth. Comparisons used in poems or folk tales are imaginative when they are concerned with the powers of dying, of becoming, or of giving life. We find such expressions as: 'When the maid entered it was as though the sun rose'; or a dying man is described as 'wan as ashes' or 'whey-faced'. But when Wordsworth describes the daisy as:

'A little Cyclops with one eye
Staring to threaten and defy'

he explains to us that he is playing with similes, for there is no living comparison between a daisy and a Cyclops. There is no reason why one should not play with fancies, but they are ephemeral. In general symbols were once imaginations but have become rigidified like the letters of the alphabet and so have little meaning unless they are brought to life.

As the faculty to think without images develops, the picture-forming ability recedes and with many adults is no longer very active, so that they tend to retain without further development mental pictures they have built up in earlier years. With children there is a gradual change from about the age of 12 onwards. They become more bound to their sense impressions and form their thoughts in relation to these. At this stage we need to develop in them a way of thinking in which imaginative processes are still active.

In a discussion with pupils between 16 and 17 years old we came to recognise that most of our thoughts were taken from others, from newspapers, radio or television, and it was difficult to be sure that we were ever producing our own. I suggested that we could at least direct our thoughts and for an exercise might start thinking about a table. Immediately one girl said: 'But we can't think about a table'. 'Why not?' 'Well, it's there in front of us. What is there to think about?' 'Where was it 30 years ago?' 'Oh, well, it was probably part of a tree.' 'And where was the tree three hundred years ago?' 'It would not yet have come into existence.' 'Where will the table be in a hundred years time?' 'Probably destroyed by woodworm or broken up or burned.' And so the conversation continued. The pupils came to realise that everything around us, whether man-made or the work of nature, in some past time did not exist, or at least not in its present form, and in the future will again cease to be. The invisible becomes visible and then again disappears. We then discussed which they thought more real, the table itself or their thoughts about the table. The table would never have come into being if someone had not thought of it, and if all the tables in the world were destroyed men could still make others. On the other hand existing tables were of more practical use than all the thoughts about them. In this way they came to realise that

the thought and the object are complementary aspects of reality.

We then followed through in thought the growth cycle of a plant. They came to realise that we could never see it in its entirety for our senses revealed to us only transitory images. However in our mind's eye we were able to visualise the whole plant, uniting all our different sense impressions. They began to respect our powers of thought, realising that we cannot think just as we please. We cannot decide to think that a thistle will bear roses; but we can, if we are willing to be active, follow through the processes of growing and dying, of changing and becoming, in the world around; and in this way come to understand a great deal that is not immediately apparent.

We next considered what happens in the creation of a work of art. We should not feel inspired by Turner's paintings if he had merely copied coloured photographs. His sunsets and storms at sea arouse in the onlooker a sense of the mighty powers that live and move in the manifestations of nature. The artist and poet are able to reveal more than is given to us immediately.

By stimulating their thinking through such contemplations as these, pupils can retain powers of imagination even though the natural inborn gift is fading. In our thoughts we can connect any object revealed to our senses with its world context and so bring it into the realm where the visible and the invisible unite. The adult can acquire the faculty consciously to create living pictures to express realities imperceptible in the sense world.

NOTES ON CONTRIBUTORS

Johanna Sibylle Alexander was educated in Hamburg Waldorf School and studied in the Universities of Marburg, Upsala and Tübingen. She has taught in several Waldorf Schools abroad and is now giving German lessons in the Edinburgh Rudolf Steiner School. She is married and has five children.

Peter Gruffydd has had a wide range of experience in state schools, having taught practically every age of pupil. He is a poet and his collections of poems, 'Triad' and 'The Shivering Seed', have been published. He has also been a professional actor. He is now a classteacher in Elmfield Rudolf Steiner School.

Duck's Eggs

PETER GRUFFYDD

THE FOLLOWING poem was composed by a class-teacher of Elmfield School in response to an event that took place in the grounds. The story speaks for itself. It was read at an Assembly of the whole school where it was accepted with deeply serious attention.

Although the guilty members of Class I would not have been able to understand the whole theme, the incident was brought home to them. And the fact that pupils in the older classes are very much concerned with the relationship between man and nature had its effect.

As this is a practical example of an imaginative picture given as an impulse to a more human understanding, we found it fitting to include the poem in this number.

Three drakes and a hen
Had been in the grounds for days
Until one drake vanished,
Along with the modest hen.
Ah-ha? Such is nature's way.

My class were agog.
I pleased in their wonder,
Told them, when, as inevitable,
The rough scoop of nest was found,
Mother duck would lead her brood
In an orange, cheeping file,
With that endearing rump-lurch
Of a duck forced to waddle,
Back across fields, down a street,
Over a road and usher them safely down
On to the leaden waters of the park pond.

Then someone took an egg, broke it.
No one would own up.
One expected this; perhaps
She, in her nervous, dowdy beauty,
Would still sit and warm
The remaining seven giant pearls.

The next day, today, all eggs were gone,
 Only the crushed one left on the path.
 O.K. . . . She picked a dangerous place,
 In reach of your little, cruel hands,
 Your witless innocence of death,
 Which makes your cruelty so shaking.
 Yet she had a chance—
 If wonder should be stronger
 Than that seed of darkness
 In us which closes hands round
 Small, defenceless things and crushes.
 It wasn't, so today is darker . . .

I suppose I should be blasé now,
 Or wisely understanding,
 Clucking tongue and murmuring 'Shame!'
 Yet I can't do that any more,
 For I look at your flushed faces,
 Bright with the news the eggs have gone,
 And I know you don't know
 What has been lost, what you will lose
 And I have lost, over and over,
 And I am shaken by your alien world.
 So, for me, sadness enters the gap
 Of years between us.

I hope you'll never know what dark
 Clouds rose in me then:
 The rifled nests of a million lives
 Loomed dumbly out of that cold,
 Round, dank, empty scoop
 In wet leaves and bracken . . .
 But your eyes and mine were emptier still,
 As empty and fearful as Vietnam,
 As Alabama, as Portugal, as Notting Hill,
 All the empty places in our world,
 Outside and in, which we must populate
 Again, with respect, with gentleness.

Reading the Imagery of Seven- to Fourteen-Year-Olds

Teaching in harmony with the Child's development

DANIEL BITTLESTON

Seven-year-old: 'I can't draw a lion'.

Teacher: 'What happens when you try?'.

Seven-year-old: 'I just can't. It turns out looking like a sheep.'

Quite a normal conversation, but what can the teacher do about this impasse? He may start giving all sorts of technical instructions, but these won't get to the root of the trouble. Only if he has the insight that children of this age draw largely out of their feelings will he hit on the simple solution. He will tell a story about a lion that invokes the presence, the spirit of lion, and if he tells it well he'll certainly get some good drawings. There may well be some sheepish lions, but some children are bound to have difficulty in feeling like a lion, and whatever they look like each child should be encouraged to value what he has produced. For an animal created by a child of this age is so full of life that it has the potential of becoming a dozen different animals. It hesitates sheepishly somewhere between lion, tortoise, giraffe and brontosaurus. Whenever a child has been moved and is living in his imagination, his imagery will be impressive. If, on the other hand, the only thing he likes drawing is cars, then one might diagnose a certain constriction or limitation in his emotional life.

Herbert Read, in his 'Education through Art', propounds the Platonic thesis that art should be the basis of education. Rudolf Steiner takes us a step further by laying the foundations of the newest and greatest art, the art which has as its materials the evolving body, soul and spirit of the child: the art of education. The teacher who sets out to master this new art, clarified by science and deepened by religion, is rewarded by a stream of insights. The seven-year-old's house is almost human, it is the archetypal house from which castle, cave and sky-scraper evolve as specialised adaptations to particular situations. The seven-year-old's tree is often composed simply of trunk and foliage; roots and branches appear later, parallel with the child's awareness growing out into feet and fingers. As he learns to play the recorder or skip, his people suddenly acquire the hands and feet which previously he hadn't bothered to draw. It will be some time yet before his people really have both feet on the ground.

As he loses teeth and new teeth grow, the shapes of castle battle-

ments often acquire a peculiar fascination, and he derives much satisfaction from drawing them. The seven-year-old still lives, ideally, in a timeless pre-paradisaal consciousness, and the damaging effects of premature intellectual development at this age are very apparent. A child whose critical faculties have been developed ahead of his skills may be completely paralyzed in his artistic work. 'I can't draw lions, people, trees etc' because they don't turn out as correctly as the intellect demands.

The next stage along this path is likely to be a resistance to inspiration or metamorphoses. It takes patience and encouragement to nurse such a child back to an enjoyment of his own artistic work. 'Look, all this blue I've painted looks like mountains and that's a forest fire and there's a funny face peering out of a cave!'

Imagination is the source of life, both for the critical faculty and for skill; either of these is barren without it. Imagination, defined by Coleridge, 'is the power which reveals itself in the balance or reconciliation of opposite or discordant qualities, of the idea with the image; the individual with the representative; the sense of novelty and freshness with old and familiar objects . . .'. A teacher looking for ways to fire the child's imagination is much helped by the idea of ontogenesis recapitulating phylogenesis; the child's evolving consciousness recapitulating the cultural evolution of humanity. The perceptive teacher will be aware of the seven-year-old's affinity with 'once upon a time', the nine-year-old's affinity with the Old Testament, the 13-year-old's affinity with the Renaissance. The seven to eight-year-old's people and animals are not quite of this world; fairy stories and fables capture his imagination. The nine-year-old can draw a plant or animal and, like Adam, name it. Again, at this paradisaal age you may notice a child becoming aware in a new way of the possibility of drawing a person clothed or naked. Previous to this a person's clothes were an integral part of them: 'This is Daddy because he always wears a red jumper'. With the story of David and Goliath, a subtle step is taken towards earthly perspective. No longer is the biggest synonymous with the most important. But this is a very slow and gradual process. Just as the consciousness of humankind was not fully ready to understand perspective until the Renaissance, so the child's consciousness is not fully ready until the age of 12 or 13. This is the time when a young person will notice anomalies in icons or in the Bayeux Tapestry: 'All the slain knights are much smaller than the living ones; how strange!'

The ten-year-old, having passed through his Old Testament consciousness, will almost invariably find his imagination fired by Norse Mythology. The conflict between gods and giants puts into vivid imagery the conflict that he is experiencing between rules and urges. As Baldur the Beautiful is condemned to live in the underworld, so the ten-year-old can feel his clouds of glory dispersing. At the age of 11 one may find Indian, Persian and Egyptian mythology in harmony with the child's imagination.

Egyptian symbols have been seen simply to pour out of 11-year-old fingers, and girls at this age can be expected to be fascinated by decoration and make-up. A year or two later they look back sophisticatedly and wonder what they saw in all that gaudy tinsel, although the appeal of such as Tutankhamen's gold and lapis lazuli can endure. Great care and attention may be devoted to copying a golden Pharaoh, but a child of this age will always portray something of his own character. It can be a good stimulus to children's drawing if a teacher produces drawings on the blackboard, although one should not expect any child to be able to copy 'objectively' until the age of 16-17. The quality of pre-adolescent artwork is still deeply influenced by the quality of the teacher's own imagination and presentation. When a teacher creates an image before the children's eyes, this may stimulate strongly, but it may also lead to hasty work. Having created his picture beforehand, the teacher has also gained the advantage of clarifying his own imagination in a way that will enrich his narrative. At the age of 12, children can become particularly interested in detail. A Roman procession, for example, requires a good deal of research on the part of the teacher.

In English history it is possible to observe, if one's timing is good, dramatic correspondences between the developing consciousness of the child and that of the era being studied. Approaching the Elizabethan time, when there was a tremendous surge of interest and skill in portraiture, one may suddenly find amongst one's 13-year-olds an equivalent keenness and ability to draw, say, all six wives of Henry VIII. History is best conveyed up to the age of 14 almost entirely via the character of men and women representative of their time, and one good way to get to know a person is to draw them. By the age of 14, children should have the ability to draw the portrait of a Marconi or a Churchill, with ease.

At the age of 12, when science is introduced, there should be increasing sharpness of eye and skill of hand. Children can be asked, for example, to draw the colour and shape of flames when different substances are burnt; the forms appearing in fine sand on a vibrating chladni plate; the shapes appearing in iron filings on paper when a magnet is held beneath them. In the study of mechanics girls and boys can be expected to be able to draw simple machinery such as the steam engine. Mechanical imagery is less likely to inspire the girls, but they often become fascinated by the mechanics of a horse's limb movement and keep on drawing it until they have understood it. At this same age children can develop a lively interest in their own country and can wax enthusiastic about painting scenes that convey the character of each county: a Cornish fishing village, orchards in Kent, cows grazing in Gloucestershire, shoppers in an old York alleyway—a healthy balance for maps and facts.

Later on one can attempt to capture the essences of other countries in an image: Mount Fujiyama seen through almond

blossom; Mount Kenya behind lions on the savannah; skyscrapers behind the statue of liberty; women working in a paddy field. A child has an intimate relationship to such images, having actually produced them.

At the age of puberty children often grow dissatisfied with their artistic work. Their thinking becomes increasingly critical and abstract. 'A whole essay might be written on the danger of thinking without images,' says Coleridge. But there can also be a readiness to respond to challenges, such as that of drawing the human skeleton. Once this has been achieved, obviously with widely varying success, one can attempt a variety of animal skeletons. As a result of such efforts there can dawn upon the 14-year-old the profound idea that the human skeleton is the balanced archetype, the original of which all animal skeletons represent deviations in their own particular direction: the horse walking on hardened fingertips, the seal swimming with 12 finger bone fins, the bird become all breast bone. Natural science focusing only on the historical sequence of events, sees an evolution from the primitive to the human. The aesthetic sense reveals a profounder truth, and there is undoubtedly yet much more to be revealed in this manner.

We talk so much about children learning to read script. Teachers interested in learning to read imagery could start with a class of children they know fairly well, by learning to read which drawing was produced by which child.

Class Six— The Experience in the Classroom

The achievement of balanced relationships

JOHN BRET

HERE WE ARE the best part of half-way through the children's time at school. So we should expect to see some sort of balance. If we look at the children this is not so easy to observe. Many of the girls are already becoming young ladies and yet most of the boys are still small and grubby. One asks oneself is the onset of puberty, reputedly coming earlier and earlier, really approaching? Perhaps only one or two of the boys out of a class of over 30 is beginning to have a sliding yodel in his voice. The graceful running and skipping of last year is now giving way to the heavy tread of ever-larger feet and desks seem to get knocked over more frequently. So, where is this balance we are looking for? I think it is a very special balance of a delicately-poised social order. There is by now a sort of 'brotherhood' in the class, a brotherhood that takes into account the inequalities of boy-girl, of good-bad and of intellectual ability. This sort of balance is magnificently catered for in the Roman history period which can be approached under the mirrored spelling of Roma-Amor (Roma was the goddess of war), so we get war-love, turmoil and order, paganism turning towards Christianity. There is a balance, an order but a 'not quite harmonious' ordering.

The children begin to look out and about more acutely. In the last issue Colin Price comments on the howl of protest over unjustly punished 'innocents'. This ability to view more as a spectator is taken up in the introduction to physics, listening and discerning pitch, volume and timbre in acoustics. What shouts of joy and wonder there are when everyone has a chance to look at everyday things (remember this is how Goethe used the prism), and then one sunny day catching the sunbeams and throwing the brilliant colours on to the wall (Newton's approach).

Interesting and quite philosophical discussions can arise quite suddenly; for instance on the different sorts of colours. We can all see and touch the pigmented colours of paintings, walls, flowers etc. Then there are the wonderful colours of the heavens, blues and greys, and the gorgeous sunset, sunrise colours, also, for all to experience. Do we all see the same colours? Lastly the so-called 'after-image' colours—bright red balanced by the incredible pale bluish-green etc. So every colour has an opposite! But these colours are quite our own. No one else sees them, although all are absolutely matched.

Are the children fluctuating between careful and scruffy work? Try their skill at exact drawing with precision instruments in Geometry. (I know some teachers introduce this earlier.) I asked the parents to agree to buying proper compasses and by-passed the difficulties of school sets. How difficult it is too to get the lines to meet just at the one point at the apex of the triangle, really to create perpendiculars and construct a right-angled triangle, square or rectangle. What a feeling of accomplishment and joy when everyone has made the testing construction for a pentagon and made the five-pointed star really 'come out' exactly.

Looking back as a teacher perhaps one wishes one had persisted more in the younger classes with the finicky finger skills of paper tearing and so on. They might have facilitated the handling of drawing instruments. The handwork teacher had them for knitting, thank goodness! But now a new craft has been added, in this sixth year: woodwork. Both boys and girls have experienced the wonderful vibrant feeling of a sharp tool sliding into wood, and carved and rasped away a useful spoon or bowl.

To close, an anecdote from our class-visit to Hadrian's Wall, which involved two nights away at a youth hostel and a hard day's walk on one of the very hottest days of the year. While slogging up the final hillside to the wall, still out of sight on the brow of the hill, one member of the class called out: 'I don't know what the Picts bothered to come here for anyway'.

Class 3 had been hearing the story of the expulsion from Paradise of Adam and Eve and of the Angel set to guard its doors, and were now illustrating the story in their books.

Mary (with awe) to her neighbour Ann: 'Have you ever seen an angel?'

Ann: 'No'.

Mary 'Have you ever seen an archangel?'

Ann: 'No'.

Mary: 'Then that's a very good drawing you're doing'.

Image and Morality

A fruitful way for moral education

RUDOLF LISSAU

TO START WITH two examples to show what in this context is meant by 'image'. The class teacher of a Class III notices that one of his boys has for a few weeks been showing signs of an unpleasant type of aggression. It is mainly directed against one or two children, both rather defenceless and relatively new in the class. The teacher wants to take action, but distrusts the traditional methods: punishment, threat of punishment, taking the offender aside and pointing out to him the social harm he is doing. Possibly, he will choose two separate lines of approach. He might take aside two or three children who have been in his class from the very beginning and who enjoy the confidence of most children in the class. These he will ask to befriend the two children in need of protection and, if possible, to prevent any further harm. Then he will make up a story which describes a good person who nevertheless cannot help doing nasty things occasionally, and dwell in particular on the sufferings of this person's victims. Once or twice as he tells his story he will, unnoticed, observe what effect he has on the little boy for whose benefit he mounted the whole operation. He might have switched off and perhaps even indicate that he is not at all interested. He might, more likely, listen with great interest. It might even happen that his eyes fill with tears at the thought of the sufferings of the victims of this fictitious act of aggression.

For our second example we choose one in which no apparent moral deficiency appears. This time the child to whom the story is directed is 11 years old and unusually fearful. The teacher happens to take Greek history in his main lesson and now gives prominence to the story of Alexander and the horse Boukephalos. This magnificent horse was offered to King Philip, Alexander's father, but he refused to buy it because it had thrown a number of men who attempted to ride it. Alexander had noticed that the horse itself was frightened, partly by the attitude of the men, partly by their moving shadows. Aware of this he mounted the horse before it had become wary and nervous once more, and then managed to keep his seat. Again, a drastic, dramatic description of the incident is imperative. But the teacher will also describe the great benefits in the way of self-confidence and renown which came to the young prince on account of this deed of courage. How was it possible, he might ask, for a young boy to do what older and more experienced men were frightened to do? Obviously here was an unusual man, obviously he had been well trained from his early youth in riding and other manly pursuits, but was he not also the only one among

them all who was able to snap out of the general atmosphere of tenseness and slight hysteria, calm his emotions and simply observe closely—and so break the spell which the animal exercised over all the others?

It may already have become apparent from these two examples that there is no image, neither in the form of a visible picture nor as a sign or symbol. What the teacher aims at is the creation of an inner picture which lives strongly and dramatically within the minds of the children. He activates the picture-forming capacity of each child and each child produces a picture according to his own psychological needs and abilities. This picture is forgotten, it falls into the unconscious, but either during the next two days or during a longer span of time—months or even years—the teacher might choose to refer to it, to bring it momentarily into consciousness. For the rest of the time it will live a life of its own, completely unnoticed, but occasionally it will spring apparently spontaneously into consciousness again and appear enriched, strengthened, more colourful than ever before, but also simplified, reduced to essentials.

The teacher did not preach and did not moralise, he did not threaten and he did not persuade by logic. With great care he planted a seed into the mind of the child, watered it a few times in the beginning—the conscious referring back to the original story—but then left it alone trusting in the growth forces of the child himself. This practice makes clear a few things: the great potential of an image, recognised in our time so powerfully by the advertising industry, the essential similarity between outer, visible picture and the picture-forming imagination of the individual, the use which Steiner schools make of the interplay between the conscious and unconscious parts of man, and the teacher's awareness of his children as time beings, developing over long periods. But there is a further aspect.

Earlier on it was pointed out that the second of our examples, the story of Alexander and Boukephalos in relation to the diffident child, entails no moral problem. The child simply was diffident, whether through hereditary factors, over-cautious upbringing, or some shocks experienced earlier on, is irrelevant. Good, many of our progressive contemporaries will say, but it is exactly the same with what you choose to call 'morality'. The aggressive child simply is aggressive, and he has to be taught not to be so for the sake of the society he lives in. To this end it might be relevant to know where his aggressiveness stems from. But the child does not choose to do the bad, he just cannot help being what he is. What other people might call his morality or immorality is nothing but one side of his character, his nature, just as is his red hair or the other child's timidity. To pretend that the boy has a choice between good and evil is a mistake stemming from a pre-scientific age. At the very best our efforts might result in producing a hypocrite, somebody who is by nature aggressive (or mean or a liar), but pretends he is not. Is it then not more 'moral' to let a person be as he truly is?

We have here a real problem: the Christian, and particularly the Roman Christian, was used to stress the freedom of the individuality, his responsibility which will have consequences for all eternity. The modern materialist believes in man being conditioned by either environmental or hereditary factors. Thereby the whole concept of morality is lost. Instead, there arises the problem of proper conditioning.

Already 80 years ago Steiner attempted to show that a morality impressed on a person from outside is not moral. It enslaves a man whether to the social conventions of a nation or a caste, or to the religious commands of a Deity, real or imagined. A good man acts out of the fullness and depth of his own being, and not because he is under constraint. But a man's being is not simple. It is many-layered, mysterious and complex. Each one of us knows that he can realise himself on many different levels and one aspect of the human drama stems from the fact that man does not always realise himself on the highest level of which he is capable.

The teacher who brings to a child a descriptive story resulting in an 'image' being formed within the child creates a tension and thereby sets off a process. He gently makes the child aware of levels of being which he had not clearly realised, and once their existence is perceived he strengthens this awareness and encourages a process of reflection and discrimination: how do you see yourself? How do you want to realise yourself? Which rôle do you want to play in the future? In the course of his school life the growing child learns that in the nature of human existence choices are unavoidable. Nobody can tell me what choice I have to make. Everybody will confirm the fact that I shall have to make choices.

The purpose of the 'image' is thus twofold: it opens up new realms of experience in the child's imagination, and it sets up a creative tension. This tension will often be painful, but it is the stuff out of which human destiny and human decisions are woven. It is also our best hope for the future. In a post-Christian age the alternatives are a descent into barbarism or powerful constraints established by a totalitarian government. Instead we have here the basis of a new morality which does not look for abstract, universal precepts, but relies on man's creativity. This new morality is not an extension of logics nor a Divine revelation, it is a human creation, man's noblest work of art arising from the realm in which, lonely and free, man faces himself.

The Rudolf Steiner School in Vienna

The most easterly school of Europe

ELEONORA ZIMMERMANN

IF ASKED WHICH Waldorf-School in Central Europe is situated farthest east, most people do not know. It is the Rudolf Steiner School in Vienna. This is the city where the East-West Congress in 1922 took place, where Rudolf Steiner gave courses to an audience of about 2,000 people on Anthroposophy and the various sciences, pointing out that a new mutual understanding between East and West would have to grow, fructified by the new spiritual science.

Vienna, however, is not only a kind of link between East and West; it has also been, from the historical point of view, a defence against the forces which tried to invade the heart of Christendom. Twice the city was attacked by Turkish troops, in 1528 and 1683, and one wonders what would have become of Europe if the resistance of the population had not been so desperate. Would the wave of Islam have swept over the continent, trying to extinguish Christianity as it had done in Constantinople, where the beautiful church Hagia Sophia was turned into a mosque?

And what about the influence of the West? It is subtle, not so visible, but more spiritual and could be characterised by the following: There is a Catholic church situated close to the west-side of the Rudolf Steiner school-building. It is dedicated to Saint Erhard, a bishop of Regensburg in Germany who lived in the 7th century. As legend tells, he cured Saint Odilie from blindness. She was the daughter of a heathen knight and was brought by her mother, who was a Christian, to a monastery, where Erhard, called by an angel, found and baptized her. Later on she had to flee from her father and came to Arlesheim, near Dornach, where she stayed for the rest of her life, doing a lot of good to the people. Her statue can still be seen in the church of Arlesheim. How strange that the statue of the man who conquered blindness stands almost in front of the Waldorf-School in Vienna. Is he a representative of the true seeing, which we need so badly after the ages of blindness?

The building of the school is an old one and dates from the time of Maria Theresia, the great Empress of Austria, who lived in the 18th century. It is in baroque style and was originally owned by an aristocrat. The big rooms, the spacious staircase, the festival hall could easily be adapted for school life; unfortunately the park, which previously belonged to the building, was made public and can only be used as such by our pupils.

The school was founded in 1966. It was the 'second edition'; the

first school in Vienna was closed in 1938 with the beginning of the German occupation, after having been in existence for ten years.

We started in 1966 with four classes and no more than 30 pupils. A few classrooms in a State-school were at our disposal and we stayed there for three years until we moved to the 'Schlüssel' (small castle) in Mauer on the periphery of Vienna. After six years the number of pupils had increased to almost 300: a kind of explosion; and we had to be careful about the balance between external growth and internal spiritual work.

When we started, most of the children's parents were Anthroposophists or members of the Christian Community. Later on we had pupils from State-schools, who had difficulties with methods and teachers being too stern and strict, but also children of artists, musicians, painters, sculptors and architects, who are especially appreciative of the Waldorf way of teaching, even when not quite understanding why. They still form a considerable part of our parent body. A great number of children (in some years about two-thirds in a class of 30 pupils) come from our Kindergartens. There are two in Vienna: one in the centre and one in Mauer, near the school. We have had the experience that some parents, who lived in the centre of the town, thought the distance too far and sent their children to a State-school. After a short time they moved out to Mauer, thus giving their children the possibility of attending the Waldorf school. Most of our 'publicity-making' is done by the parents; we need no special advertising.

The teachers come from Germany, Switzerland, the Netherlands, England and USA; strange to say, only a few are Austrian (they are on the increase now!). However, it gives the school a sort of international character and might help to overcome too great an influence of the folksoul.

As far as the teachers are concerned, compared to Germany and other countries, we are lucky: any personality may teach without special training or licence; only one, who has to represent the school in dealing with the authorities, must be Austrian and State-trained. So we can take any teachers from the Waldorf-Seminars who are willing to come to Vienna.

As regards the financial situation of the school, we are not as fortunate as many schools in Germany. Up to now we have not received regular financial support from the State. In the last years we have received rather large sums for adapting the building, but these were special grants. We have no legal claim for any financial support, being a private school with a curriculum which differs from that of the State-schools. So we are constantly struggling with the financial situation and with increasing costs, rather like schools in England.

Another problem is that of space. The school is overcrowded, the number of pupils still increasing. We badly need more room for handwork, painting, gymnastics etc. Last year we had the opportunity of buying a house with a big garden just opposite the

school. It was a great piece of luck but it was, and still is, most difficult to raise the necessary funds. Now there is sufficient space for the future expansion but, in regard to the financial situation, it is not yet possible to begin with work on the buildings.

This year the Vienna Rudolf Steiner-School is complete for the first time, now having 12 classes. The first group of pupils will leave the school; some of them will be preparing for University entrance (Matura), and we wonder how they will manage this task.

The growth of the school depends, of course, as in any other Waldorf-School, on co-operation with the parents. Their help was most generous in all previous years, financial as well as physical. Mothers work in the kitchen, fathers make toys for the annual 'Bazaar' at Christmas. Last year, however, we had considerable problems in this field, struggling with some parents whose point of view regarding their field of responsibility within the life of the school did not quite coincide with ours. These endeavours, however, might be accepted as a positive wish for group co-operation, being the basis of achievements in the Michael-age. This problem is also one on which the body of teachers is working. We feel so much that with the end of the century personal leadership has less and less importance and, as Rudolf Steiner says, 'the more one gives up the results of his achievements to his fellow-workers, and the more his needs are satisfied, not through his own achievements but through the achievements of others, the greater the well-being of the group of people as a whole, who are working together'. Such phrases are inspiring to read but so difficult to realise; they are certainly also one way of overcoming the generation-gap. The problem, however, I think, is not only working towards so great a goal, but also the method of working towards it. Not only what is done matters, but also how it is done! A fact so well known to every teacher giving his lessons. Do we apply the 'How' sufficiently on all our work together?

At the beginning of this report I pointed out that Vienna's history is characterised by the fact that twice a Turkish army tried to invade the town and country. What is the metamorphosis of the defence against the attacks of Islam? The way of teaching in State-schools all over the world is influenced to a high degree by Arabism, as we know; an attack less visible than that on towns and territories, but certainly not less dangerous, maybe even more. I wonder if Vienna, the link between East and West, should especially bear in mind that these powers opposing the Michael-age must be met and conquered by the teaching work in a Rudolf Steiner-School. Should we not all concentrate our forces more and more with the approach of the end of the century by developing more common consciousness?

On my visit to England this summer I met teachers from various Rudolf Steiner-Schools, but I had the feeling that we know so little of one another. So many people of various nationalities come to England; the contact with America is close and fruitful. But

somehow it seems to me that the continent is far away and the Channel broader than the Atlantic.

It is a great personal wish of mine that there be more contact with the schools of the West—so come and visit the Rudolf Steiner-School in Vienna and we will do our best to visit yours!

BACK NUMBERS of most issues of this magazine are available and can be ordered from CHILD AND MAN, White Heather, Dale Road, Forest Row, Sussex, price 17½p plus postage.

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Dominance

Its relationship to behaviour and learning difficulties

AUDREY E. McALLEN

'JOHNNY WAS QUITE impossible today. I just couldn't do anything with him. It must be the weather or something gone wrong at home.' . . .

'Mary's so quiet and slow she never joins in with the others. I'm sure she could do much better at school but somehow you can't help her.' . . .

Such teacher and parent comments are frequently heard. But are Johnny's reactions to our efforts to educate him entirely caused by our inadequacies, plus weather and possible home circumstances? After all, not everyone was so wild or disturbing in the class: other children may also have home difficulties but their reactions are not so chaotic as his, and they are able to respond to our efforts to bring them into a more concentrated state so that they can take part in the lesson. Mary, on the other hand, disappears from one's consciousness in the classroom; her home is a happy one with parents eager to do all they can to help her.

Educational research has brought to light the fact that Dominance plays a great part in behaviour and learning difficulties, and is a factor which should be taken into account in the home and school life of the child.*

Dominance is the preference which we have for using one side of our bodies when reacting to sense perceptions and in making movements.

The normal preference is the right side of the body: right eye, right ear, right hand and right leg co-ordination. The physiological structure of our bodies makes this the natural preference. Nature is 'right-orientated' in structure, form and movement. Our right side is the active one—we need only to look at musical instruments to see examples of the dominance of the right side of the body: the same can be seen in craft-skills.

Nowadays, however, through the avalanche of mechanical man-made sense impressions which besiege the growing child, the normal preference to adopt the natural structure of our organism is being disturbed. The quiet repetitive routines of life in babyhood are cut short, the child's imitative faculties are no longer rightly engaged in harmonious natural movements of the whole body. Turning switches and twisting knobs, fitting shapes together in

games, is no substitute for bouncing balls or whipping tops. Neither can bikes and cars be a substitute for the effects of a good long walk.

We are finding that the too early and too complicated activities which are demanded from the senses cause many right-handed children to use their left eye when looking at objects rather than their right eye. This is termed a cross dominance between eye and hand. The normal laterality of the body is displaced. Then, too, there are the growing number of children who use the left hand while retaining the dominance of the right eye. To complicate matters further, the right-handed child may prefer his left leg for starting movements or supporting himself, thus a zig-zag of dominating members of the body can happen: left eye, right hand, left leg. Some children are able to cope with such a complicated laterality of mixed dominances, but experience more and more shows us that this mixture of dominances is an important factor behind learning and behaviour problems and is one which should not be overlooked in the education of our children in the home and at school.

Children are finding the movement patterns, which they have mysteriously adopted, more than they can manage when intricate sense reactions are required in activities such as writing, reading and arithmetic. The strain of this demand can result in chaotic reactions in their general behaviour or stubborn immobility—lack of concentration, withdrawal, secret phantasies, social problems, according to the particular temperament or home situation.

We can assess the natural or 'simple' dominance very easily by asking the child to close one eye, noting unobtrusively which one he chooses. Then we can place a home-made 'telescope' of rolled paper or the cardboard-inside of a kitchen roll in front of him and ask him to look through it at a picture and describe what he sees. Again we notice his choice of hand and to which eye he places the 'scope': we then ask him to look through the other eye—does he change the hand with which he holds the 'scope'? Does he hold it now with both hands? Can he *find* the other eye, or does he place the 'scope' at the top of his nose? Is he able to keep the other eye closed or does he have to hold it shut when looking through the 'scope'? All this gives us a picture of the complicated adjustments which the child has to make in relation to the sense impressions he receives. To discover his preference for one limb rather than the other we ask him to stand on one leg, or to kick a ball, or to stamp. We can confirm that this is his deliberate choice by asking him to close an eye and then stand on one leg and count. Does he now dither between his choice of eye and leg?

His choice of ear should be discovered by asking him to pick up a watch or a large shell and listen to it.

Dominance of eye and ear has nothing to do with strength of sight or hearing.

Adding to the complications are a small number of children whose dominant eye is the one with the weaker sight.

**Reading and the Dyslexic Child*. R. M. Crosby. Souvenir Press.
Drs. M. J. Simpkins and A. S. Raikes. *Lancet*. April 2nd, 1972.

Such tests give us a picture of the developing human being in relation to his waking day consciousness and sense impressions, but in Steiner's pedagogy we also pay attention to the deeper aspects of human consciousness.

Here we take into consideration the threefold physical structure of the human being—head, rhythmic system, metabolic-limb organisation—as the basis of the soul faculties of thinking, feeling, and willing. These soul faculties in their turn have to do with states of consciousness: our thinking requires waking-day consciousness: in our feeling we have the equivalent of the dreaming state and in the willing, as far as it is a process, sleep: we are only aware in our waking-day state of the results of our willing. So it is true that in the human being the states of day and night consciousness exist simultaneously.

Bringing such concepts to the observations we have already made can lead us to a deeper diagnosis of the trouble and from this to the appropriate remedial help.

We have noted down the child's dominance which he used in his waking-day consciousness. This may be either 'crossed' or even normal—right eye and ear, right hand and leg. This simple dominance pertains to his reaction to outer stimuli related to sense impressions of the things in space: it concerns his head organisation and day waking consciousness. We now have to see how far he has mastered his will activity in relation to this: has his willing really penetrated its medium, the limb and metabolic system? Is his soul development proceeding with enough harmony to allow him to 'keep awake' in the results of his willing; can he get his body to express consistently his experiences in space?

We can find out something about this by making what the writer has termed a 'Handedness Test'. Such a test enables us to find out all the possible choices of eye, hand and limb when *movements* in relation to spatial direction are required. In some children we find an incredible assortment of interchanges in body and movement between left-right, above-below, to and fro etc. This chaos has its effect in their sleep which in turn plays back into the daytime. We find that these children have not the stamina to deal with the many and varied sense-impressions that surround them and which we expect them to absorb and reproduce at will. They cannot respond quickly enough with their bodily instrument and the flow of the will is interrupted. This disturbs their natural spontaneous reaction: they become aware of themselves in a wrong way, and their consciousness is deflected from what they intend doing, on to their own self-awareness. This interruption of the will produces reactions of impatience, anger or chaotic restlessness; they lose grip of themselves in relation to the objective contents of space and flit from impression to impression, movement to movement.

If these darting, unconcentrated children are carefully observed, we can see how very slow they really are in reacting to what they see and reproducing it out of themselves. For example, in recorder

lessons, these are often the children who cannot follow visually the fingers of the teacher on the recorder and reproduce them on their own instruments, either at all or at any speed. All children who cannot do this are in need of help. A definite time is needed for the sense impression or verbal direction to be assimilated and the right reaction to be reflected in consciousness. We see this kind of discrepancy in the child who 'never learns' but persistently bangs into things or flings objects around, quite oblivious of what he is doing or the consequences to himself or to others. Assessment of the child's 'handedness-pattern' in relation to his usual dominance can be a helpful factor in aiding the child to come to terms with himself. We can then help him by guiding the movement, balance and sight senses to come into a harmonious relationship. This will enable the vital lessons of Eurythmy and handwork to be increasingly effective and the classroom behaviour and work will consequently improve.

The method of testing for children in Classes 1 to 4 (six to ten years) is as follows: make simple symmetry forms, one on a horizontal axis and the other on a vertical axis, one on each side of a sheet of cardboard, imperial size. The pupil is then asked to sit on the floor facing the pattern. (Occasionally one discovers children who, although they have seen the patterns and are told what they are going to do, sit down with their back to the drawings. This is not lack of intelligence but disorientation.)

We now show him that he should follow the pattern with the hand he usually uses for writing, from left to right, first the top part of the pattern on the horizontal axis, or the left side on the vertical axis: then the bottom part on the horizontal axis or the right side on the vertical axis. Having made this clear he is now told that he is going to follow round the pattern with different parts of his body—feet, hands, eyes. He may touch the drawing or point, as he pleases.

He is to start with both feet held closely together. The starting point and any difficulties are noted on a prepared diagram (see illustration). Now he is told to 'draw' the pattern with one foot, then to choose a foot and a hand, followed by a foot and one eye. In these choices the discrepancies between co-ordination and movement begin to show themselves.

Next he is told to put both his hands together and 'draw' the form. Does he clasp his hands, hold the palms of the hands downwards or with them held together, or perhaps he uses his first fingers as pointers. Much can be learnt from these gestures of the children's relationship to the stretching and lifting element in the body and his spatial connection with left-right, above-below.

Now follows the choice of one hand, a hand and one eye and, finally, the eye alone looks round the form. Some children close the unwanted eye muscularly, others need to cover it. We may also observe children who, having covered one eye, while using a hand and an eye, suddenly change the eye and close the other one

muscularly when using the new choice by itself. Thus we can see how the will forces are disseminated throughout the body.

We should then compare any choices contrasting with the test for simple dominance which we have already made.

The writer has observed how the dominance changes when the child lies on the floor. It is the inability of the child to control the horizontal laterality when in the vertical (standing) position that causes the difficulties. We can express this in a true picture by saying: 'Sleeping man is too strong for waking man'.

How can we strengthen the child so that his energies are not involved in a ceaseless battle for supremacy between these 'two men' who live simultaneously in him but are free, for him to use in concentration and learning?

We can give the following individual exercise which can be done in the main lesson together with the other group of individual exercises which the children are doing with the class teacher. The other children will benefit by watching and sometimes 'having a turn' too.*

Make a large drawing on light cardboard of a pattern with straight and curved lines:



Let the child sit on the floor in front of it and 'draw' it with the following parts of his body:

Both feet held together.

Right foot.

Right foot and right hand.

Right foot and right eye.

Right foot, hand and eye.

Both hands held together.

Right hand.

Right hand and right eye.

Right eye alone, looking along the form.

If the child is to remain 'left-handed' on the school doctor's advice, then the sequence should be Both feet, *Left* foot, *Left* hand etc.

This exercise should be done two or three times weekly for a year. Progress can be assessed by the change in behaviour; confirmation that this will-activity has been absorbed by the organism can be seen by making again the 'handedness' test on the symmetry patterns.

In the early school years (six to ten) exercises involving all kinds

*For the equivalent exercise for children over ten years see 'The Extra Lesson', A. E. McAllen.

of bodily movements should be practised regularly by the whole class. We need to watch for the slow reactors and those who lag behind in order to copy their neighbours. These are the ones who need help, and are often the 'poor writers' and the listeners who *may not be able to retell much of the story they hear.*

Nowadays we can no longer assume that the child will be familiar with his bodily instrument by the time he comes into Class One (six years). The teacher needs to be conscious that the necessary guidance from adults in the child's early years is often lacking or only tentative. The modern trend to let babies manage on their own at the earliest possible moment results in the indiscriminate use of hands and limbs. One branch of research has even connected handedness difficulties with bottle feeding! Instead of the natural alternation from one breast to the other, the mother continuously feeds the baby with *her* right hand; thus it is always the baby's left arm which is free to move and wave about while this important process takes place.

The baby is ambidextrous at birth. He has to work on his brain for its unification; this he does through movement, imitating movements which he sees around him and in responding with inner movement to the objects he perceives—we have evidence of this through the early drawings of children; it is the flight of the bird which is drawn first, not the visible form of the bird.

As adults we have the responsibility of educating the child to follow nature's pattern rather than one based on momentary expediency.

Thus caring how the child holds his spoon, opens doors with his right hand, turning on and off of taps, is basic education for a healthy relationship to the body. We should see that he holds up his right foot first when we put on his socks and shoes, that it is his right arm which goes first into the sleeve of his jacket; that we stand behind him to button up his coat so that he sees first the movements correctly before he does them himself.

Later on adults should make sure that the child consistently uses his right hand when playing games like Snakes and Ladders and Chinese Chequers. The casual use of the left hand is not always observed and corrected in the home and so all kinds of pattern changes become habitual, including the possible imitation of the left-handedness of a parent.

Insufficient guidance in the formative years leaves the child struggling with the ambidextrousness of babyhood, often unsuccessfully. Activities with normal right-handed orientation are disappearing in our day-to-day living—sweeping, polishing, turning the mangle, beating eggs, stirring cakes—their substitutes do nothing to educate the child in using his bodily construction in accordance with nature's plan. The result is slowness in developing skills and weakened powers of concentration. The freedom technology brings lays on us the responsibility of more consciousness towards the needs of the next generation.

It is right to teach the child his relationship to his body; our national traditional games used to educate us in this:

'Here we go Looby Loo, Here we go Looby Light,
Here we go Looby Loo, All on a Saturday night.
Put your Right hand in,
Put your Right hand out,
Shake it a little, a little, a little,
And turn yourself about.' Etc.

What could be better Bodily education? It should be all done during the period before the ninth year while the child still experiences himself within the pattern of the world of nature in which he is living.

By the ninth year all children should be capable of being able to adjust their movements to word and vision, ceasing to 'mirror' the movements of the adult opposite him. A wonderful test and exercise showing us if his will is integrated fully between the sight and hearing senses is this:

The teacher stands with hands clenched and crossed against his chest.

The children do likewise.

The teacher then lifts his right arm out to the side, opening his hand wide, while saying 'Right hand', then returning it to the starting position.

Now he says 'Left hand' and repeats the movement with his left hand.

Then he says 'Both and both together'.

His own arms open and come together twice. He should repeat this and proceed as in a game, changing arm directions, above, below etc.

This is an excellent class exercise for developing powers of concentration and bringing order into the unruly situations which can occur when changing lessons or classrooms, or waiting for the teacher.

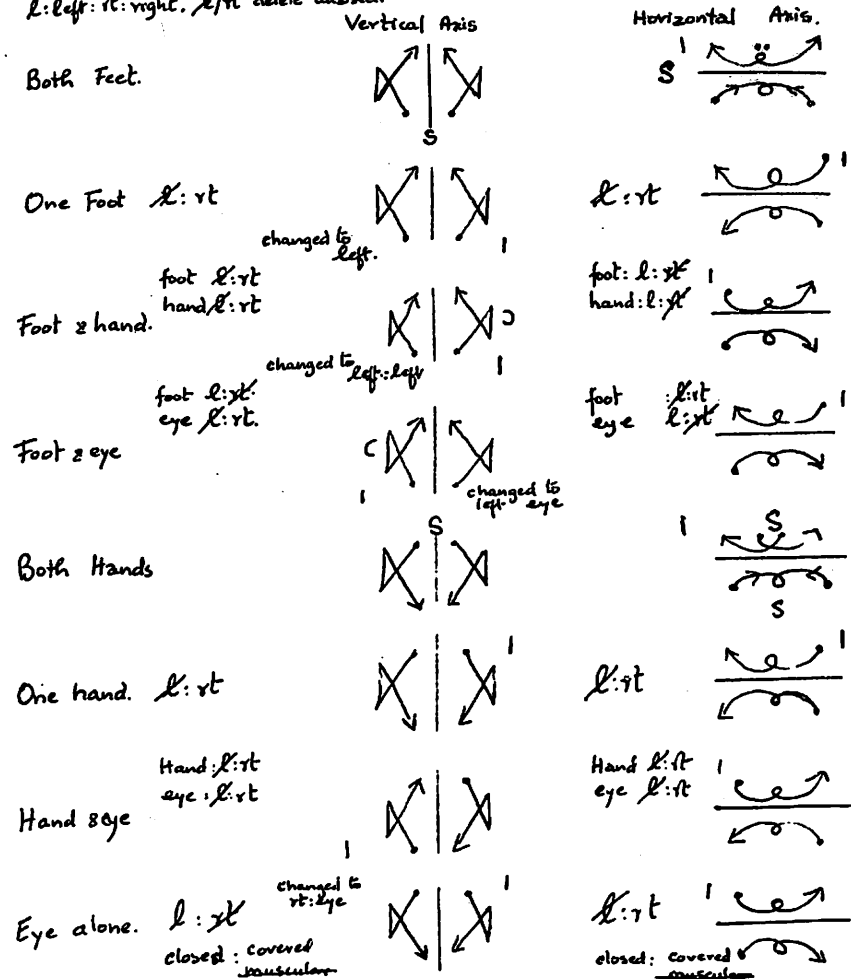
Finally, in the light of these observations, we need to ponder the facts which Rudolf Steiner tells us about the two-fold aspect of all our senses, namely: by day their function is to transmit the objective perceptions of the world around us to our consciousness. In the night they have the function of directing into our body the Cosmic forces which form our organs and which revivify our life-processes.*

HANDEDNESS PATTERN.

A girl: 8 years 1 month. Disturbing belligerent behaviour: Learning problems.
Simple Dominance: Left eyed: right handed: left legged.

Notation.

S simultaneous use of either hands or feet.  over the form shows crossing of the lines were not followed.  : loop added afterwards. The number 1 denotes side commenced.
L: left: R: right. L/R delete unused.



*From Lectures entitled 'The Configuration of Man's Moral-Spiritual Element in Sleep'. Dornach. November 11/12/1921.

German A-Level Course at a Steiner School

'The Way is the Goal'—Goethe

SYBYLLE ALEXANDER

IN CLASS XI intensive preparations for Examination begin and it is a challenge to shape the lessons in such a way that they harmonise with the aims of our school. The preparation begins with the choice of set-books for the pupils and some linguistically stimulating subjects for composition. On the A-Level list is the story of a carved statue from Barlach and its rescue during the Third Reich, beautifully told by Andersch under the title 'Sansibar oder der letzte Grund'. The five main characters tell their own experiences during the 24 hours before the Nazis move in to destroy a figure called 'Der lesende Klosterschüler', which stands in the church. These are the phlegmatic fisherman Knudsen, with his rough language and his infinitely tender love towards his feeble-minded wife; the choleric Pastor Helander, who struggles through physical pain and mental anguish to active resistance against an inhuman regime, and attains a spiritual vision before his death; the cool communist agent Gregor, who found transcendental truth during his training in Russia and longs for liberation from doctrine and oppression; the young lady Judith, from rich Jewish ancestry and a cultured background, who has to flee the country before her mother is discovered dead in their flat in Hamburg; and finally the main character, the Boy, who longs for the wide world with places like Sansibar, existing in day-dreams only, and who wakes up to reality on Knudsen's boat, when he is entrusted with the precious statue. Packed full of action, the work demands an intensive study of verbs. How does one do this with such an advanced class? I give them a composition to write: 'Die Hände brauchen'. They are startled about the unusual theme yet they write beautiful tales of a flute-player, of a handicapped child, and of artists and craftsmen. 'Wer ohne Hände geboren ist muss bis zum nächsten Leben warten, ehe er tun kann was er will,' writes one girl. We discover how much more accurate the German language is in the use of verbs and the pupils begin to understand how this piece of sculpture could mean so much for those people in Germany who believed in freedom. We read the book 'mit verteilten Rollen' and gradually the characters become so much alive for the group that they act them out. All our discussions are carried out in German and the only test given is a series of sentences which characterise the different people. Pupils all succeed in identifying the speakers. The tremendous contrast between the five people made this easy and I wanted them to enter

more deeply into the question of values. We began by simple exercises with opposites, covering a wide range of adjectives. The book 'Das Doppelantlitz des Bösen' (The Two Faces of Evil) by A. Schütze gives lists of words which describe two extremes, negative qualities for each positive one; for instance: geizig and verschwenderisch as opposite extremes to sparsam or feige and tollkühn against mutig.

They wrote an essay 'Gegensätze' and in our discussion we found that we all contain opposite soul qualities, and that our left and right hand represent two possibilities of working in the world.

The plays by Bertold Brecht are very much concerned with moral questions and the class read 'Der kaukasische Kreidekreis' with fascination, identifying themselves with Grusche and her love for the adopted child. To enter into the opposite mood of 'Mutter Courage' I tried to make the class angry by springing a test on them and speaking like an inspector, standing in front of them instead of sitting in a circle as usual. They were puzzled and worked up a mood of sullen resistance which is exactly what Mutter Courage does in the first scene when she is cross-examined. This dramatic effect was chosen by Brecht to make the hero more humane and show the antagonism which war brings into people's lives.

As a scherzo within the symphony of the year's work we read 'Der Hauptmann von Köpenick' with its rich language and broad Berlin humour, skipping over details but emphasising the gulf between social classes in speech mannerism, which gave a lot of fun.

At Easter our school gave two concerts in St. Giles and St. Mary's cathedrals, in which the pupils were involved; and the German Department of Edinburgh University presented 'Leonce and Lena' by Büchner, in which four old scholars of the Steiner school were acting. This was reflected in an essay on 'Wir machen Musik' and 'Ein Besuch im Theater'. The results were very beautiful and surprising in that nobody wrote directly about the events but produced original copies. (One of these was printed in our *News Letter*, p. 7.)

Impressed by the progress the children had made I wanted them to become more aware of their own maturity and counteract signs of conceit as they approached their last year at school in class XII. On the same corridor lives a lively class V and I invited the pupils of class XI to describe one of these young children in such a way that the reader could guess the name. It was a complete success! I read each essay aloud and the names were shouted out before it was over. The effort to give a true picture of the outer appearance, the habits and typical mannerism of children six years their junior made them remember their own past and reflect on the change in themselves. It also led to friendlier relationships and real conversations between the age-groups.

We are now preparing to read 'Egmont' and this means vocabulary

and gothic script, literary background and details of Goethe's life. Fortunately the university of Stirling invited us to a performance of Faust during these days and the class enjoyed seeing it, and visiting the campus and meeting the students. They understood far more than I had hoped for and we afterwards discussed the play with the help of Willy Poganies' rich illustrations. Gretchen was the same age as they when tragedy met her. In the presentation we saw Mephistopheles not so much as an outside evil as a part of Faust himself.

For the end-of-term-test they had to render in German a beautiful passage by Elisabeth Goudge on the need to use two hands for building one's life and for praying; to write an essay on friendship; and orally describe a family portrait by Phillip Otto Runge, the Romantic artist from Hamburg.

While I am writing this the class is in Paris to present 'Le Petit Prince' to a French audience. A fitting end to a term which voted Britain into Europe, showing that not the economic pact is the main aspect but a living participation in the culture of our neighbours.

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Thoughts Arising out of the Experience of Teacher Training in the U.S.A.

The work of the Waldorf Teacher Training Institute of Detroit

WERNER GLAS

AN EDUCATIONAL WEEKEND by the ocean ended last night. Now it is early morning and the sun sheds a crystalline light over the Atlantic. The vast pellucid expanse is in rich and rhythmical motion. Here and there on the crest of a wave the dolphins leap. They are like flashes of silver, lively streaks against the background of the waves which break on the sands in a measured and rhythmical sequence. This view helps to provide a setting and a perspective for reflection.

The just-completed conference was the last of a sequence which touched many places. Now that I am sequestered on the beach, rich memories seem most vivid when they recall animated questioners. Three types of questions are frequently asked as one travels for Waldorf education.

'What background is needed in order to become a successful Waldorf teacher?' 'How long does it take before Rudolf Steiner's advice becomes alive and creative in a young teacher?' 'Can one retrain for Waldorf education after 12 years in a public school?' 'What should I do—there is no Waldorf school in my town?' 'How does one start a Waldorf school?' These are positive destiny questions which sometimes lead to a change of life style.

Then there are the problem questions arising out of life situations. 'I am responsible for a new program in the city of —.' 'In our center for autistic children —.' 'If you had responsibility for the education of two million children —?' 'My son —.'

Finally comes the group of queries which is mixed, sophisticated, probing and sometimes singularly far reaching. 'The world has changed so much since Steiner's death. Are the schools that work in his name encrusted in tradition or are they up-to-date and coping with the knowledge explosion?' 'What statistical data have you about old scholars and about Waldorf teachers?' 'What are the end results of the education?' 'If I understand Rudolf Steiner rightly, the education is a challenge to the total structure of society.' 'How do you deal with the dichotomy between a materialistic civilisation and your spiritual aspirations?'

Many of these questions could be summed up in the statement: 'Show us that you can understand the pressures of our time, that

you *really* care about our problems, and that your schools can both heal and stimulate hope in society. We have had enough of theories; show us deeds.' The overriding interest in deed rather than in thought means that it is imperative that any form of elucidation or advice is based on what exists. The real basis for all answers must be the actual work of the Waldorf schools on the American continent.

Visiting these is both stimulating and thought-provoking. The unity coming from the inspiration provided by Rudolf Steiner's lifework is apparent. Yet the variety of educational effort demonstrates something of the youthful pioneer character typical of the majority of these schools. The movement grows. There are now 17 Waldorf schools in the U.S.A., two in Canada, and a number of kindergarten ventures, some of which may well become schools. Steiner has an excellent reputation as an educational philosopher, and the schools are respected for their work in professional circles. None, however, receive any state aid. All are free schools with independent, non-profit making administrations. In many instances the economic struggle brings teachers and parents closer together in their joint work for children. The teacher-training courses also do their work without state support.

At present there are three teacher-training centers in the U.S.A. These are located in the east, middle and west of the United States, in New York, Detroit and Los Angeles. Two of these have official university status and all of them work in close collaboration with an established Waldorf school and its faculty, as well as with visiting guest instructors. As the theme of this article is an examination of experiences arising out of 15 years of teacher-training, the following reflections will be restricted to the work of the Waldorf Teacher Training Institute of Mercy College of Detroit which was founded by the writer with the assistance of the late Dr. Hermann von Baravalle eight years ago. Before that time, we had worked together for a period of similar length on the west coast, an experience which formed the basis for a more public exposure and interaction.

Fifteen years ago most Waldorf teachers had to go to England for training. Now the majority remain in America. Approximately 70 graduate in the U.S.A. each year. But there is a great difference between the young Waldorf teacher of the 70's and of the 50's. In the long, long ago of the 50's most candidates were Anthroposophists who had studied Steiner's work for many years. They came for training with much life experience. They brought considerable maturity, as well as existing attitudes, which sometimes needed changing from within before successful teaching could begin. Above all, they wanted to do something for children, so that the children could have a richer and fuller experience of life than was granted them. It was Anthroposophists transforming themselves to become teachers which formed the core of training courses. They were the source of new strength. Today it is different. A wave of young

people who want to form and fashion a life style for themselves, as well as for the children, is approaching us. They feel teaching as a calling, a vocation, and they ask themselves the question: 'Is it in my destiny to be a fine teacher?'. They are potential teachers seeking Anthroposophy, but they are demanding. They will accept Anthroposophy provided it can inspire them to a complete life style. They are interested in children and are willing to dedicate themselves to hard work. However, they seek the widest horizons. The student of today expects 'school' to be more than a school. He dreams of a rejuvenating center for civilisation. At the outset he is not fully aware of the degree of inner transformation such a center requires of the individual. The pattern of the past made it possible to focus directly on teacher training. The needs of the present make it necessary to have an orientation in Anthroposophy before turning to the specific field of education.

Last year we were able to establish such an Orientation Year. This would not have been possible without the inspiring work of our new co-director, Hans Gebert.

This Orientation Year is structured in such a way that two hours each morning are devoted to the question: 'Man, know thyself'. The image of multi-dimensional man as indicated in Steiner's *Theosophy* is studied. Man's debt and his relationship to minerals, plants and animals is explored in thought and in the laboratory. A consciousness of his responsibility for the environment as a cognitive being is nurtured. Fundamentals of a new psychology related to physiology and anatomy lead to a new view of history. Major changes of consciousness come to expression in the history of art. Science and society are re-examined.

'Man, know thyself' also leads to a study of the religious experience of humanity, as well as to intensive work on human destiny and reincarnation. As the Orientation Year is not restricted to teachers, this morning work also includes a survey of vocational opportunities which is a spiritual scientific investigation of the spectrum of human activities. Man, his forms of organization, and the forces that shape society also need to be studied with the help of *The Threefold Commonwealth* so that the future teacher can understand the present.

A second strand of the Orientation Year program is devoted to the arts and to communication skills. It includes a practical seminar in self-expression and awareness of others. There are also workshops in crafts, modelling, painting, music, pottery, speech and eurythmy, as well as in geometric drawing. At the same time, care is taken not to overload the program. Some students can only inwardly cope with the weight of the subject matter if they balance it with physical work. Others require a good period of time, at least a third of the day, quietly to reflect, to study either on their own or in a directed way, and to do their individual Anthroposophical research.

The variety of experiences are bound together by continuous seminars in *Knowledge of Higher Worlds and Its Attainment* and in *The Philosophy of Freedom*.

The second year has only one general Anthroposophical seminar; a survey of Rudolf Steiner's life and work in the first semester followed by a study of *Occult Science* in the second. The rest centers around *The Study of Man*, the experience of the arts, and that which has arisen from experience within the schools over the last half century. In dealing with the experience of the past, one can also discern a subtle note of change in the attitudes of the students. The spiritual world is very close to the young person of today. While he may have additional difficulties in harnessing his will, his social impulses seem richer than those of the past. The yearning for community, for co-operation, for peaceful co-creativity runs counter to the rugged individualism so highly prized at the turn of the century. The quality of this idealism naturally leads to the danger of disillusionment with the existing state of affairs. The implementation of great dreams requires more patience than is first imagined. For this reason, the emphasis needs to be increasingly practical. Practice teaching and student participation take up more time and the old lecture format less. The theme is *living* Anthroposophy rather than talking it; and the trials and tribulations of 16 weeks of practice teaching give a sense of reality to the training which is greater than any words can give.

These 16 weeks take place after the two years are completed. Eight of them take place in a Waldorf school, eight in a public school. Hopefully, the insights gained in public schools will enable Waldorf teachers to participate with the rest of the profession. They will understand the language of evaluation and measurement, the concerns of colleagues elsewhere, and the problems facing education as a whole.

The state recognizes the value of Waldorf teacher-training and allows the Institute to grant teacher certification. A person trained here in Waldorf education can teach in any public school. Some, after taking the course, elect to do so. It will be interesting to see what they will be able to achieve in those public school systems which are in considerable upheaval. In general, education in America is looking for alternatives. Many universities and some major educational conventions have asked for Waldorf insights. But it will take time before the comparatively few students make any impact on a national scale.

Perhaps enough has been said to give a sense of youthful impetus, growing recognition and increased interest. These positive factors have their shadow. All kinds of people who think that Waldorf schools do all the right things for the wrong reasons are ready and waiting to 'pick out the raisins'. Not everyone understands that Steiner's legacy to education is more than a methodology. In future, the necessity to seek out the source of inspiration will be essential for healthy growth. It has often been said that Anthro-

sophy is the mother and education is a daughter movement. If the statement is true, it must be remembered that the daughter has grown up. Stretching the analogy a little, the daughter might have new children. Thoughtful people throughout America recognize that a new phase is beginning. The energy crisis of 1974 has made most people aware that the direction of large and ever larger concerns cannot go on. Long before that, a significant group was beginning to turn away from materialistic expansion and towards inner work and inner values. If people on this quest can relate to the inner disciplines of Anthroposophy, the next decades could bring much that is positive. The hour is late; one can see wonderful children withering and growing prematurely old in many places. Will the awakening be in time? Perhaps one day it will be possible to answer the question: 'What would you do if you were responsible for the education of two million children?'.

CHILD AND MAN EXTRACTS

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Comment

MR. NORMAN ST. JOHN-STEVAS is an interesting and controversial figure. Under Mr. Heath he was a junior minister in the Department of Education and Mrs. Thatcher made him her Shadow Education Secretary. Sometimes his views seem to us outrageous, at other times the only possible line to take; but one aspect of his activity remains constant and outstanding: total sincerity. In a time when politicians of all parties so often change their line—and why should they not?—but address the public in exactly the same meaningless phrases, a person like Mr. St. John-Stevas is all too rare. Because of his sincerity and his allegiance to the Roman Church he does not always speak for his party, but in a speech last March he pledged the Conservatives to a policy of strongest opposition to giving neutral sex education and instruction. Neutral, technical sex education must have a dehumanising influence and give a wrong picture of sexuality itself. Rather must it 'be seen in a context of personal relationships'. Equally important was a second point concerning sex education. He felt it imperative for schools to discharge this task not in isolation from, but in co-operation with parents. 'Much more time and effort should be devoted to helping parents discharge this task than is at present the case.'

* * *

Fortunately, Mr. St. John-Stevas is not entirely alone in his opposition to value-free sex education. The *Times Educational Supplement* of 7.2.75 reports a lecture by Dr. Pringle, the director of the National Children's Bureau. In this lecture she said: 'We now recognise with hindsight that' our way of sex education 'was a mistake because we took sex education out of its context and gave it a spurious and wrong emphasis. It is important within the context of human relations and only within this context. Taking it out would in fact have distorted the message that comes across.' It would be interesting to know something about Dr. Pringle's background. Is she, like Mr. St. John-Stevas, a religious person who looks critically at certain modern practices or have the facts gathered in the course of her work persuaded her to change a previously-held attitude?

* * *

The latter seems to be the case with a project which Lindsay MacKie writes about in the *Guardian* of 7.3.75. Project Grapevine was set up by the Family Planning Association to contact people of between 13 and 30 who left to themselves would not call upon the services of the Association, but who in their opinion might be in need of them. So a small core of officials collected a few dozen volunteers, young people who were to make informal contacts with

other young people in pubs, clubs and schools. After two years the people engaged in Project Grapevine issued their first report. What stands out in it is the surprise of the volunteers that half the young people contacted had more important needs to discuss than sex problems. 'Some of their deepest worries concerned friendship, housing, and failure at work or in love.' We are, it seems, not only badly advised on how to give sex instruction, but also on whether such instruction is relevant to those to whom it is addressed. It would be interesting to know whether what children are taught in schools—and such teaching is now given well before puberty—has any relevance at all or is straightaway forgotten and discarded.

* * *

Lord Crowther-Hunt, Minister in charge of Higher Education, spoke publicly on a dilemma which the government face. Education costs a great deal of money. The government have to reduce their expenditure in real terms. So something must give. Do we cut down on the subjects which young people are interested in and want to study, or on those which have many vacancies but are deemed essential? Young people want sociology knowing full well that this study leads to few and not well-paid jobs. Mathematics or engineering which offer lucrative careers have plenty of vacancies. The Minister was in favour of making cuts in the popular subjects and encouraging people to switch over to relevant subjects. This attitude is understandable, but in practice it could be the harbinger of an ever-growing tendency towards government interference in higher education.

* * *

This speech was made to the Association of Teachers in Technical Institutions and contrasts strongly with *University Development* 1967-1972 in which the University Grants Commission review their work during this five-year period. It was during this time that responsibility for university finance passed from the Treasury to the Department of Education and Science, and so for the first time the University Grants Commission had to compete for public money with other forms of higher education and with the schools. The report notices with great satisfaction that in the review period no attempts were made to infringe on the independence of the Committee either by a minister or by an official of the Department. So it was able to continue to provide this essential buffer between him who pays the piper and those who call the tunes. There is thus strong evidence that the question of government interference in higher education is nicely balanced. At present, the situation is far from hopeless, but watchfulness will be needed by all those who are in a position to prevent inroads in the traditional freedom of the universities.

Two further aspects of this situation warrant comment. Is it right that universities are in a privileged position while technical institutions are threatened with increasing government control? A case could be made for a clear distinction between seats of higher learning and places of advanced professional instruction. On the other hand, the critic could speak of ivory towers the inhabitants of which are blissfully unaware of the fact that the rest of the nation provides them with the means to pursue their cherished ideals. These are real problems, practical and moral at the same time. A fair solution would be easier if we had learned to think in terms of Steiner's Threefold Social Order which Robert Kersey Green wrote about in our last number. This would also enable us to take issue with some of Lord Crowther-Hunt's arguments. Having pointed out how badly laissez-faire methods served this country in industrial affairs in the nineteenth century he concluded that the same methods should not be tolerated in education either. This is too simplistic a view. But it is also dangerous. For in the long run it must lead to a totalitarian policy in education. There will be many who are suspicious of a government minister who shows big-brother attitudes. Young people, he says, are too young to make responsible or well-thought-out decisions. At another place he plays with the word 'so-called' and speaks of the so-called demand for further education. To us this seems intolerable condescension and arrogance.

* * *

One of the most cherished ideals of traditional English education, organised games, is under attack. Surely, this is not surprising, many a reader will think, what do these young people not attack? But the author of the attack is a former Senior Inspector of Physical Education with the Inner London Education Authority, and the place of the attack is *Education*, the journal of the Association of Education Committees. While not rejecting organised games completely the inspector, Peter McIntosh, asks whether school is the right place for them. Physical education is the right of every child just as education in general is, but competitive sport and games like cricket, soccer and rugby produce many more losers than winners, many more who are rejected than selected. So they produce, or increase in children a sense of failure.* According to Mr. McIntosh competitive inter-school matches and even team practice should be done as extra-curricular activities. There could be some relation between competitive sports and games, and the school curriculum, but where a proper sense of values prevails a well-designed gymnastic programme should be given preference. Fine, particularly when schools are able to organise outdoor pursuits like canoeing, orienteering, mountaineering or sailing.

*See book review below *Every Kid Can Win* for a similar view from Canada.

We have kept for the end the most important item to which we need not append any comment. Professor Harry Rée was Professor of Education at York, but left to teach in a London comprehensive. We shall quote extensively from a report in the *Times Educational Supplement* of 18.10.74 of a lecture which he gave to young teachers in London:

'York was not equipping students to deal with comprehensives. Too many dropped out after one year's teaching or went to direct grants. I sympathised. Comprehensives are often difficult, unpleasant to teach or learn in. Those are the symptoms of the secondary school crisis. A reactionary reaction is caused. There are calls for streaming and discipline which cannot be ignored and a cover-up operation won't do, though that is called for too. Something serious and cultural has occurred which can't be met by more pay, teachers or resources, or by more militancy. It's time the union started to think about things like curriculum and fundamental values; if the young teachers don't who will?'

He went on to say that fundamentally, even modern curricula suffer from our examination system and academic values, both of which are no longer relevant to an increasing number of young people. He also believed that teachers once in employment have no longer time to study and think, and he strongly attacked our present form of teacher-training. Young people should be prepared for their job by older ones who spend half their time teaching in normal schools so that they knew what they were preparing their students for. Unfortunately, Prof. Rée seems to have found little echo, for the report concludes:

'In the discussion which followed there was little support for this or any of Prof. Rée's challenges to the union. Most of the teachers who spoke were taking part in a different, more political debate which, while agreeing with his data, ignored his conclusions. The crisis in London schools, they believed, could only be solved by more pay, teachers, resources and militancy.'

R.L.

The Right Age for the 3 R's

Summary of an article by Earl Ogletree.

RUDOLF STEINER gave us a very detailed description of child growth and child development. Part of it soon becomes obvious to people in touch with children. They see that actual life confirms what Steiner had pointed out. But there are also other statements of Steiner which cannot be checked so easily and often it is felt that much research would have to be done to prove that particular point, or even that new and more sensitive modes of research would have to be evolved before certain subtle statements of Steiner could be paralleled by a body of observed facts. As it is, the international Steiner Schools movement has neither the manpower nor the finances available to undertake such enterprises on any large scale.

So we are very fortunate to have in Earl Ogletree a man interested in Steiner and in Steiner's educational theory and practice who, as a member of the staff of the University of Chicago, is fully aware of the latest educational research in the country in which the greatest amount of such research is done. Continuously we have had occasion to publish or report on his work. *Teething and Mental Development. What Does It Mean?* is the title of his latest study and is a most pertinent addition to our body of knowledge.

Steiner insisted on a comparatively late start of formal education. Fifty years ago children in Germany, where he established the Waldorf School, had to learn the 3 R's at the age of 6+. This was too soon for Steiner. He wanted to wait for another year and particularly stressed that on no account should a child begin to read and write before the onset of the second dentition. Most educationists and teachers outside Steiner schools have been unable to see a connection between dentition and learning, and to them the unorthodox practice of Steiner schools seems distinctly odd. Ogletree shows that there exists now enough statistical material to form any amount of corroborative evidence for Steiner's spiritual insight and research. We shall now summarise some of this evidence.

American researchers found a correlation between mental retardation and abnormally-shaped teeth. The rate of malformed teeth in mongoloid or in brain-damaged children is many times that of normal children. Others found that the time of the second dentition was closely related to the general processes of growth of the body. Where the general development was delayed there also the second dentition came late. Again, mongoloid children showed a significant delay in the age of second dentition. Particularly striking is a comparative study of these children and their normal brothers and sisters which shows this difference very clearly. But more surprising, there exists a similar relationship between social

immaturity and slow cognitive growth on the one hand and delayed second dentition on the other. These two factors, cognitive maturity and social development, surely provide the basis for readiness for schooling. So this relationship was further looked into and very interesting facts came to light.

This time the study concerned children in their first year at school. Of those who had developed their second teeth faster than the average, 96 per cent were thought to be ready for formal teaching and able to profit from it. Conversely, of those who were slower than the average in teeth development 54 per cent would have profited from repeating the first class. The same study, by Ilg and Ames, found that once second dentition had got well under way children reached a significantly higher level of performance than before. Another study showed that, related to general development, the second dentition indicates that the brain has reached 95 per cent of its development and the head two-thirds of its final size. It also indicates a definite change in mental development, a new level of operation has been reached.

These facts are interesting, but taken in isolation they are no more than just 'interesting'. They do not fit into any generally accepted theory of development. It seems that only Steiner provided such an intellectual framework. He looked at man in his totality, as a being of body, soul and spirit.

Class 4 girl is telling her weekend news to the whole class.

'Yesterday was a wonderful day—it was marvellous. We had grandfather and grandmother for lunch and pancakes for supper.'

Book Reviews

Animal Nature and Human Nature by W. H. Thorpe. Methuen £7.20. 435pp.

This book by the former professor of Animal Ethology at Cambridge is most valuable. It deals with an extremely important question which a great many of our contemporaries, learned and laymen, would like to forget in the hope it had already been answered, or better still, it had never existed. If this were so it would not need some 400 pages to delineate the problem, enumerate the facts and give some, often tentative, answers. The result is of great importance to any teacher in Steiner Schools, particularly to class teachers in whose repertoire falls the period on Man and Animal. Up to now we have thought that there are definite borders which the animal cannot cross. This was the same situation which Goethe faced in the realm of anatomy. The difference between man and animal, he was told, is that the former lacks a particular bone in the upper jaw. He proved that man too possesses this bone. So it has now been shown that animals are often capable of performing acts which man thought were uniquely his. The true miracle is much more profound. Animals do not use, or use only very partially, some of the potentialities with which they are endowed. These faculties fulfilled no

biological need and lay dormant. In the words of Rudolf Steiner: In Goethe's view 'the human organisation is a metamorphosis of what is animal at a higher stage. All that becomes manifest in the animal organisation must also appear in the human, but in a higher form, so that the human organism can become the bearer of the spirit, conscious of itself.' 'Spiritual creative forces are active in the organic form of man which produce the highest metamorphosis of the animal organisation.' That this is so, not only in the realm of anatomy but also of perception, learning, language and other forms of behaviour, becomes abundantly evident from Prof. Thorpe's book. But if we do not take hold of the subtle differences between animal and man, between potential and achievement, the same factual material will be ever so slightly slanted to prove that there is no essential difference between the two. This is, however, only one of the interesting facets of the book. It is clearly written, packed with facts, and also discusses some of the most important biological problems as the origin of life or the importance of the genetic code.

R. Lissau

* * *

Every Kid Can Win by Terry Orlick and Cal Botteril. Nelson Hall, Chicago \$6.95.

It is a sad comment on the approach to children's sports in North America, particularly Canada, that this book was necessary. Given the circumstances it is admirable.

The authors have undertaken thorough study and research and provide an extensive bibliography at the end. They build a picture of a typical situation for most small Canadian boys. At a very tender age—five years

upwards—they meet the coach of their local league team in football or hockey (for British readers: ice hockey). He may well be the first man outside home to whom they look up as an example. His attitude to sport and indirectly to life may have a profound effect on the child. All too often he takes the 'win at all costs' attitude to sport. With it goes a constantly critical attitude to the child's performance and the at

least partial elimination from practice games of all but the best who can stand the pace and be coached for the team. The result for the many is that they become drop-outs from games at seven or eight years old or even younger. There is little chance to play; there is no fun.

For those who make the grade there is a frightening picture of violence in sport, e.g. 'When eight- or nine-year-old hockey players were interviewed in eastern Canada it was found that about 50 per cent of them had already been in a fight in hockey'. It is clear that a rat race attitude to life is being fostered in sport.

The authors do not only dwell on the negative side, they have much that is positive to say. Their concern is that sport should be fun for the child. They emphasise how much can be achieved by praising good performance, good behaviour. As they say: 'Try to catch the child being good and then reward the child by giving attention, praise or smiling'. This is obviously good advice for any teacher. A good social attitude can be built up; the child learns that co-operation and

good sportsmanship are what the adult values. He is also helped to improve his skills gradually, competing rather against his own past performance than against others. The authors point out that children playing their own street games take a much more human attitude to them than many adults—adapting the rules to suit the participants.

They have plenty of suggestions for adapting the games to suit the children, who often make these suggestions themselves. These include enlarging the goal, providing lighter balls or pucks, playing cross-ice or cross-field games so that everyone can play, making up variations of the games to provide fun and practice in skills. They also plead for equal opportunities for girls which are at present lacking.

The authors also suggest ways in which parents and others can influence the attitude to sport beginning with their own locality.

This could be a book of importance if it encourages grown-ups to take a new attitude to their children's sports and thereby to their aims in life.

D.D.H.

* * *

Living and Learning in Two Languages by Frances Willard von Maltitz. McGraw Hill Book Co.

This is a careful piece of research into the practice and desirability of bilingual-bicultural education in the United States. The purpose of such education is 'to offer information about the cultures of minority groups, to present something of their history—the part they have played and contributions they have made in the development of the American nation. The purpose of this, also, is twofold: to instill in children from those minority groups who have often been subject to prejudice, a pride in their own language and culture and to promote among persons from other segments of the population an understanding and respect for Americans who may be different from themselves.' Since 1967 Federal aid has been available to assist bilingual education and the situation

which brought it about was that children from ethnic, linguistic minorities showed such a high rate of drop-out or failure in school.

Although there was some bilingual teaching in earlier days in certain areas—French in Louisiana, German in the mid-West—the main flood of immigrants to the U.S. was met by the 'melting-pot' concept of the States. They were expected to get on with learning English as soon as possible to the point of having their own language banned in school. It has taken a more socially sensitive age to realise the effect this may have on children. They feel that somehow their own language and family are inferior and confidence is sapped. To have their own language respected and to have a teacher from a similar back-

ground to whom they can look up is a great aid to self-confidence.

Where bilingual education is practised it is usual to give initial teaching in the three R's in the child's family language. Later he will learn some subjects in his first language, some in English; the use of the languages is kept separate to avoid scrambling them.

The practice of such education has also stimulated the teaching of a second language to Anglos (children whose first language is English but not necessarily their ethnic background); a useful corrective to the tendency of English speakers to expect to be understood the world over. Anglos can also participate in the bilingual programmes.

The author gives an account of its practice in various parts of the States, e.g. among Spanish-speaking Puerto Ricans, and ex-Mexicans, French ex-Canadians in Maine and Chinese in New York and the West. She devotes a chapter to the American Indian. Research has shown that there is little

if any retardation in learning English. The other gains may be summed up in the following: 'The author was told by a principal of a school in Springfield, Massachusetts, with a heavy enrolment of Puerto Rican pupils, that before the establishment of the bilingual project there he would never have had time to talk to or escort a visitor around the school, since his entire day would have been devoted to handling "disciplinary problems". Such problems had now almost disappeared.'

The author gives some account of how other countries—Canada, South Africa, Russia, Switzerland, China, India and Pakistan—handle multi-language problems. There is no mention of Britain. Is there a lesson for this country where there are for example many Pakistanis? Is there also a lesson for language teachers? Would the children learn more French or German if they experienced it rather as a window through which to glimpse another aspect of the world (e.g. geography, history) than as a high wall to be climbed? D.D.H.

LIST OF STEINER (WALDORF) PRIMARY-SECONDARY COMPREHENSIVE SCHOOLS

ARGENTINE

Colegio Rudolf Steiner, Warnes 1322, Florida, Buenos Aires.
Colegio St. Jean, Calle Monroe 5352, Buenos Aires.

AUSTRALIA

Dalcross Kindergarten, 2 King Edward Street, Pymble, Sydney 2073.
Glenaeon School, 5 Glenroy Avenue, Middle Cove, Sydney 2068.

AUSTRIA

Rudolf-Steiner-Schule, Endresstr. 100, A1238 Vienna.

BELGIUM

Rudolf Steiner School, Charlottalei 29, B2000, Antwerp 1.
Hibernia School, Charlottalei 3, B2000, Antwerp 1.
Parcivalschool, Lamorinièrestr. 77, B2000, Antwerp 1.

BRAZIL

Escola Higienopolis, Caixa postal 7927, Sao Paulo-Capital.

CANADA

Toronto Waldorf School, 9100 Bathurst St., Box 220, Thornhill, Ontario.
The Waldorf School, 2260 Philip Avenue, North Vancouver, B.C.

DENMARK

Rudolf Steiner Skolen, Strandvejen 102, DK 8000, Aarhus.
Vidar Skolen, Brogardsvej 31, DK2820, Gentofte, Copenhagen.
Rudolf Steiner Skolen i Odense, Lindvedvej 64, DK5260, Hjallesø, Odense.

FINLAND

Rudolf Steiner-koulu, Lehtikuusentie 6, Helsinki 27.
Rudolf Steiner-koulu, Riekantie 1 as. 20, Lahti.
Rudolf Steiner-koulu, Kauppakatu 14B, Tampere.

FRANCE

Ecole Perceval, 5 Avenue d'Epréménil, F78 Chatou, S. et O.
Ecole Internat Rudolf Steiner, F60 Laboissière-en-Thelle.
Ecole Rudolf Steiner, 22bis Rue d'Alésia, F75 Paris 14e.
Ecole libre St. Michel, 67 Rte des Romains, F67 Strasbourg-Koenigshoffen.

GERMANY

Freie Waldorfschule Landschulheim, D3036 Bomlitz-Benefeld Ob
Walsrode/Hann.

GERMANY (continued)

Rudolf-Steiner-Schule, Auf dem Grat 3, D1 Berlin 33.
Rudolf-Steiner-Schule Ruhrgebiet, Hauptstr. 238, D463
Bochum-Langendreer.
Freie Waldorfschule Bonn-Köln, Brunnenallee 80, D5303, Bornheim-Rolsdorf.
Rudolf-Steiner-Landschulheim Schloss Hamborn, D4781 Borcheln 3.
Freie Waldorfschule, Holler Allee 22, D28 Bremen.
Rudolf-Steiner-Schule, Solbergweg 50, D46 Dortmund-Barop.
Freie Waldorfschule Engelberg, D7065 Engelberg Post Winterbach/Württ.
Freie Waldorfschule Engelberg-Zweigelschule Filstal, D7341 Auendorf
Ob. Geislingen.
Freie Waldorfschule, Schellstr. 47, D43 Essen 1.
Freie Waldorfschule, Friedlebenstr. 82, D6 Frankfurt 50.
Freie Waldorfschule, Schwimmbadstr. 29, D78 Freiburg i. Br.
Rudolf-Steiner-Schule, Wandsbeker Allee 55, D2 Hamburg 70.
Rudolf-Steiner-Schule, Elbchaussee 388, D2, Hamburg 52.
Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, D3 Hannover.
Freie Waldorfschule, Friedrichstr. 64/1, D782 Heldenheim/Brenz.
Freie Waldorfschule Kassel, Hunrodtstr. 17, D35 Kassel-Wilhelmshöhe.
Freie Waldorfschule, Kaiserstr. 61, D415 Krefeld.
Freie Waldorfschule, 68 Mannheim-Friedrichsfeld.
Freie Waldorfschule, Ockershäuser Allee 14, D355 Marburg/Lahn.
Rudolf-Steiner-Schule, Leopoldstr. 17, D8 Munch 23.
Rudolf-Steiner-Schule, Steinplattenweg 25, D85 Nuremberg.
Freie Rudolf-Steiner-Schule, Amtshof, D2133 Ottersberg Bez. Bremen.
Goetheschule, Freie Waldorfschule, Schwarzwaldstr. 66, D753 Pforzheim.
Freie Waldorfschule, Nobiskrüger Allee 75/77, D237 Rendsburg.
Freie Georgenschule, Moltkestr. 29, D741 Reutlingen.
Freie Waldorfschule Uhlandshöhe, Haussmannstr. 44, D7 Stuttgart 1.
Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, D7 Stuttgart 1.
Freie Waldorfschule, Frischlinstr. 4, D74 Tübingen.
Freie Waldorfschule am Bodensee, Rengoldshausen, D777 Überlingen See.
Freie Waldorfschule, Römerstr. 97, D79 Ulm/Donau.
Hiberniaschule, Holsterhauserstr., D468 Wanne-Eickel.
Rudolf-Steiner-Schule, Haderslebener Str. 14, D56 Wuppertal-Barmen.
Christian-Morgenstern-Schule, Gronaustr. 67, D56 Wuppertal-Barmen.

GREAT BRITAIN

Bristol Waldorf School, 12D Cotham Road, Cotham, Bristol 6.
Rudolf Steiner School, 38 Colinton Road, Edinburgh 10.
Elmfield School, Stourbridge, West Midlands.
Michael Hall School, Forest Row, Sussex.
Michael House School, Ilkeston, Derbyshire.
The New School, King's Langley, Hertfordshire.
Wynstones School, Whaddon, Gloucester, GL4 0UF.

HOLLAND

Geert-Groote-School, Hygieaplein 47, Amsterdam-Zuid.
Bergense Vrije School, Hoflaan 1, Bergen.
De Vrije School, Waalsdorperweg 12, The Hague.
Rudolf Steiner School, Engelandlaan 2, Haarlem.
Rudolf Steiner School, César Franck-Str. 9, Leiden.
Rotterdamse Vrije School, Vredehofweg 30, Rotterdam-16.
Zelster Vrije School, Burgermeester van Tuyllaan 85, Zelst.
Vrije School, Berkelkade 12, Zutphen.

ITALY

Scuola a Indirizzo Pedagogico Steineriano, Via Francesco Sforza 23, Milan.

NEW ZEALAND

Rudolf Steiner School, Queenswood, P.O. Box 888, Hastings.

NORWAY

Steinerskolen i Baerum, Grav gard, Gamle Grav vei 5, N1342 Jar.

Rudolf Steiner-Skolen i Oslo, Flyvn 2, N1010 Oslo 3.

Rudolf Steiner-Skolen i Bergen, Stamerbakken 15, N5040 Paradis.

SOUTH AFRICA

Michael Mount Waldorf School, P.O. Box 670587, Bryanston, Johannesburg.

Waldorf School, Spaanschemat River Road, Constantia, Cape Town.

Michael Oak Primary School, Marlow Road, Kenilworth, Cape Town.

SWEDEN

Rudolf Steinerskolan, Skolgatan 22, S41 302 Göteborg.

Järna Waldorfskolan, Logsjövägen 19, S15 020 Järna.

Kristofferskolan, Box 124, S16 126 Bromma 1, Stockholm.

SWITZERLAND

Rudolf-Steiner-Schule, Jakobsbergerholzweg 54, CH4000 Basel.

Rudolf-Steiner-Schule, Eigerstr. 24, CH3000 Bern.

Rudolf-Steiner-Schule, In den Falbringen 2, CH2500 Biel.

Rudolf-Steiner-Schule, Zwinglistr. 25, CH9000 St. Gallen.

Helmschule "Schlössli", CH3232 Ins, Kanton Bern.

Bergschule Avrona, CH7553 Schuls-Tarasp, Unterengadin.

Rudolf-Steiner-Schule, Plattenstr. 39, CH8032 Zürich.

UNITED STATES OF AMERICA

The Detroit Waldorf School, 2555 Burns Avenue, Detroit, Michigan 48214.

Rudolf Steiner School, 3241 Brush Drive, Falls Church, Va. 22042.

Waldorf School, Cambridge Avenue, Garden City, New York 11530.

Rudolf Steiner Farm School, R.D.2., Ghent, New York 12075.

Mohala Pua School, Niu Estates, 350 Ulua St., Honolulu, Hawaii 96821.

Marin Children's School, 10 Old Mill Road, Mill Valley, California 94941.

Rudolf Steiner School, 15 East 79th Street, New York City, New York 10021.

Highland Hall School, 17100 Superior Street, Northridge, California 91324.

Kimberton Farms School, Phoenixville R.D.2., Pennsylvania 19460.

Sacramento Waldorf School, 3750 Bannister Road, Sacramento, California 95628.

Green Meadow School, Threefold Farm, Hungry Hollow Road, Spring Valley, New York 10977.

Washington Waldorf School, Hearst Hall, Wisconsin Avenue, Washington, D.C. 20016.

High Mowing School, Wilton, New Hampshire 03086.

The Pine Hill Waldorf School, Wilton Center, New Hampshire 03086.

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