

Child and Man

Education as an Art

Winter 1983 Volume 17 No 1

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Child and Man

Mechanism is in fact worshipped today, even though it is not called worship. The soul forces which once were directed towards Spiritual Beings are directed towards machines and mechanical contrivances.

But the present epoch of civilisation can only fulfill its mission if the forces of the material world are brought to fullest perfection and if thus by degrees their sphere too is won for spirituality.

Rudolf Steiner (from a lecture 24.9.12 and from 'Spiritual Guidance of Man and Humanity' chapter 2)

Front Cover: Focus on fire: adolescents looking deeply into the world of matter also awaken to the fire needed within.

Opposite: Precision: a vital discipline in 'bringing the forces of the material world to perfection'.

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Editorial

Youngsters leaving school today are confronted by a several-headed monstrosity. The Machine Age's increasing appetite for work is devouring the labour force of tens of millions. Neither does it care where it leaves its graveolent droppings: the violence of empty hands, the deplive inertia of dole queues, the empty drifting of aimless leisure, the picket lines entrenched in the forefront of the battle against 'wage slavery' . . .

And if the youngsters strike off that head by getting jobs, there are still the hungry jaws of the economic crisis waiting for them, or the power-wielding cohorts of technology wedded to 'militaristic passions'. Others may suffer from the ethics of the test-tube baby. (The inquiry set up by the British Medical Association – alongside the Government's – is 'anxious to settle the ethical issues before they are overtaken by medical practice'.) Or by the *ethics* of the computer – Weizenbaum at the Massachusetts Institute of Technology is giving powerful evidence that in the world of computers the man is already 'in the belly of the beast'. In the chyme of that belly Rainbow Rosenbloom finds the soul of a ten-year old predigested by the video game. And asks: Why?

Clearly technology has not come merely to stay. It has come to liberate and to enslave, to comfort and to harass, to enliven and to destroy; for better or worse, in sickness or in health . . . Martyn Rawson takes us back to the quiet, virtually forgotten, country road of Hugh

St. Victor which could have led science in another, more human-centred direction. Instead, we are racing along the Baconian autobahn – not yet necessarily in the fastest lane.

Many would say that we engaged overdrive with the launching of Sputnik I. Not unpredictable among the reactions to it was Kennedy's broadcast commitment to a manned moon-landing in the '60s. Equally predictable was the ricochet felt in education: the United States' immediate upgrading of its technical syllabi; the Soviet Union's more than doubled budget in the '60s alone; the British Government's schemes launched to 'increase annual *production* (our italics – ed.) of professionally qualified scientists and technologists'. And in today's recession, where are schools' economies most felt? In the sciences? Or in the remedial and arts departments?

Still more insidious is the false sense of reality that can be spread with such technological ease. In his 'Comment', Alan Howard places the stethoscope exactly at that place where the murmur at the heart of humanity today is most audible. The audio-visual bombardment of the classroom is silenced in comparison with this murmur. More than childhood is at risk, he argues; at risk is the human ego.

This issue of *Child and Man* views Waldorf education in the context of technology and vice versa. How can Waldorf education prepare its pupils to meet such an onslaught? How do we prepare *our children* – so the first Waldorf parents were saying, in the aftermath of World War I – to meet *and deal* with such an onslaught?

One response today is certainly 'non-violence': Peter Bodenstein's recent experience helps to bring us up-to-date. Another is 'alternative technology': Peter Clemm has already given enlightening examples in an earlier issue. (*Child and Man*, vol. 13 no. 2.) It is surely no exaggeration to say that *Rudolf Steiner's* response was Waldorf education *in its*

entirety.

What are the elements in the Waldorf curriculum – a firmly based yet still unfolding curriculum – that speak to this? The *historical* impact of technology is brought at various levels of the school. In the lower classes, teachers vary in the degree to which they encourage its infiltration. One may pride himself on a successful harvest in his Class III farming main-lesson without using any diesel whatsoever; another may empower her farming fraternity to use gallons of it. Referring to a later stage of child development (Class VIII), Jesse Darrell discusses the significance of the Industrial Revolution itself in World History as well as its relevance to this age of childhood. Moving into the Upper School, Tom Rowling reports on the integrated apprenticeship programme in Germany's Hibernia school in the Ruhr district, though this is not to imply that exposure to industry should be the privilege of young people living only in such areas. Alan Hall takes us together with a Class XI – coming from a more rural environment – on their Industrial Tour, so that we come face to face with the synthetic grandeur of industry, but also with some fascinating questions which arise in the minds of the young people in response to what they witness. Further, keeping abreast of the times, Stephen Moore-Bridger and Matthias Klimm describe the Upper School introduction to computer science which is given to their pupils, many of them on the perimeter of the West Midlands 'Black Country'. While Basil Titford gives a glimpse of what is involved in the technical drawing which accompanies the older pupils' introduction to the modern technological world.

All the foregoing, point to the necessity of helping modern pupils look reality in the eye. Why else would they have incarnated? But at the right time! Premature exposure can damage, even maladjust. Coleg Elidyr in Wales, standing within the Curative Movement, is deve-

loping a remedial training – as are many other curative institutions – in comparatively 'sheltered' circumstances, to help the maladjusted young people and also the mentally handicapped – all of whom have special educational and social needs – to stride towards 'motivation, independence, competence' and through these to 'self-confidence' in a technical setting.

There is room, too, for work within science itself. The Virbela Flow Design Research Institute at Emerson College, Sussex, is crossing new boundaries. British Class XII Waldorf school-leavers heard of its work at their conference last July, including some of the seventy projects carried out in twelve countries during the last ten years. The Summer 1978 *Child and Man*, already referred to, discussed some of the burning questions with regard to science teaching in Waldorf schools. Undoubtedly more sensitivity and expertise can be developed.

The engendering of 'pure humanity' through education is also something which counteracts the tendency towards the impersonal, the non entity, which is a serious side-effect of *computerised* centralisation. It is deeply moving to see how the youth at Michael House express this in their poetry. Significantly, they live in the thick of an industrial zone. A torch thus kindled and carried into the darkness will shine far.

Further ways of demonstrating how 'Waldorf' can *counter-balance* the unavoidable over-exposure of children to technology might be explored in future issues: here a truly artistic education can find new meaning and motivation; the call upon and education of the *individuality* is also central. Readers may suggest others. At all events there are no Waldorf laurels simply to rest on.

The keynote of our epoch – at any rate as one conquering space – was sounded by Armstrong as he stepped onto the lunar landscape in July 1969: 'a small step for a man to take; a giant leap for man-

kind.' All teachers and parents may concern themselves with the child's potential for conquering its soul-spiritual space 'within' so that, with the strength of victory, the young person may step onto the landscape of their own personal life. This will involve many a destiny 'leap', and Rudolf Steiner education needs to go on advancing in order to give each one further support.

B.M.

Editorial from America

With this, our second issue to go out to more than five thousand English and American homes, we include for the first time the full list of 65 North American Waldorf schools. When this astonishing number was mentioned by Ekkehard Piening at the National Conference in Sacramento last summer, he announced it not with jubilation, as one might have expected, but with sober earnestness. He was bearing in mind, he said, all the courage, suffering and perseverance that would be needed to keep these schools alive and growing in the true spirit of Waldorf education.

One's impression of America and Americans can be changed quite radically by a residence on this side of the Atlantic. There is a great deal of materialism, yes, but also a pervasive youthfulness and a widespread interest in spiritual activity. Rudolf Steiner said: 'This is just so interesting, that materialism in America is growing like weeds, but is actually on the way to the spirit, whereas if someone in Europe becomes a materialist, then he dies as a human being. The American is a youthful materialist. Actually, all children are materialistic at first, but then they grow out of it into something that is not materialism. Thus the crass American materialism will outgrow itself and grow into something spiritual. This will happen when the sun (at spring

equinox) is established in the sign of Aquarius."¹

I should like to draw our readers' attention to three journals that epitomize the best American spirit: The Journal for anthroposophy, Spring and Fall 1982, has adventurous articles on education devoted to the 'refreshment and provocation of thought'.² The Waldorf Clearing House Newsletter has special issues on Pre-school, First Grade, Third Grade, Sixth Grade and History, full of inspiring verses and activities.³ America in the Threefold World has profound and informative essays relating Rudolf Steiner's work to the consciousness of our times.⁴

The New World and The Old have much to give each other on the way to Waldorf education's reaching its full potential.

D.B.

¹ *Vom Leben des Menschen und der Erde – Über das Wesen des Christentums*, A lecture by Rudolf Steiner, not yet translated.

² Subscription \$6.00 per year (two issues) from Journal for Anthroposophy, 211 Madison Avenue, New York, N.Y. 100016.

³ Subscription \$4.00 per year (two issues) from Elizabeth Knobbs, 17100 Superior Street, Northridge, California 91325.

⁴ Subscription by donation, Ralph Waldo Emerson Study Center, 3933 San Juan Avenue, Carmichael, CA 95608.

Back Numbers of 'Education As An Art' price \$1.00 (5 or more 50 cents), from Ekkehard Piening, Rudolf Steiner School, 15 East 79th Street, NEW YORK, NY 10021.

Comment

'By the pricking of my thumbs . . .'

by ALAN HOWARD

For some years now many studies have been made, and many books written, about the harm of addictive television watching – particularly the harm to children. Recently a book appeared giving arguments for its complete abolition.

What exasperates one about this kind of thing, however, is, first, that all this effort is spent to tell us something that any intelligent person knows, or ought to know, already; and second, that in spite of it all, millions of people, including children, go on looking at TV for hours at a stretch, and show no signs of letting up. In fact their addiction is on the increase.

So, instead of concentrating on the harmfulness of TV let us have a look at trying to understand what it might be about television that has such an uncanny hold over such vast masses of people.

And the first thing we should have to single out is the magic of it. Yes, *magic*; for even though it is now so commonplace, switching on a TV set is a superb conjuring trick which even the smallest child can perform. At the mere touch of a switch (or even more magically if you've got one of those remote control things) a world of sports, news, entertainment, gossip and what have you, in lifelike sound and color, is conjured out of the invisible atmosphere of outer space on to the confines of a fourteen by fourteen or so screen.

Of course, we may not be conscious of performing a conjuring trick (which is the major part of the problem), but that's what it is nonetheless. We *con jure* – call forth – forces of Nature which it has taken an evolution of mankind to discover and master, make them serve our purposes, and then dismiss them as easily and unconsciously. And it is wonderful to be able to do something like that. It gives us a wonderful sense of power, even though we ourselves have done nothing to make it possible, and probably understand even less how it happens. We can *make* it happen; that's the point. What we fail to notice, of course, is that we have become like the 'sorcerer's apprentice' in the story who was able to start his master's magic, but was powerless to stop it or control it.

The other thing about it is that it enables us to experience vicariously all those things we have wanted to do, but lacked the means and opportunity. To see other people doing them on the screen, in the intimacy of our own room, gives us a false standard of reality. 'Just like TV', is a remark you can hear many people say about something they have seen – first in real life, it is true – but the reality of which is so much above other things, that it's *real* place should be 'on TV'. The criterion of reality is gradually shifting from life to a TV representation of life; and when that begins to happen the end cannot be far off.

The end of course being – if this sort of thing goes on unabated – nothing less than the erosion of all independent, individual moral and intellectual judgment. We run the risk of ceasing to be individuals with individual experiences and individual opinions. We are developing TV minds, TV opinions and even TV tastes.

Now if this is so, and the evidence is there in abundance to prove it, then there must be somebody or something at the back of it. Who is the villain in the

piece? Who or what is it that has got millions of mankind so obsessed with TV that they are caught in an insidious and masterly 'power play', that is undermining their moral and intellectual fibre?

Now Rudolf Steiner had the courage to revive – and not just revive, but to testify to its reality from his own experience – an old teaching that there exists beyond this sense perceptible world of ours a 'spiritual' or super sensible one. In that world, beings not accessible to ordinary human perception take part in human affairs via our own supersensible forces of thinking, feeling and will. Some of them are beneficent. They are the source of our moral and intellectual enlightenment. Others, he says, are out to make mankind the instrument of their own cosmic ambitions. And although these latter cannot interfere in human affairs directly, they can indirectly.

By their influence on human thinking, and therefore on the products of thinking – not forgetting that all the material amenities of our civilisation are primarily the products of thought – they have direct access to our life style. If they could get complete control of that, and the will that goes along with it, they stand a very good chance of making the whole of mankind just an instrument of their purposes.

Sounds like science fiction, I know; but then, probably science fiction itself is such a feature of our time because people are getting a hunch of this.

Only one obstacle stands in the way of what could happen: that is the power of the independent ego of the human being who refuses to let himself be caught up in mass thinking, and mass activity. But how many people of that kind are there in our TV world of today? How many will there be if, and when, things get worse? We overlook the real danger of TV if we concentrate on the violence, triviality, even sexuality of the programs. Even the radiation effects on the body are not so important as the real

danger – the fact that TV is the most powerful device known to man for eroding independent human judgment and will, without its victims even noticing it.

And that does not happen by chance. Just because countless millions are utterly unaware of this they are, according to Steiner, becoming the victims of superior intelligences who have only one end in view – the enslavement of the human mind and will.

What then is likely to happen if this goes too far?

The only thing that could save the ultimate evolution of man then would be the destruction of the whole civilisation set-up, and to start again – assuming that there were sufficient left to do it.

This is neither far-fetched nor impossible. It has happened before. It could happen again. Whenever a civilisation gets into such a state that it is powerless to remedy itself from within by its own efforts it has to happen from without: and it always follows a preconceived pattern. First, the people become so softened up that they believe they are having a wonderful time in a wonderful world. At the same time, however, destructive forces are accumulating, and when the time is ripe – or, should we say, 'rotten'? – the blow falls with such devastating thoroughness that everything, good and bad, is wiped away. Then, the ground being cleared, it is possible for the progenitors of a new and better civilisation to move in and start building anew. The only difference for us, however, is that it would be the rebuilding of a world, not just a civilisation.

Things have already gone so far that thousands of people are aware of this, but even this awareness can be used by nefarious powers for their own purposes. Take for instance, the huge demonstrations that are taking place almost weekly against the tremendous build up of nuclear armaments – which, let it be noted, nobody wants to see used; and remember that the same scientific know-

how that made television built the nuclear bomb. Our Ragnarok, as the Norse Edda describes it, is already on the horizon – and people are scared stiff of what might happen.

That fear is but an intensification of the 'softening up' process already referred to. It plays right into the hands of those powers of whom Steiner speaks; for there is nothing like fear to make people able and ready to accept any alternative that can rid them of that fear. What more easy, then, when that fear reaches panic proportions, for 'somebody', some outstanding and unexpected genius (himself, or herself, a tool of the forces referred to), to be able to allay that fear, to banish the threat of nuclear war so that everybody could go back to their TV in peace and quietness. And that same fear, changed into unbounded relief and gratitude, would make everybody only too willing to give complete charge of things to their 'saviour'. The subjugation of the human mind would be complete.

And so the only way higher beings – and Steiner meant higher *spiritual* beings – might be able to save us from complete enslavement of that kind would be by global disaster. And of the two, the subjugation of human freedom, or global disaster, the latter would be preferable.

'What!!!' I can hear outraged readers exclaiming, 'You dare to suggest that the destruction of civilisation with the death of millions of mankind would be better than a peaceful solution.' Yes, if peace were only possible at the expense of the human spirit. For the freedom of the human spirit is what is important, not the body. Bombs can certainly destroy the body, but there is no bomb, either now or ever, that can destroy the spirit. The spirit has had many bodies in the course of its long evolution; it will have many more. All have been destroyed in one way or another when their time came. But the spirit lived on. It carries the impulse of freedom into new and better bodies, returning again and again to con-

tinue building a world worthy of free beings.

It is the enslavement of the human spirit that is to be feared, not the bomb; and the real enemy is not Russia nor America, but those beings of the unseen world who can seduce the human spirit through magic and fear. That is the real struggle man is caught up in today; and in that struggle, as St. Paul said, 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And by 'high places' Paul did not mean the Rome of his day, any more than he would have meant the Kremlin or the Pentagon of this. He meant that spiritual environment of the earth where the battle is already joined, between those beings who desire the evolution of the free human spirit, and those who seek nothing less than its domination.

You don't believe it?

I'm not surprised. I almost wish I didn't have to believe it myself; but having seen what one man, inspired by such powers, almost succeeded in doing in this century, I have had to rethink many things about the way life is going today.

So, forgive me if I have interrupted that program on TV you so much wanted to see.

Hugh St. Victor:

The pursuit of Wisdom in Science

by MARTYN RAWSON

In the history of science Hugh St. Victor does not figure prominently. And yet it is from this rather obscure voice belonging to the twelfth century that we can find guidance in our search for a new relationship to science and technology. We cannot here examine the whole of Hugh's philosophy which concerns itself with metaphor, analogy, mystical knowledge and love, but two rather minor aspects of his work can give us an historical perspective on some of the problems we encounter with science and technology today.

We find that Hugh views science as a path of self-development, as a means of developing wisdom and as a means of healing the suffering brought by man's estrangement from Natura. Looked at in detail we find accord with more modern ecological and spiritual approaches to science.

As to technology, Hugh has another significant contribution to make to our understanding. He recommends what we call technology as a challenge to create works of art which initiate Nature (or express natural forces) and which serve people as tools to raise our level of humanity nearer to our true spiritual condition.

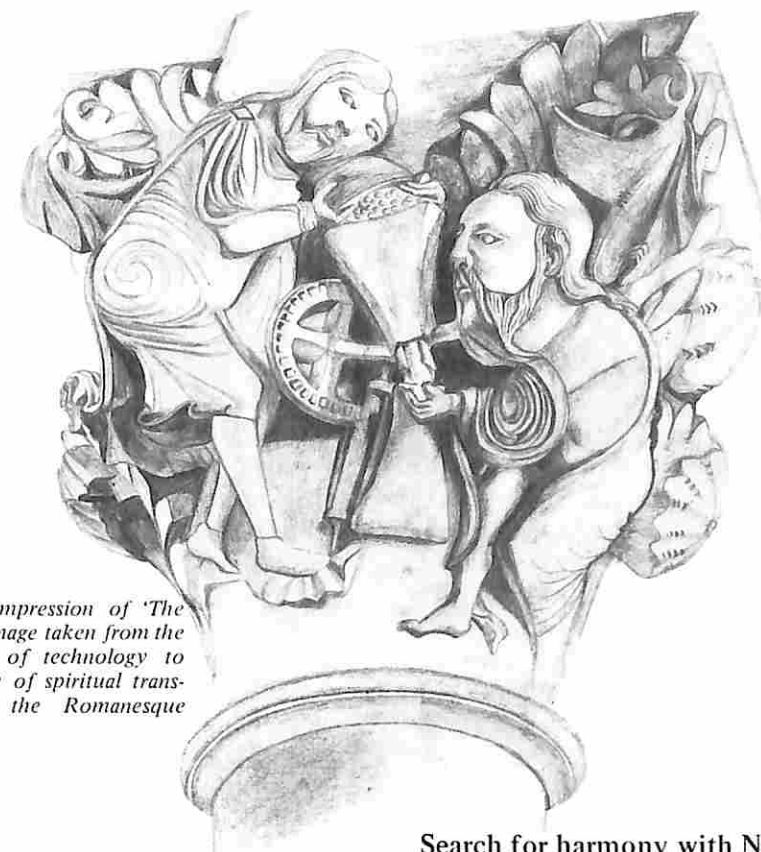
Historical Perspective

However, before pursuing these two themes let us put Hugh into some kind of historical perspective.

He was probably born around 1096 in Ypres and grew up in Saxony. Known as Magister Hugo, Venerabilis Hugo, Hugh the Saxon or simply Hugh St. Victor to his own century.

As a young man he joined an unusual community known as the Canons Regular of Hammersleben. Rather than follow the strict monastic isolation of most Orders at that time, the Canons of Hammersleben established themselves in busy towns and committed themselves to lives of 'exemplary virtue for the edification of the Christian population'.

He then joined the Augustinian cloister of St. Victor near Paris, a city at that time teeming with intellectual life and the scene of famous spiritual debates. Peter Abelard the brilliant cleric outshone most of the brighter lights of the day. In an age of faith he taught the value of methodical doubt and emphasised the role of reason — ideas vital to the re-birth of science. Abelard's great rival was the mystic Bernard of Clairvaux, reformer of Benedictine monasticism. For St. Bernard philosophy (science) and the humanities should strictly serve the



A 17 year old's impression of 'The Mystic Mill' — an image taken from the early development of technology to depict the mystery of spiritual transformation. From the Romanesque basilica at Vézelay.

scholar monk's better understanding of Holy Writ.

Abelard's notorious relationship with Héloïse brought about his downfall and temporary supremacy for the opponents of man's search into matter.

At that time the scientific and metaphysical works of Aristotle and their many Arab commentaries were not known in Paris. Hugh, Abelard and St. Bernard stood at the end of a cultural epoch; they stood in the light of Romanesque architecture, in the earliest strivings towards the ideals of the Gothic.

Little is known of Hugh's personality other than that his detractors noted that he took the eccentric step of teaching his students that serious matters are more easily understood by the soul if presented artistically and enjoyed. His two major works 'Didascalion' and the 'Dialogue of Dindimus on Philosophy', however remained in use as text book up until the sixteenth century.

Search for harmony with Nature

Hugh defined science as that part of philosophy which studies remedies for weakness, when that weakness derives from human disruptions in the world. Since all suffering and ignorance derive from the original sin in Eden, then science is the pursuit of redemption. Man's estrangement from nature and the spiritual world may, perhaps, be healed by re-establishing that harmony between man and nature. In other words Hugh is expressing the fundamental approach of ecology.

This view is very much the polarity of the view, expressed later by Bacon, which has more or less been the outlook ever since, that 'the progress of arts and sciences is to achieve mastery over Nature'. Bacon taught that science 'in very truth leads you to Nature with all her children, to bind her to your service and make her your slave'.

The search for balance and harmony with Nature, for science as a healing process is clearly expressed by Hugh.

In Hugh's view, when Mankind caused the Light of God to be dimmed within men's hearts it was not totally extinguished – a spark remains. That spark kindles in us surprise, curiosity and admiration – the starting point of scientific enquiry. And for Hugh the pursuit of scientific research has an individual three-fold significance, or three-fold goal:

'Wisdom, virtue and competence to face needs. Wisdom is the understanding of things as they are. Virtue is a habit of the heart, a habit which establishes harmony with reason in the way of Nature. Necessitas (competence in the face of need?) is something without which we cannot live, but without which we would live more happily. These three things are as many remedies against the three evils to which human life is subject: wisdom against ignorance, virtue against vice, and competence against the body's weakness. In order to do away with the three evils, men have sought these remedies, and in order to reach them art and discipline were discovered. For wisdom, the theoretical arts were discovered, for virtue, the practical arts; for needs, the mechanical arts.'

Spiritual involvement with science

Here we see science relating to our individual spiritual development. Theoretical science which requires clarity of thought and imagination and objectivity in perception may lead to wisdom. Virtue, I think we must understand as an awakening to responsibility in the life of the soul. And finally Hugh urges us to carry through this wisdom and responsibility in our deeds.

In an age when most research and development (R & D) is carried out by professional scientists on behalf of governments, the military, industry or large academic or medical institutions, what meaning can that research have in a direct human way to the people who are paid to do it? Does it matter that a

scientist is not personally or inwardly involved in the work whether it be on missile systems, cancer or seed technology? Can science in this context be a response to human needs, let alone a path of wisdom?

On technology or the mechanical arts (scientiae mechanicae) Hugh is revealing too:

'All living beings were born with the armour which befits them. Only man comes unarmed and naked into this world. What was given to others by birth he must invent. Imitating nature and out-fitting himself through reason, he shines forth more brightly than if he had been born with the equipment to cope with his environment.'

He recommends meditation on the practical arts – each art is an expression of wisdom whether it be lanificium (weaving), armatura (metal work), navigatio (trade and transport), agricultura, venatio (basic raw material industry?) medicina and, significantly, theatrica. The emphasis on the seven arts is their relation to wisdom and the elevation of the human experience. Technology, if we may update Hugh's terminology, both mirrors Nature and the human soul and faculties. The pursuit of technology is both an exploration of Nature and the human soul. Goethe said 'every recognition is only possible through self-recognition.' I feel that Hugh St. Victor would have agreed.

As a Waldorf teacher I am concerned that science and technology be human-centred and that scientific enquiry help us realize the true nature of our relationship to Nature. In Waldorf education scientific discovery is also a process of self-discovery for teacher and pupil.

Having trained at the Michael House Teacher Training Course, together with others who also became founder teachers of the Ryedale School in York, Martyn Rawson is now the class teacher there of Class IV.

A Visit to a Steelplant

by ALAN HALL

'Why is this factory called a *plant*? I always thought plants grew in gardens and woods.'

For the Class 11 girl on an industrial tour the question is an obvious one, but the professional factory guide is caught off guard; the mechanical stream of statistics about steel output per man-hour, coal consumption per day, and so on, stop dead and for the first time in the tour the man comes to life.

'Do you know, I have worked here for twelve years, I know every square inch of this site, I show thousands of visitors round every year, and yet that question has never occurred to me before.'

She has set him thinking.

When Class 11 pupils are taken out on visits to industrial plants to see such vast machinery as can be seen in a steelworks it is usually the first time, and for many the last, that they will get close enough really to begin to experience such a basic process as the making of a sheet of iron. The word ladle usually conjures up a picture of an ordinary kitchen soup ladle, but as we move into the furnace area the word suddenly has a new meaning. Here everything is on a vast scale, a ladle no longer holding a mere plateful of soup, but handling 100 tons of white-hot mol-

ten iron, (that is about the weight of 1500 hefty teenagers!) and the arm that carries it being part of a travelling crane which travels the length of the building. An unseen hand tilts the ladle as if it were handling a mere milk jug, and the white-hot stream of metal pours down into the furnace amid a deafening roar and an explosion of sparks. Even behind the thick glass screen we feel the intense heat and involuntarily step back.

To be so close to such a powerful machine in action cannot fail to impress anyone who has not seen it before: the size, power and control of such vast machinery dwarfs the individual human being whose physical capacities appear insignificant in comparison.

The tour moves on to the rolling mill where 4 ton ingots of red-hot steel from the furnaces are effortlessly cut in half by a gigantic pair of scissors. Everyone stops and stares in amazement as if in a dream world where one has no control of the happenings around one and yet one remains an integral part of the events. The mill reminds one of standing between two parallel mirrors when one sees an endless series of reflections of oneself stretching away into the far distance, but here it is a long series of large

mangles, like granny's old-fashioned scullery mangle, that we see stretching away almost out of sight. As we walk along, an ingot accompanies us going first through one pair of rollers, then another, being squashed at each stage like pastry under mother's rolling pin, but here the pastry weighs two tons and is red-hot. Nobody touches it; the machines do all the work. At each pair of rollers the ingot gets thinner and longer and soon is travelling too fast for us and we watch it accelerate away into the distance amid a deafening roar. As we reach the last mangle the iron is now less than one millimetre thick, is 100 yards long and is travelling at 30 miles per hour.

At the end of the mill we all watch in disbelief as powerful arms catch this two ton, almost red-hot, 30 mph snake, neatly coiling it up, drop it down a delivery chute and prepare for the next one. No conversation is possible but none is necessary, for the experience speaks for itself and is unlikely to be forgotten.

In the open air again, one of the pupils asks the guide what all the sheet steel will be used for.

'The majority is made into tins and then converted into tin cans for the food industry, but about 10% of our output ...'

The rest of the sentence is wasted on the boy who stands stunned.

'You mean to say that all of this enormous factory is just to make tin cans that we throw away?'

Suddenly our 'Throw away society' is seen differently and as we go home real questions begin to rise up as each of us feels in part responsible for the steelplant.

'What a terrible waste!'

'Why doesn't someone do something about it?'

'Why aren't cans recycled?'

'It shouldn't be allowed!'

'How did such a situation come about?'

Vital to understand changes

We all enjoy a standard of living in our modern world that was reserved in the past for kings and princes which brings with it new questions, problems and challenges for people of our time. To understand how this has become possible, to consider the changes wrought by such an overall improvement of our physical living conditions, and how to meet them, is surely a vital part of any true education.

When pupils are coming toward the end of their home and school life and are taking their first steps towards leading an independent adult life in our modern complex technical world, such experiences of industry and the questions it raises meet an inner need to relate to the real practical adult world. When teaching such a subject as technology many pupils are enthusiastic about the latest devices and inventions with which we manipulate our lives, but frequently the teacher meets a deep fear concerning all that this technology is bringing into our world. The technology is all so vast and complicated, machines are powerful, relentless, unfeeling and amoral, with no ability to respect human values; it is little wonder that many teenagers 'do not want to know'. It is in their language. However, we all depend totally on our modern technology from the time we wake to the time we sleep; in kitchen, office, garden, school, and somehow we need to learn how to relate to it and manage the changes it is bringing. This is a real challenge for education which needs urgent attention, for the effects of not being able to manage them are becoming uncomfortably obvious.

What does 'change' mean for a young person today? For example, the idea that at our present rates of use our global oil and gas reserves will be virtually exhausted within their lifetime, must bring about great changes in their way of life. The years 1990, 2010, 2020 sound so far off when you are in your last years at school and only thinking of tomorrow



16/17 year olds on their Industrial Tour.

and the day after, that ideas of future shortages precipitated by yesterday's and today's excesses can seem quite unreal. And yet we all already experience some of these coming changes.

One of the most important examination passes for a teenager is the driving test, for it represents a real step towards the independence of the individual to be able to command a machine and move around at his own free will. The real price of this freedom of movement is now rising fast as fuel and energy costs rise and the expense of the journey is becoming a factor in deciding whether one travels or not. Some of the latest car models have an electronic calculator built into the dashboard to give a constant indication of how many miles per litre one is getting, and one tends to drive more carefully being constantly confronted with the cost of travel. As we move from a world of plentiful supplies of materials and energy to one of comparative scarcity, costs inevitably rise steeply, and we have to pay more for the things we need.

Sense of social responsibility

The money we pay for goods and services connects us with the working life of many other human beings in various parts of the earth, the vast majority of whom we do not know and will never meet, but the money that moves through such a long complicated chain of transactions represents our mutual dependence. The rapid increase in technology, with its associated specialisation and division of labour have made us all interdependent, and today more than ever before, as prices rise, we can say in our everyday life: 'No man is an island'.

When we are at home in the kitchen preparing a quick meal, one hand on the tin, the other on the tin-opener, thoughts are usually on the meal and not concerned about how our actions affect anyone else. Our hunger is satisfied and we do not usually think any further about the tin can, for after all it is only one small tin, and not worth worrying about really. A year or two ago a famous food manufacturer ran a poster advertising campaign which had a catch phrase: 'A million housewives every day pick up a can of beans and say beans means ...'

It also means a *MILLION* tin cans are used every day in this country alone just for one product. That is roughly 100 tons of steel, 50 of those ingots going down the rolling mill. So what really drives the rolling mill? Our hunger, and children eat an awful lot!

Take one tin of food from the larder and examine it carefully, listing down all the materials, processes and handling operations that are necessary for it to be in your hand. You begin: steelworks for iron sheet, lacquer for the lining, paper for the label, pigments for the printing, printing works, glue to stick it on with and so on. And then, of course, there is also the food it contains! In many products the tin costs far more than the food it contains, and yet we carelessly throw it away so that the countryside is littered with millions of tins.

How different if, when opening the tin can in the kitchen, one remembers the steelplant, the noise, the machines, the people that worked there and the huge use of resources. One can feel part of a large complex process and that can lead to a real sense of responsibility for one's actions. Bottle banks have appeared in the past few years and other recycling systems will no doubt appear in the future. The actual use of these depends upon the individual's sense of social responsibility and this can be born out of experiences of other people's places of work.

A plant is an organism where each part relates to the whole. The steel factory is only a part of the organisation of tin can manufacturers, food producers, wholesalers, retailers, but the needs of the individual consumer form an integral part of this whole and help to bring it into being. Without the large number of individuals each having his needs met by the work of other individuals, no industrial plant would exist. The factory is part of a living organic process where all the parts relate to the whole and the whole depends on the parts. Perhaps the

name 'steelplant' is a good one.

And how has all this come into being? Rudyard Kipling answers that poetically at the end of his *The Secret of the Machines*.

But remember, please, the Law by which we live.

We are not built to comprehend a lie.
We can neither love nor pity nor forgive.

If you make a slip in handling us you die!

We are greater than the Peoples or the things –

Be humble, as you crawl beneath our rods! –

Our touch can alter all created things,
We are everything on earth – except the gods!

Though our smoke may hide the Heaven from your eyes,

It will vanish and the stars will shine again,

Because – for all our power and weight and size –

We are nothing more than children of your brain!

Alan Hall teaches science in Wynstones' Upper School.

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In the Hibernia School technical training is integrated into the Upper School programme.

Education for life

by TOM ROWLING

According to Steiner's basic concept of education, practical activity ranks as a par with academic learning and artistic work. He regarded *practical work* as being of very great educational value. But in the first Waldorf school in Stuttgart he could only partially implement these principles. Since then many schools have developed the Waldorf curriculum in this field. One notable example is the Hibernia School in West Germany. The school's roots lie in training for work in adult life. Today it consists of a full Waldorf school from Kindergarten to Class 12, an advanced technical school and a teacher training centre. It is attended by 1100 pupils, is recognised by the German education authorities and is legally and financially autonomous.

History and context

After the 2nd World War many new Waldorf schools emerged in Germany. At the same time there arose the urge to broaden the range of education offered in conventional industrial training schemes for adolescents. These schemes already existed in many factories as a part of the traditional apprenticeship process. One of the new 'generalised' training schemes was started in the Hibernia Mining Company's nitrogen factory in Herne in the industrial Ruhr district. The initiator of this scheme, Herr Fintelmann, was faced with two basic problems:-

(1) His new subjects and method did not fit, at all, the restricted and unimaginative approach used in the existing apprenticeships.

(2) Almost none of his new pupils had received any simple practical education prior to their starting their apprenticeships.

Fintelmann decided to transform the existing training programme into 'education through practical work'. What could have been an 'extra' – the academic and artistic subjects – now became integrated with practical training. The new approach allowed trade specialisation to occur later in the course due to the preliminary education laying the broad foundation for any of the trades, and gave the trainees greater understanding of the concept of craftsmanship and accuracy.

The success of the new training scheme led to the introduction, during the early '60s, of further vocational studies, the admission of girls, and the foundation of an independent training school. Soon after, the school moved out of the old factory premises into new buildings and expanded 'downwards' with the admission of children aged from 5 to 14 years, thus creating a full Waldorf curriculum.

Techniques and examples

Today it is characteristic of the school that, from the beginning, the pupils do practical handwork prior to any trades specialisation in the upper school. Practical work is recognised as valuable for both bodily and cognitive development.

The powers of observation are developed, initially, by such means as feeling the nature of materials. Judgment is developed by experiencing the relationship of thought and action – does the knitted sock fit the knitter's foot? Conceptual thinking comes later when analysing failures – why did this drill bit break? – basic physical laws govern all the pupils' actions.

All practical subjects raise 'general' questions. All academic subjects contribute to understanding of practical work. Some examples: Woodcarving leads to trees and forestry and on to botany. Spinning and weaving lead to patterns and arithmetic, colour relations and even biology. Chemistry and physics lead to blacksmithing and metal working. Drama leads to stage sets and carpentry and lighting and electricianship. Later, when pupils visit live work places, social and economic questions arise. Broad aspects of adult life are prepared for by appropriate school experience.

Conclusion

Thus, from this education process, emerges a particular working adult – one who has the knowledge of the broad practical context of his job, the social skills of working with other human beings, an awareness of the economic significance of the part he plays in life, the techniques of personal application to his work and the ability and readiness to adapt, by further learning, to new roles in society.

The Hibernia School offers a fresh and unique opportunity to young people to face the challenging realities that await them in their lives.

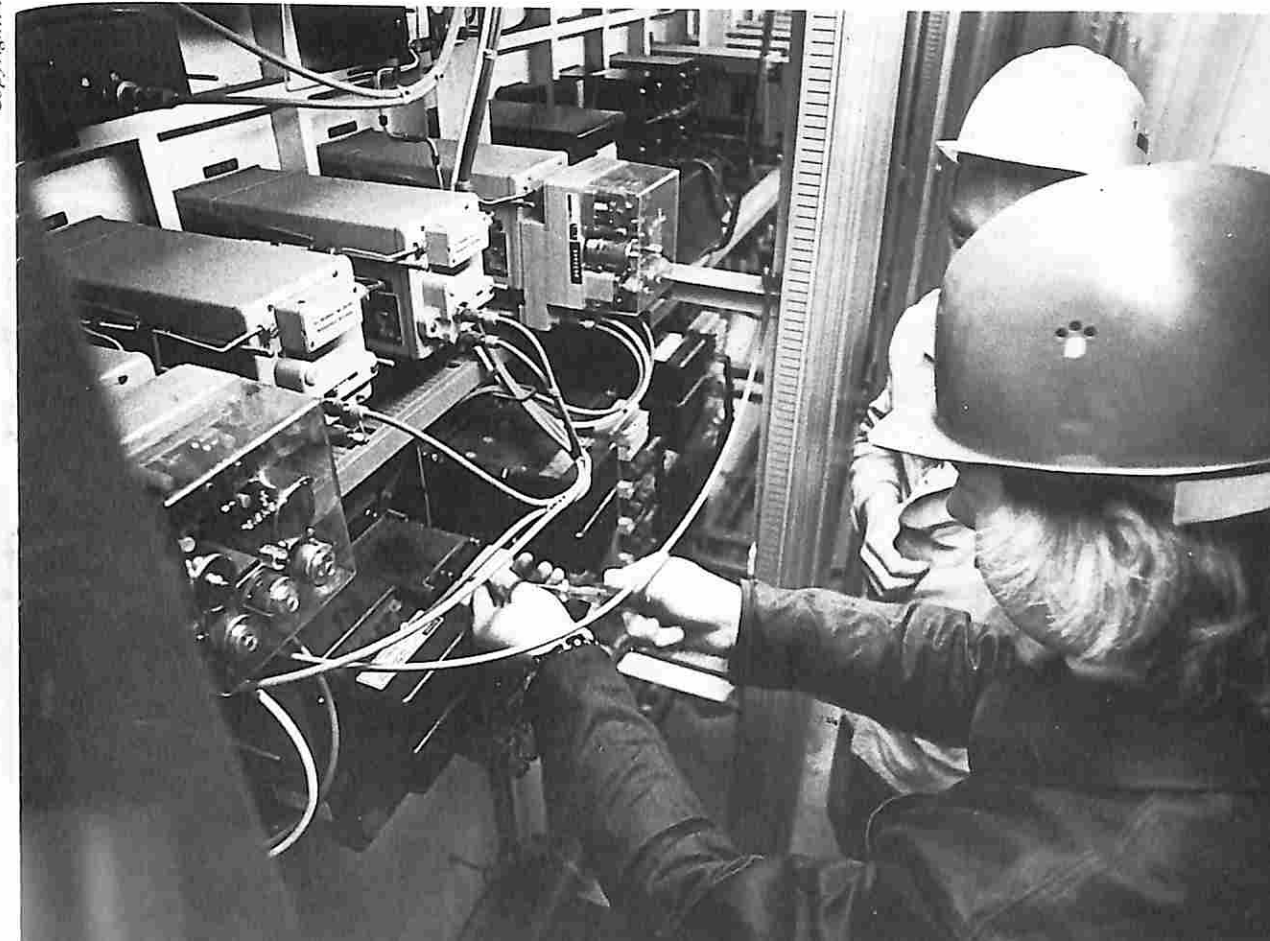
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Tom Rowling, a Waldorf parent, with nine years experience as an architect and builder, is currently attending the Education Seminar based at Michael Hall.



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The Industrial Revolution

by JESSE DARRELL

In the Eighth Class in Rudolf Steiner schools the children are in their fourteenth year, and in their study of history the Industrial Revolution is the central theme. It can become an experience of outstanding significance for them; especially is this so during these present years of mankind when they cannot but be aware of the crisis in which the offspring of that event, the economy that has become world-wide, is now struggling. Since the Fifth Class they have been following the historical development of man from the ancient oriental cultures down to that stage in the latest phase of which they themselves are living. Throughout there has been a deep-lying correspondence between the direction the consciousness of mankind as a whole has been taking and the one followed by their own souls since birth. In the sense of this article humanity and individual alike descend from a spiritual into a material world, from an instinctive community with their creative sources into an equally unpremeditated condition of isolated personality.

In Class Eight the children have not yet entered into the full experience of puberty, and so the full experience of this latest stage lies ahead of them. If

the class teacher speaks of the Industrial Revolution as he has of earlier phases of history, and brings it artistically before them through the biographies and life conditions of the human being creating, experiencing and working in it, then imaginative social feelings awaken in them, man to man as it were, which will mature into the judgment and discrimination which they will need as they go on. In contemplating the unfolding of the past into the present, it is as if they look into a living time-mirror, and come to something of that self-knowledge which at the same time is a knowledge of the world and man's place in it. Within such a knowledge they are now capable of recognising two ways in which the two mighty factors of cause and effect are related. Their elementary study of the sciences from Class Six on, pedagogically appropriate through their increasing connection with their own bony system, has prepared them for the mechanical expression of this relationship on the grand scale in the power-machine. On the other hand they can now also begin to grasp in thought the entirely different expression of it in the moral responsibility of men for the social and historical effects of their own actions.

A new world

The Industrial Revolution was not just a revolution in industry; it brought about a whole new world for the human being in all his life conditions. The old ways of living the world over had always kept him neighbourly to the living earth. In Britain – and this article will only concern itself with her, as the initiator of the new order – the vast majority of the population was still engaged in agriculture, arable and pastoral, dwelling in villages and hamlets, and living their lives in accordance with nature's diurnal and annual rhythms. It was deeply conservative, faithful to custom, an hierarchical society almost as little inclined to change as nature herself. And even when men exceeded the limits of human and animal muscle power in their work, taking advantage of wind and water for their ships, windmills and water mills, they had there also to submit to nature's will. If the wind dropped, both ship and windmill were becalmed; and if the summer-stream dried up, the water-wheel ceased turning. It was a world where men still felt, however dimly – even in the 18th century when the great change began and even though in farming itself new methods were coming in – that they shared elements of life that were common to nature and themselves.

Through its introduction of the power-machine and much more emphatically and decisively of the steam-driven machine, the Industrial Revolution brought this old world to its end, and the modern age began. In the hundred years preceding the Great Exhibition of 1851, the century in which this age was firmly established, five out of every six workers had come to be town-dwellers, in one way or another earning their living in connection with what the Revolution had brought about. It had fallen to the historical lot of Great Britain to inaugurate the machine-dependent world, though the thinking of such men as Copernicus, Galileo, Descartes, Machia-

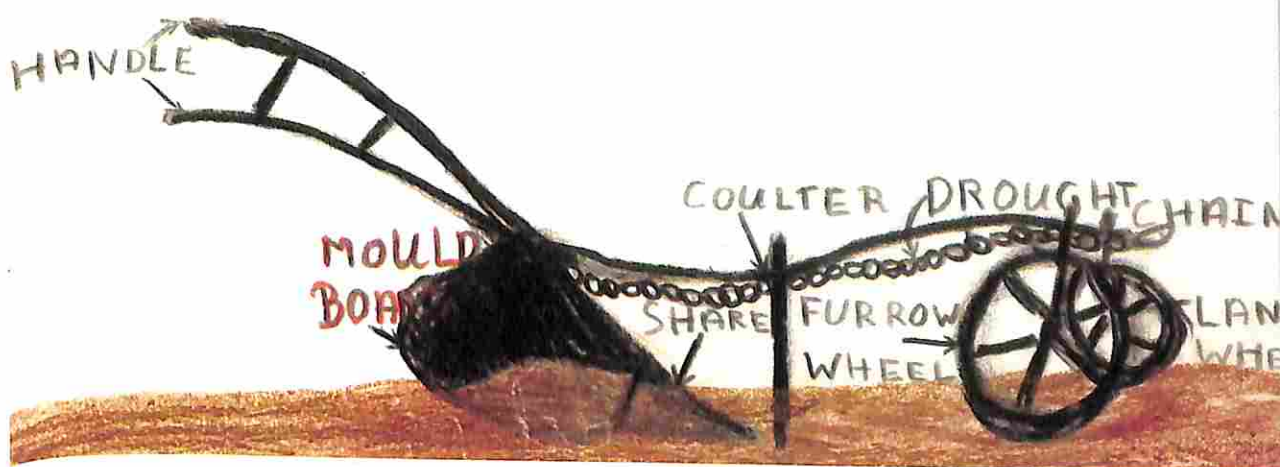
velli as well as of Bacon, Newton, Locke and Hume had prepared human hearts and minds to conceive and receive it. It required also in man a power of what might be called aggressive expansionism in the will, and this the English had already shown they possessed in no small measure. When their protracted attempt at the conquest of France was fortunately thwarted in the 15th century, they began in the 16th to take their part in the new global commerce made possible by Portugal and Spain. By the end of the 17th century they had ousted the Dutch from their commercial command of the seas and in the 18th battled successfully with the French for empire in India and North America. By this time the advancement of the nation's trade had long been the central concern of its governments; in the middle of the century Chatham kept in close contact with the City over his foreign policy.

Tough feeling of personality

In their internal political life the English had disposed of the danger of monarchical absolutism such as was established in France and elsewhere, and had come to arrangements of law and government which left the industrial and commercial ground relatively clear for the individual initiatives the new economic conditions would demand. The great chartered companies, for example, like the East India or the Hudson's Bay, were left very much to their own devices in the pursuit of trade. At the same time there was a deep-seated respect for and a sufficient maintenance of the law and order of the land which such conditions would also require for their fruitful development. As a free citizen the Englishman had sacrosanct, invaluable rights, such as freedom of speech, taxation only with consent, fair trial before imprisonment, and with these he went around with a tough feeling of his own personality, of what was due to himself; he was for instance a very litigious being, very ready to

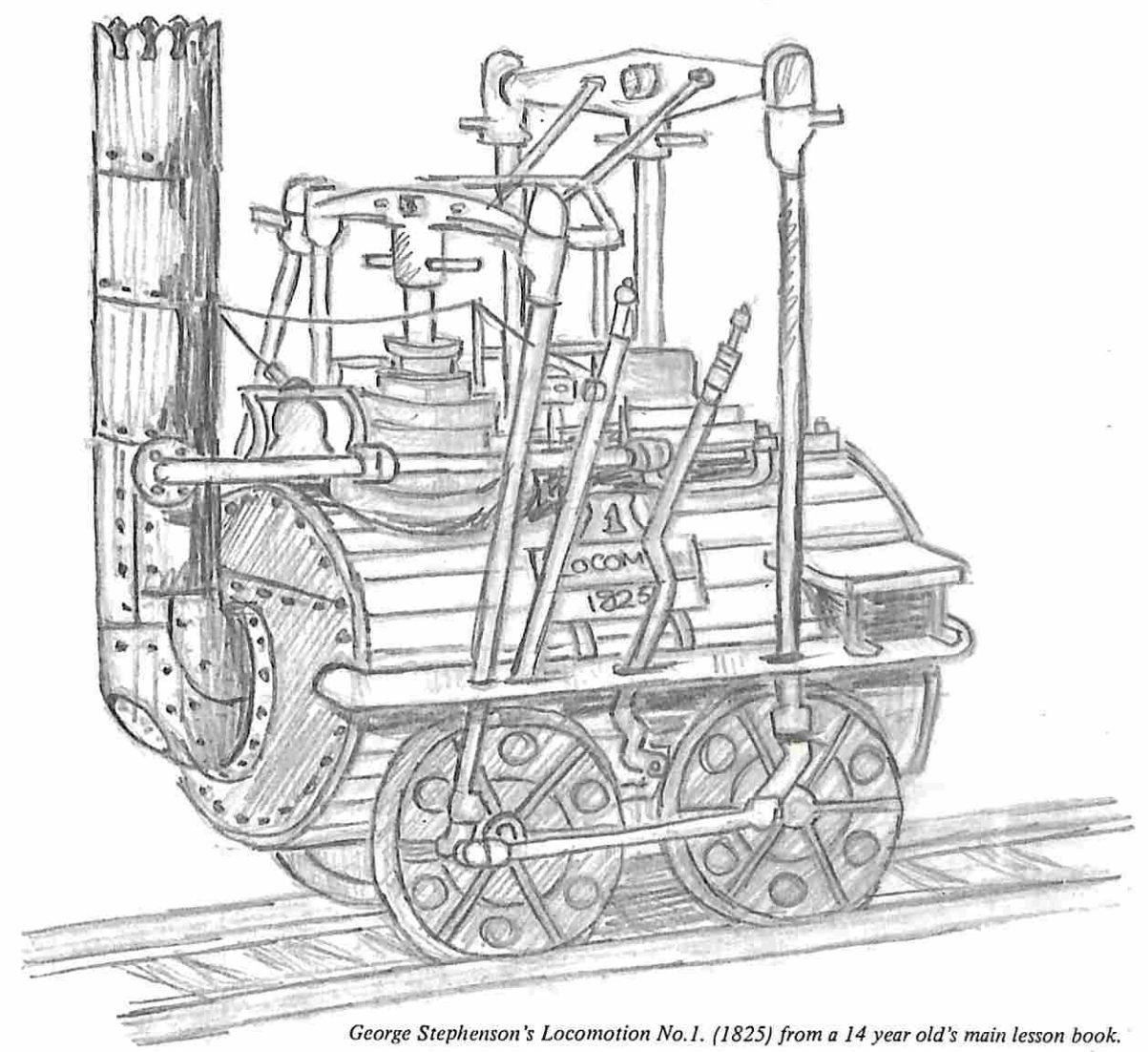
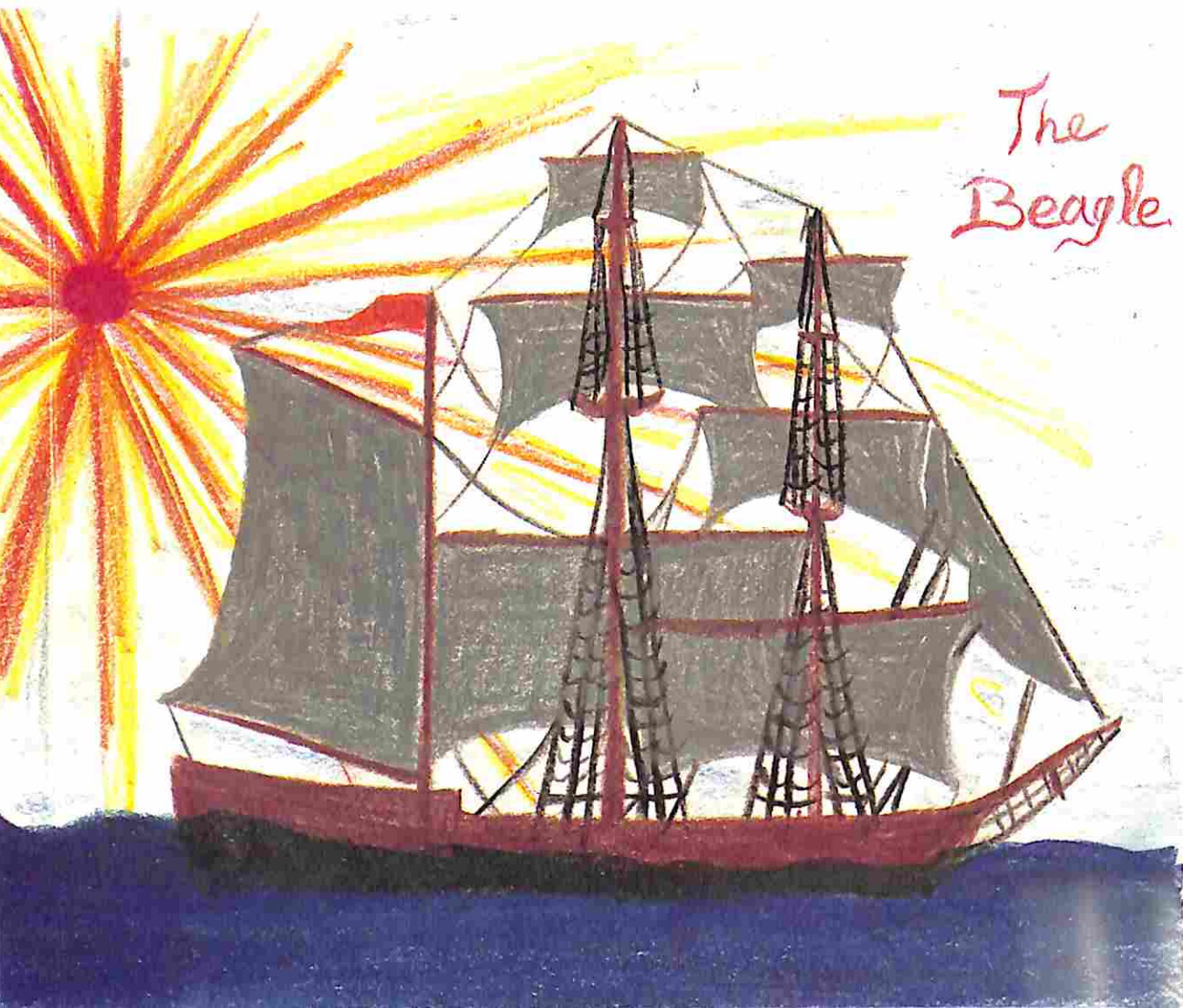
defend his rights at law to the uttermost. English ships in the 18th century were not only bringing wealth to their owners through the lucrative carrying-trade between the European nations and between them and the farther parts of the earth, but also through the increasing export of English woollen cloth. The making of such cloth for centuries had been far and away the chief manufacture of the land and according to Defoe, provided garments for prince and peasant, even priests and nuns and indeed everybody, in all parts of Europe and many places beyond. As the 18th century drew on however the woollen industry – and the much newer but also growing cotton industry as well – found itself greatly hampered

by a difficulty peculiar to textile manufacture. It was simply this, that the spinners could not keep up with the weavers and supply them with enough yarn to keep them working at the capacity which the ever-increasing demand for cloth required: it took six spinning wheels to keep a single loom going. This exasperating hindrance to a swelling trade at last called forth two inventions which unlike those preceding them, really worked and could be operated by hand as before – Hargreave's jenny and Crompton's mule – but also a third, Arkwright's more massive water-frame, which needed a flowing stream for its operation. Since it could produce far more yarn than anything worked by



A 9 year old's horse drawn plough – one of the first introductions to technology.

Rigging and sail inspiring the mind, heart and crayon of an 11 year old.



George Stephenson's Locomotion No.1. (1825) from a 14 year old's main lesson book.

hand it was this that, led by Arkwright himself, the more enterprising manufacturers turned to. Thus it was the water-frame – in making it necessary to gather men and power-machines together in one building – that initiated the Industrial Revolution and its social consequences. The factory had arrived.

Important for the children to experience

Yet it was not water-power that was to be the driving will-force of the 19th century machinery: less than twenty years after Arkwright had set up his first cotton-mill in Derbyshire, the new rotary steam-engine of James Watt – with unconscious historical irony called the ‘sun and planet’ – was applied to a spinning-machine, and freed the mill-owners from the hill-streams; they could now put their factories where they wanted them. Usually they did this near to the coal-mine that would supply the fuel needed, and near these so often it was that the new industrial towns grew up. From this time on the steam engine supplied an ever-growing number of industries with its giant motive-force, and it is important without much technicality at any rate to indicate some of the transformations brought about not only in the centrally important textile industry, but also in the equally basic coal-mining, in iron and (later) steel manufacture, in the pottery, chemical, ship-building, engineering industries and others too. Most of these will only be looked at from a distance, perhaps, but it is important for the children to experience the penetration of the Industrial Revolution in its further development into every nook and cranny of modern civilisation. In addition to what made possible the producing of ever vaster quantities and varieties of goods, there were the inventions which finally led up at last to the adequate means of transporting them, which were vital to such ceaseless expansion. The line of progress in this field led from Metcalfe’s, Telford’s and Macadam’s immense advances

beyond the earlier turnpike trustees in road-making, advances alongside those which gave the country an invaluable canal system, to the great triumph of Stevenson’s ‘Rocket’ at 30 miles an hour in 1829. Within 20 years of this there was a national network of railways of well over 6,000 miles. Some writers have spoken of this remarkable development as a second Industrial Revolution, so greatly did it accelerate in every sphere the rate at which Britain was becoming an industrial country. In social life also as well as in economic the railways brought great changes. Everyone could now go easily from place to place, even over long distances and at speed, and in this unprecedented movement experience more keenly than ever that they were indeed living in a changed and changing world.

The Industrial Revolution has put into man’s hands an ever-increasing capacity to make use of the material world, and through this he has won astounding advantages of every externally practical kind. Whereas in the 19th century however the common opinion was that this commodity-producing ability was a guarantee of endless human progress, there is an increasing realisation to-day that the failure to achieve an inner advance in moral and social understanding in any degree *pari passu* with the expansion of materialistic science and technology threatens mankind with self-destruction. Like some perverse god, it remakes itself into the image of its own power-driven creation. This one-sided development in the human situation becomes sufficiently apparent to the fourteen year old in the cut-throat competitiveness that ruled and rules in the economic life, or in the inhumanity which condemned so many workers, men, women and children, to appalling conditions of life and work in the earlier phases of the Revolution, with only a very partial amelioration in the later.

Adolescents respond to idealism

On the other hand, such improvement as there was, instigated by men like Richard Oastler, John Fielden, Michael Sadleir, Lord Shaftesbury, Robert Owen and the many others who included Charles Dickens and Charles Kingsley, bears witness to the social conscience in their fellows which was so deep asleep but with immense effort could be roused. Such a moral force was also brought into action, for example, in the abolition of slavery in England and her participation in the infamous slave-trade. Young adolescents warmly respond to the creative idealism which recognises the individual spirit in every human being. They can also awaken to the fact that the Industrial Revolution through so many of its developments has made the world one economic whole, in which its different peoples are dependent on each other; like the pressures distributed throughout a body of water – the economic life is so often pictured in terms of flow and circulation – the good and bad fortune of any section of the world’s population ultimately affects all nations.

Again, the machine which, as the indispensable mechanical animal that it is cannot but be a specialist, turns all its human attendants into specialists also. Thereby the satisfaction of personal achievement in work has largely vanished, and the co-operation of many in the production of a single article has become as compulsive as any law of nature. Such co-operation lies in the very substance of man’s life on earth, but to-day its implications need to be consciously recognised and understood and acted upon if a schizophrenic disaster is not to over-take mankind. The unity of the economic world calls for practical arrangements which fully take it into account, and the dehumanising effect of industrial specialisation countered by a sharing by all in a total picture of the economic organism of the world and the part

played in it by the particular work a worker is engaged in. Such a total picture can only become really effective in rousing men’s hearts into new social feeling, however, if it comes to form part of a total picture of man that represents him as he truly is, a being rooted in the earth and blossoming in the spirit. Then the brotherhood, equality and liberty proclaimed by that other Revolution across the Channel, which Class VIII has also come to know, will be better understood and become creative in the spheres in which they properly belong. The children of 14 years of age can be helped by a history teaching which is in the first place concerned in the sense of Steiner pedagogy with the nature and welfare of the entire man to become seekers ultimately themselves for the remedies that can truly heal the modern world-sickness. The ever-developing technology resulting from the Industrial Revolution frees humanity step by step from the need to give so much time and energy to earning a living within the material world, although the economic and social implications of this have still to be fully recognised and applied. The cultural and ultimately spiritual issue which arises, and which calls urgently already for understanding and action may be thus expressed: How are the human forces of will which will less and less be needed in the economic sphere to find a fruitful kind of creative activity, one indeed which will take man into the next phase of his evolution? Such a discovery and the healing that could flow from it requires above all an education of children which concerns itself with the whole man.

Following a long and rich career as a class teacher, Jesse Darrell now lectures on both sides of the Atlantic.



Students in Teacher Training also experience the curriculum through art.

Opposite: a 14 year old combines imagination and grim reality.



This leaves little room for individual refinements, and a drawing is judged on its clarity and accuracy. It requires, more than any other form of drawing perhaps, that the draughtsman subordinates himself to this end.

And yet technical drawing is not just the acquisition of rather dull skills. It does require imaginative thinking, even when drawing fairly simple components. It is necessary to visualise the object as if one were looking at its side directly, square on, from each end and then also as if from above. One must often also imagine what the object looks like inside and indicate this by dotted lines or by drawing it as if the object were cut in half or in sections. If one thinks of doing this with a central heating valve or say, something resembling the starter motor of a car, one gets some idea of what is involved. All these views are drawn carefully showing their relationship to one another and then fully dimensioned, giving all the sizes necessary for manufacture.

This is, of course, work for the upper school. It is not work one could do until one has reached a certain 'Copernican' view of the world; seen not from here, where I sit, but seen 'as if I were looking at things from somewhere else'.

This twist in the view point, this imaginative leap to see another side of an object without moving oneself is, I think, technical drawing's chief educational value. All the useful practical geometry that goes with it could be seen as a bonus.

Finally, one might think of drawing as a form of communication. Most drawings appeal to our sensibilities or feelings, by containing elements which please or disturb us, the sort of drawings we hang on our walls. Others have changed our way of thinking, as the perspective drawing of the Renaissance, for instance, or projective geometry.

Technical drawings, while having a

kind of beauty, are primarily there so that we *do* something in the world. They are drawings of the will. Blue-prints for action.



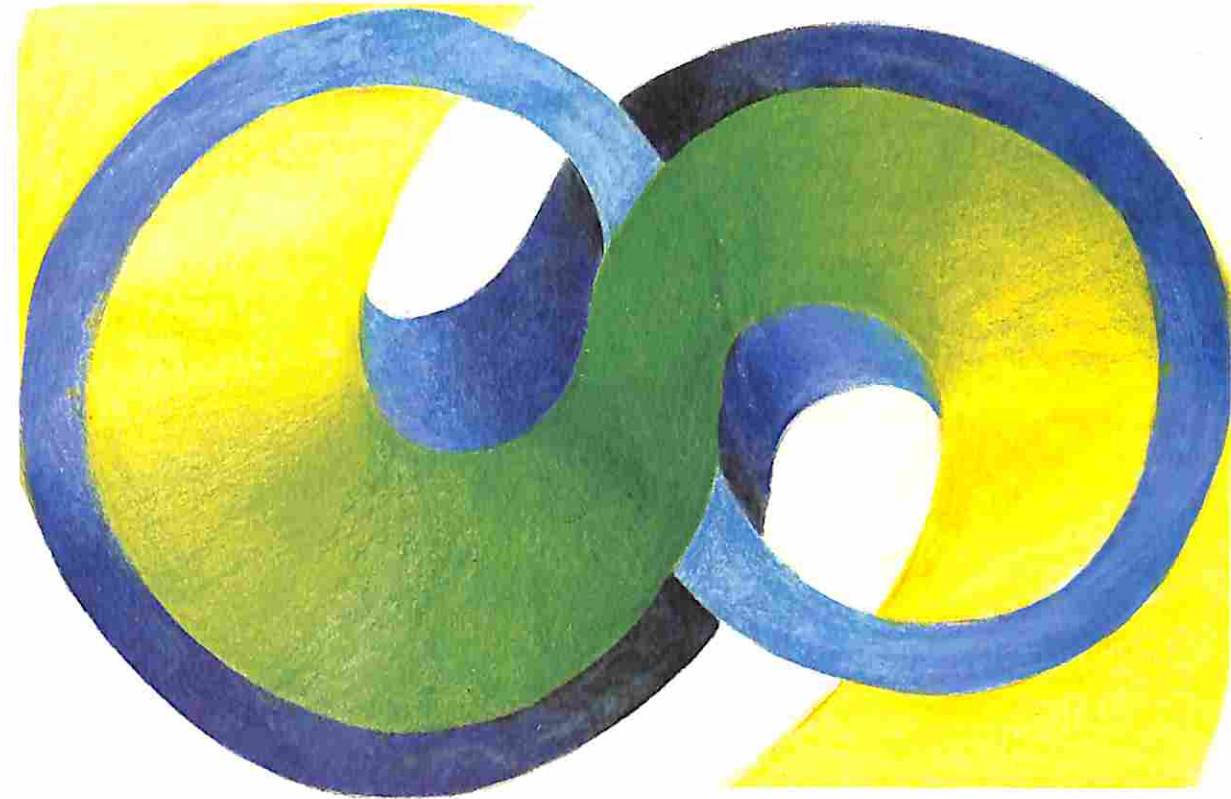
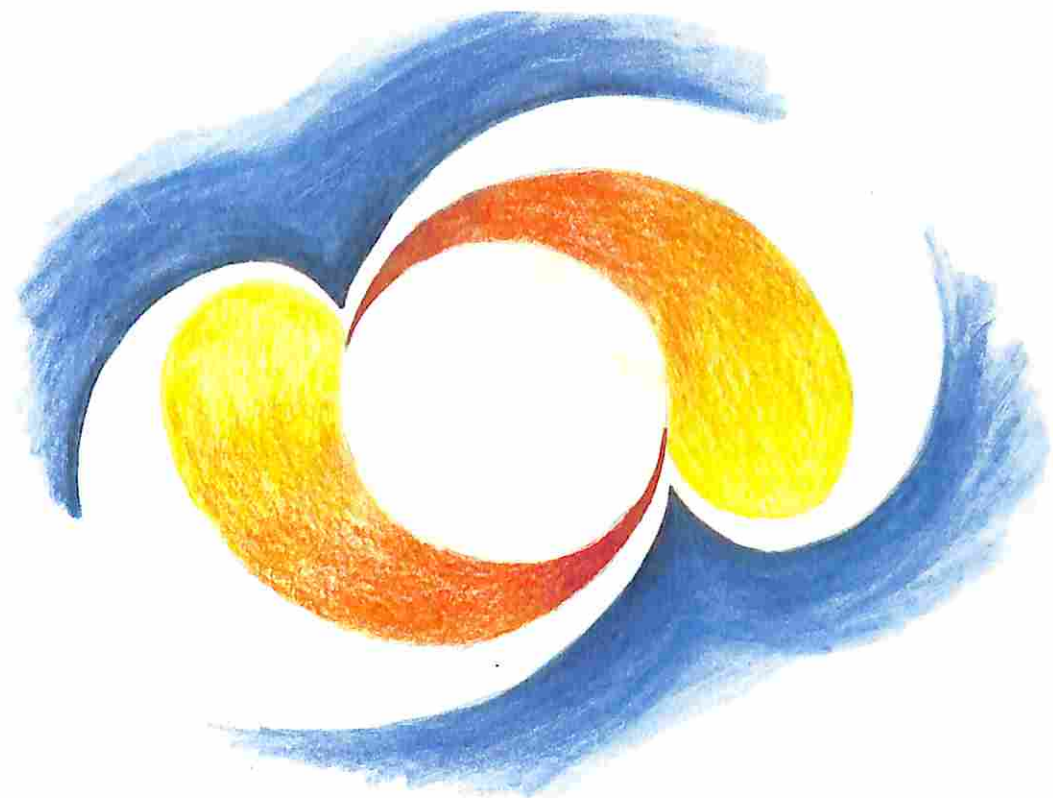
The following are samples of work from Class 8: We construct a form (drawing 1). This is a wonderful one. It can be imagined as a seed, quite self-contained but inert as long as it exists only within itself though it does seem to bear a potential for movement.

(Drawing 2). Imagine, perhaps, the presence of water. It is drawn inward, and at the same time the circle which enclosed it works towards the centre while the 'leaves' begin to unfold towards the outside.

(Drawing 3). The force pushing inwards works in the opposite direction to that of the 'leaf' forms and a further development of the pattern takes shape. This can be continued in more or less detail through various stages of complexity until we have arrived at a point where the pattern quite naturally seems to come to rest. This can, of course spread over a good many weeks and there are many discussions about the metamorphoses which take place, the pupils often contributing ideas and observations from nature.

Andrew Geuter

Basil Titford and Andrew Geuter are teaching arts and crafts at Elmfield School.



The Pursuit of Challenge:

a perspective on video games

by RAINBOW ROSENBLOOM

The Naked Ape; Beyond Freedom and Dignity. We laughed our disapproval of these great 20th century works. But Francis Edmunds, with the intensity of his eyes shooting out, admonished us: 'Read these books . . . know what the powerful minds of today are proliferating. These books are representative of an important influence on the thinking of today. You must *know* with whom you are to do battle'.

Those words are as meaningful to me now as they were six years ago. So that when I began to hear conversations about 'Space Invaders' and read compositions that alluded to video games, I decided I would see for myself what new worlds they were exploring. Armed with a roll of coins, I too set out to explore.

My first sensation was akin to a stranger walking into a local pub or restaurant. I felt unprepared and noticed. After putting a quarter into the machine, the multitudinous sounds and shapes zipping about on a screen paralyzed me momentarily; I hadn't the tools to react. Thus, my 'game' lasted about thirty seconds. With my tail between my legs, I stepped back to allow a more experienced ten year old to have a go. I eagerly watched.

Needless to say, his dexterity and keen perception stretched his game to at least fifteen minutes. I was truly fascinated. I mean, after all, wasn't I the local pinball champion only sixteen years ago? Had 'old age' robbed me of hand/eye coordination?

Competitive exhilaration

Slowly I learned a few of the tricks of some less complicated games. Then something interesting happened: I received a thrill, a sense of exhilaration, at certain moments of the game. Those moments were characterized by my success, which meant the utter destruction of my opponent (i.e. enemy spaceships, asteroid fragments, extra-terrestrial invaders, etc.). The more splendid the destruction, the greater my exhilaration. It was quite an experience!

Rather than dwell on the obvious objections we as concerned teachers and parents have, I will address a more latent theme: Is the popularity of these amusements symptomatic of something deeper? If you observe an expert, you will notice an intense concentration that is manifest in the rigidity of the body and in the inability to have a social exchange that endures for longer than the blink of an eye. For the eternity of the moment, it is human v machine, consciousness v computer, me against the 'world'; that world in which I have to fight for recognition, that unsympathetic world where succeeding is existing and being understood only means being heard.

A competitor can be a good friend. Through him, you can see what you're worth. The exhilaration of a challenge without the fear of public failure . . . for the price of a single quarter. When one improves (which is inevitable, with practice), the machine reacts to the more highly skilled player. Gone is the random

bounding of a pinball: the lucky throw of the dice; the video game responds accurately to the player's every move, a constant reminder of its relentless competitiveness. When you finally lose, there is no one to blame, no providence to curse at . . . the computer took advantage of your mistakes.

Judge yourself

Yet there is no humiliation; the machine simply states your score and 'game over'. No snickering in the back of the class; no 'C', 'D', or 'F'; no notes home to your parents; in short, your performance in this 'challenge' is not a matter for the public record. You judge yourself on the basis of your score and there is the end to it.

If, for a moment, we could feel true empathy for the young people of today, I believe we would begin to recognise the social malaise they are unconsciously dealing with. The steadfast example of love and security of the past, the FAMILY, is dissolving at an alarming rate. The threat of nuclear war has reached the ears of the youngest children. Unemployment has reached the highest level in decades. This all translates into an unfortunate coarseness and acquiescence that has crept into the heart of the average adult they come in contact with.

Our children quickly tire of our incessant moralizing regarding television, junk food, and video games. We also need to open our eyes and hearts to what they are experiencing, and, through that effort, we can create new ways of helping and inspiring their spirited soul.

Mr. Rosenbloom is the Eighth Grade teacher at Mountain Meadow School, California.

Computers

A place for computer studies in Waldorf Curriculum

by STEPHEN MOORE-BRIDGER
and MATTHIAS KLIMM

The new subject of computer studies has recently been introduced into some Steiner Schools and is in the process of being introduced at others. This would make it seem relevant to look at the background and reasons for this development.

One can hardly fail to be aware these days of the increasing role of the computer in the modern world. Banking, transport, defence, insurance, energy supply and many other branches of modern life now have computers as integral parts of their operation. Until recently, however, computers were very large, exceedingly expensive machines installed by large companies and only a few people operating the machines came in direct contact with them. For most people they were sufficiently remote almost to be ignored. This situation has changed dramatically over the last decade. With the advent of the microprocessor, computers have become so cheap that every person can afford to buy his own (£50 will buy quite an intricate machine). It has also meant that computers or computer controls have been built into many everyday objects: e.g. toys, cars, television sets, washing machines and many more. At school we find that practically all our pupils have played with microprocessor controlled toys (video games etc.) and quite a number actually own a proper computer themselves.

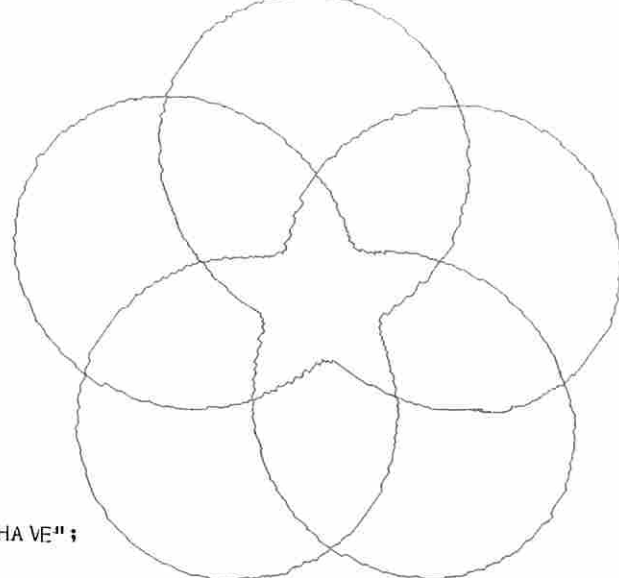
Another aspect of the new technology is its effect on the social situation of people's work. Not only has the work of typists and other office staff changed dramatically (many are working with a television screen and a typewriter keyboard now) but also manual work in



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55 PRINT "WHICH SHAPE WOULD YOU LIKE TO HAVE";
60 PRINT " PLOTTED?"
65 PRINT " "
70 PRINT "SHAPE A ----- A CONIC SECTION"
75 PRINT "SHAPE B ----- A FLOWER"
80 PRINT "SHAPE C ----- A HEART"
85 PRINT "SHAPE D ----- A CIRCLE WITH A LOOP"
90 PRINT "SHAPE E ----- A LOOP INSIDE A LOOP"
95 PRINT "SHAPE F ----- A PUMPKIN SHAPE"
100 PRINT "SHAPE G ----- A STAR CENTRED SHAPE"
105 PRINT "SHAPE H ----- A DAISY"
110 PRINT "SHAPE I ----- A FIGURE OF EIGHT"
115 PRINT "SHAPE J ----- A SPIRAL"
120 PRINT " "
125 IF S=0 THEN INPUT "TAKE YOUR PICK";S$

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Computer Studies at Elmfield: the pupil at work, part of the programme and the 'finished product'.

factories has been taken over by robots (e.g. the assembly of the mini-metro). Facing this change and being able to take the right attitude to these machines will present our pupils with quite a challenge when they leave school.

In this situation it is of great importance that our pupils learn to know exactly what a computer is, how it works, what it can and, even more important, what it cannot do. A computer is clearly designed to imitate some of the functions the human brain *appears* to perform. In these functions the machine usually surpasses the human brain in its performance with regard to speed and reliability. When it comes to storing vast amounts of information and to making factual decisions (such as those involved in time-tabling for example) of simple availability

and non-availability of personnel, goods, etc. then a computer can relieve a human brain of much time-consuming and tedious work. So certain sorts of decision can be made by 'electronic brains', but where a judgment is needed which goes beyond the simply factual or quantitative and has to take personal, individual or psychological factors into account (the kind of factors which lead a doctor or a teacher to make his decisions) then a computer is clearly out of place. This statement still holds despite the fact that many attempts have been made to bring some aspects of these factors into a quantifiable, and therefore computable, form. There will always remain intangible aspects which cannot be moulded into any such scheme. The right clinical therapeutic or even political decision in any particular case can never only depend on the sort of information that a computer can retain but also on imponderable factors which

only a human being can experience, and if those in leading positions in public life were to resign their will to make decisions to a computer then it would be a disaster indeed.

Discrimination essential

It is most important that our pupils should understand this, not only in a purely theoretical way but also through practical experience. They should know what it is like to use a computer, to work out the instructions which have to be given to the machine to get it to perform a certain task. It is good for them to experience the frustration when the result produced by the computer is not what they wanted because although the machine has accurately obeyed its instructions those instructions were wrong. This helps them to realise that the computer only follows a predetermined process mechanically and does not actually *understand* what it is doing let alone what it might be *meant* to do. This happens despite some very sophisticated instructions built into the computer which makes it appear to have a certain amount of understanding. A spin-off of this aspect of writing programs for computers is, that pupils learn to be precise in their thinking. The computer will not tolerate any sloppiness and even a comma missing or in the wrong place can lead the pupil right up the garden path and he has to go back to square one. Another bonus for those pupils who develop a special interest in the subject is the possibility of gaining an 'O' level in 'Computer Studies'. This has become increasingly advantageous today since the number of jobs which require the use of computers is growing rapidly.

Matthias Klimm and Stephen Moore-Bridger are teachers of Mathematics and Science in Elmfield's Upper School.

Non-violence Training

An activity for the future?

by PETER BODENSTEIN

At first it seemed like yet another advertising leaflet or fund-raising 'flyer', stuck under the windshield wiper of my car. Instead, the information on it, and particularly the words 'non-violence training' immediately attracted my attention. This paper was not going to be immediately recycled!

The 'flyer' invited participation in a non-violent protest and civil disobedient blockade and demonstration to 'halt the design, development and testing of nuclear weapons, particularly first strike weapons' at the Lawrence Livermore Weapons Laboratory near San Francisco.

The idea and the principles of non-violence, as practised and taught most effectively in this century by Mahatma Gandhi in India and Martin Luther King here in the U.S., had long intrigued me. Through the study of Gandhi's life and his writings I had become aware of the universal aspects of non-violence and of its essentially Christian character and impulse.

Here was an opportunity for me to experience first-hand how this highly moral principle, with its belief and trust in the inherent goodness of human beings and mankind, is taught and practised in the face of the growing power of fear, hatred and its outer manifestation — nuclear weaponing.

Group decision making

The Abalone Alliance training took place

on a grassy clearing surrounded by majestic Redwoods. Amongst the items on the agenda were listed: History of the Lab; Goals of the action; Consensus process (a process for group decision making); Role playing (being in turn a police officer, a blockader, a news reporter or a worker at the Lab). Of these the 'role-playing' brought home some immediate lessons and particularly to what a great extent personal actions, words, 'Body-language' (facial expression and movement) and the degree of amity and harmony within a group arouse and influence emotions and responses in the other party. 'An important attitude to develop, which helps to resolve conflicts, is that each person, no matter how much you disagree with them, has some good in them and has a part of the truth.' Secondly the effect the action has . . . 'on those outside the community, not only governmental and corporate opponents, but also the large number of uncommitted people whose support is necessary for important social change'. Through this action . . . 'we gain the attention and respect of many more who otherwise remain untouched by thoughts of the nuclear menace'.

Redirected wealth

The overall aims of action by blockaders and demonstrators who together form 'cluster groups' and are divided by preference into smaller 'affinity groups' are threefold: First, there is the issue of 'global nuclear disarmament, the demilitarization of American society and a re-direction of economic priorities that provides more equitable distribution of wealth and resources at home and abroad'. Secondly, there exists the consensus process whereby 'input and ideas of all participants are gathered and synthesized to arrive at a final decision acceptable to all. Through consensus we are not only working to achieve better solutions but also to promote the growth of community and trust'. Responsibility, self-discipline,

respect and positive co-operation are listed as attitudes and behaviour needed to help a group reach consensus. Thirdly, there is the requirement for participants to accept and adhere to the non-violence guidelines. These are: (1) 'Our attitude will be one of openness, friendliness and respect toward all people we encounter. (2) We will use no violence, verbal or physical toward any person. (3) We will not damage any property. (4) We will not bring or use drugs or alcohol other than for medical purposes. (5) We will not run. (6) We will carry no weapons'.

It seems to me that a movement incorporating such sound moral rules in its attempts to effect social and political change deserves support from those interested in allowing the forces of good to gain greater strength in guiding the evolution of our Earth, and of humanity.

There are, in the anti-nuclear movement, groups who are carrying considerable strength and much needed positive direction and promise into the 80's and beyond. Many amongst these are 'organisms' within whose goals and moral principles, individuals from the widest backgrounds find the freedom to come together as an 'army' of peace, and under the banner of trust, responsibility and courage for the Truth, commit themselves to deeds for the good of mankind, to re-awaken humanity to a love and respect for all Creation. Patience and determination are needed, as the changes and fruits of the action are known not to appear overnight. A change from the everyday cause and effect, 'eye for an eye' mentality makes way for a positive, spiritual attitude, based on the eternal power of Truth.

(All quotations are from the Livermore Weapons Laboratory Blockade/Demonstration Handbook.

Peter Bodenstein has for the last three years taught German, Woodwork and Music at the Marin Waldorf School.

Coleg Elidyr

AN INTERVIEW with BIRTHE HOUGAARD

When visiting Coleg Elidyr, a Camphill Centre for special education and training near Llandovery, Wales, one becomes immediately aware of an educational environment which, as a whole community, is striving to foster and bring to realization 'the invincible spirit of Man'. In this interview with co-founder Birthe Hougaard, a strong, viable approach emerges for the further education of young people with special needs.

In our two hour conversation (edited and shortened for this and the next issues) Birthe Hougaard, speaking on behalf of the College of Teachers, raises innovative, practical solutions to some of today's most perplexing and challenging educational questions. Based on the insights of Rudolf Steiner and Karl König, Coleg Elidyr offers a modern model of caring motivated staff supporting young people in their quest to step meaningfully into life.

Arthur Osmond

Q: Could you describe elements in the world of education in the 1980's which you see as a background to your work? It is a frightening fact, amongst many others, that during the past decades juvenile delinquency has increased in all Western countries, is doubling in Korea and Japan, and rising in all other developing countries. In 1919 Rudolf Steiner

warned that if education continued on intellectual lines *only*, youth would fall into one of two abysses: violence or sex. The 1970's have shown this development all too clearly. We need an education which is not only to inform but to form young people. Otherwise, the attempts of the extended and further educational schemes proclaimed as a measure of keeping young people off the streets will just turn the schools into parking places.

Teachers no longer know the names of the pupils, and it is a frightening realisation that a new category of handicapped children is coming to the fore, an ever-increasing number of school leavers arriving at adolescence inadequate, and unable to cope with ordinary daily life and demands in an adult community. Their scholastic achievements are minimal. They are lacking in motivation and interest and the influence from the mass media — especially television — is herding them into street gangs and violent sports' fans. These young people are not criminals and attackers per se; they are victims of our educational system. They have no staying power and their deprivation makes them feel that society owes them a living irrespective of their own lack of effort. It is now generally accepted that this group of socially or developmentally handicapped young people is swelling the groups of youngsters with special educational needs to about a third of all school leavers. This developmental handi-

cap is now of such a dimension that it over-rides all other handicaps and presents a far greater problem.

This problem, however, also embraces many children with an inborn disability like Down's Syndrome, Epileptic Condition, Aphasia or Autism etc. They too arrive at adolescence with an additional retardation, brought about partly by over-protection; or by a non-understanding for their special needs; partly because of lack of demands, and because of an artificial learning situation. This added dimension makes the abyss between ordinary adolescents and adolescents with special educational needs very wide.

Q: If we assume there is an increase in developmental handicap then what do you see as its origin?

The foundation for feeling secure or insecure is laid in the very early years of infancy, and many adolescents suffer from recurring nightmares which are nothing else but the subconscious re-living of violent or other distressing events experienced before their self-awareness developed. Other influences in many children's lives are the mass medias, especially T.V., the 'plug-in drug' which is no help for the child's movement and speech development.

Schools geared to an intellectual development do not help the child to develop moral values. On the one hand, the learning process is speeded up to reach the end result: O and A levels, the passport to higher education, specialisation, well-paid jobs, and often alienation from real life. On the other hand, an education geared to the individual's wishes and own choices is not necessarily taking care of the needs of the child's chronological age. The discrepancy between bright and dull pupils increases and some children are pushed into disturbances and sudden regressions, leading to an inadequate adolescence. Programmed teaching aided by computers and mechanical teaching devices takes the width, depth and human

contact out of the learning process; the quest of learning, the joy in learning, is narrowed down to the right and wrong answer to any question.

Another answer lies in a society which has forgotten the integrity and dignity of man. The thin Monk's saying (in Brecht's play on Galileo) has become true: 'Man shall live to see the day when there are no longer man and animals. man IS an animal, there is nothing but animals.'

Earlier generations taught their children that man was created in the image of God; now man has become the naked ape, and there is no more reason to gain higher ideals. The world is just a bleak place, a wasteland, a battleground, a fun-fair and men are T. S. Eliot's 'Hollow Men', death providing an end to it all has become a taboo word like sex was for an older generation. Young people feel trapped and are seeking an artificial freedom in speed. Recently, there was a group of fifteen young people all in love with their motorbikes. Nine of them died in accidents within a short space of time. The tenth, a girl, jumped to her death from a multi-storey car park leaving a poem 'To those who cared'.

*These deep depressions inside my head
Don't wanna be alive,
I wanna be dead.*

*Don't wanna exist,
Don't wanna stay.
Just wanna leave.*

*You'll never understand,
So don't even try
But this poem is to try
And say goodbye.*

This poem is a living document of the lack of educational achievements and the depths of despair of the younger generation.

(To be continued.)

Book Reviews

English within the Arts by Peter Abbs. Hodder and Stoughton £4.50 paper. ISBN 0-340283-77-7 148 pp. Quoting Herbert Read 'The secret of our collective ills is to be traced in the suppression of spontaneous creative ability in the individual' and R. G. Collingwood 'Art is the community's medicine for the worst disease of mind, the corruption of consciousness', Peter Abbs, organiser of the Post-Graduate Certificate of Education in English at the University of Sussex, in his book 'English Within the Arts', offers a challenging and thought-provoking, one might say radical, stimulus to all English teachers to re-evaluate and clarify the meaning of their discipline.

The author argues that the intrinsic concerns of English are literary, expressive and aesthetic, and that, therefore, as a subject or discipline it falls more naturally into what he calls 'the epistemic community (common kind of knowledge) of the arts' (drama, art, music, dance, film), rather than the humanities, where, traditionally, English has been placed. This traditional classification has obscured the unique value English can make to 'the education of the psyche', which is 'a very different business from educating the mind', since it calls for a 'more profound understanding of knowledge and being'. Such a shift in emphasis, Abbs points out, will challenge 'the positive presuppositions about knowledge', and will lead one 'to present fresh conceptual terms for a truly comprehensive curriculum'.

Unfortunately, at the present moment, Education encourages classification and analysis rather than personal and intuitive responses, and has the effect of paralysing the imagination and inhibiting all tentative creative impulses. Abbs believes that no child in a state school receives anything like a true aesthetic education – 'the expressive disciplines in our schools are in a state of confusion, neglect, poverty, demoralisation and absurd fragmentation', often relegated to the periphery of the curriculum; intense specialisation has fostered 'not a coherent curriculum but a liquorice allsorts confusion'. Further confusion arises because no clear distinction is made between English as a discipline and English as a medium of language necessary for all kinds of learning. As the English teacher is deemed responsible for all kinds of language and all kinds of learning, he 'becomes like a man carrying a bag of tools but with only other people's jobs to do'. If, as the Bullock Report stressed, all teachers became concerned with English as a medium, this would free English to make a unique contribution to the curriculum as a discipline in its own right.

Abbs has some harsh words either to say or quote about traditional English teaching: on Grammar:

'There is no causal connection between a technical knowledge of a language and the ability to use it'; on Comprehension: '... a tedious and futile affair'; 'literary flotsam left stranded on the exam beach'; on Composition: 'exercises in belles-lettrism', which easily lead to 'an insincere kind of writing both derivative and pretentious'. These outmoded forms survive either through fear of change, sheer inertia, or quite spurious reasoning. Further, these approaches are propped up by an examination system which is 'a perfect image of cerebral abstraction and alienation', and which, Abbs believes, 'does much to prevent our schools from becoming true collaborative centres of making and learning'.

In the most interesting and constructive part of the book, Abbs goes on to elaborate a theory of art-making, that moves from expressive impulse, through working with a medium, to the realisation of the final product, its production and performance, and, finally, to critical response and evaluation, which has important implications for the teaching of English. In a series of Open Letters that Abbs wrote to his Post-Graduate Students at Sussex University, we can gain a valuable insight into the pedagogical philosophy that underpins the author's vision, and cannot but be impressed by the commitment and integrity the author brings in an attempt to realise his ideal in the practical demands of a Post-Graduate Certificate of Education Course. Valuable suggestions can here be found for enlivening and transforming classroom practice.

In the final chapter Abbs draws the threads of his argument together, and makes a plea for a comprehensive curriculum that gives due weight to the inter-related 'epistemic communities' of the arts, the humanities, and the sciences. He realises such a demand will be difficult to achieve since it works against the established and entrenched practices of schools, but nevertheless believes it is worth striving for, since such a curriculum will secure that 'all sides of the personality are cultivated and a sense of wholeness imparted'. I wonder if Mr. Abbs has heard of Waldorf Schools?

Tony Brown

Books for young children, mostly Grimms Fairy Stories, illustrated in full colour, watercolour by Lilly Gross-Anderegg, on heavy card: Hänsel und Gretel, SFR.18.-, Der Königsohn, SFR.1780, Marienkind, SFR.19.50, Rotkäppchen, SFR.16.50, Die Sterntaler, SFR.16.50, Das Eselein, SFR.15.90, Die Goldböcke, SFR.19.50, Die Weihnachtsgeschichte Nach der Legenda Aurea und Nach Matthäus, SFR.30.00 (in German, French,

Italian). *Hard cover: Eisenhans, SFR.21.-, Kommt ihr Zwerge Tief im Berge, SFR.21.- Paperback: Flos und Blankflos, SFR.16.50.*

These books have the most beautiful illustrations for young children. Lilly Gross-Anderegg's watercolours glow with the rich purity and harmony of a golden age and are exceptionally well reproduced. In fact, each book has been made with a craftsmanship that is rarely seen. Certainly worth acquiring for the pictures alone. *Published by Zbinden Druck und Verlag AG, St. Alban Vorstadt 16, 4006 Basel, Switzerland.*

Let them teach! *The Layman's Guide to Return Dignity to the Public Schools* by Donald Schneider. 155 pp. Hardback \$10.00 – Philosophical Library, 200 West 57th Street, New York, N.Y. 10019.

An attempt to halt the corrosion of decency in the public schools through an exposition of what is actually happening in the classroom today and by offering tough, specific suggestions that can assist in returning a lost dignity to public education in the United States.

Creative Toymaking by Alice A. Gorge. 58 pp. £2.95. Floris Books, 21 Napier Road, Edinburgh EH10 5AZ. ISBN: 0-903540-43-6 1981.

A book to 'awaken and foster the creative abilities of children and adults.' Teeming with patterns and delightful sketches and photographs of a Kingdom of toys.

Ivan Korovavich *The son of the cow. A Russian fairy tale* told by A. N. Afanasiev. Illustrated by Christiane Lesch. Floris Books, Edinburgh. ISBN: 0-903540-57-6. £4.95.

A story gathered from the rose-walks of genuine fairytales, perfect for telling or reading to 6-8 year olds. A welcome addition to the genre available in English besides Grimm, particularly in this ideally illustrated form: You can nestle your youngster on your right to dream into the beauty of Christiane Lesch's pictures, whilst you yourself, alongside, conjure forth a streaming procession of imaginations from the vigorous word-pictures of the text.



Felix Finestitch *Story* told by Cordelia Böttcher, pictures by Peer Rugland. Floris Books, Edinburgh. £4.95 board. ISBN: 0-903540-52-5.

A children's short story which pursues a resurrection theme in colourful disguise. Adventures in a lush tropical island, a sea-storm, an ice-bound polar region lead to an older culture with a touch of oriental magic to it. Following in the wake of this sea-faring tale, Stanley Drake adopts a style of slightly rugged sophistication. The illustrations mostly cover a double page – a spread of 64 cm x 24 cm – with text tastefully overprinted. They come from Peer Rugland's brush combining vividness with a wealth of subtlety.

Phases – crisis and development in the individual – by Bernard Lievegoed. 250 pp. £4.75. Rudolf Steiner Press, 38 Museum Street, London WC1. ISBN: 0-85440-353-1. Though not focusing on child-psychology or child-psychiatry specifically, here is a book which nevertheless sheds light on the phases of infancy, childhood and youth in perspective with the rest of life. It contains many observations which could be of support to teacher or parent, for example the finely described difference between 'ego-consciousness' at 3 years, 'ego-experience' between 9 and 12 years and 'ego-realisation' as a culmination of adolescent. The author is as generous in his penetrating study of colleagues' work as he is in sharing the fruits of a life-time's experience as a practitioner and consultant in several fields himself. His own *personalistic* approach comes over with strong justification. Rewarding reading particularly for those concerned with counselling, the exam controversy, family culture, careers or further education, or 'simply' Upper School guardianship and tutoring, but also more generally for anyone intent on seeking a deeper meaning to life.

Rudolf Steiner Education *The Waldorf Schools* by Francis Edmunds. 124 pp. £3.75 paper. ISBN: 0-85440-344-2. Rudolf Steiner Press, London, 2nd Edition. 'The jacket' asserts that 'part of the purpose' of the book is to show that Steiner schools are a 'protest against' doctrines and practices affecting many forms of modern education. The voice that comes over from

the author with clarion clarity seems rather to proclaim *what Rudolf Steiner education is and seeks to become* in the Waldorf schools, unmutated by 'protest'.

For such a teacher as Francis Edmunds, however, the glass of the classroom window is far from darkly screening off the outside world: his searching eye falls without flinching on what lies beyond but finds in it the gauntlet challenging the activity within to meaningful initiative. The result – a flow of informative, heart-stirring and supportive comment, characterisation and advice for inquirers and prospective parents or, at the other end of the spectrum, for the older Waldorf hands. Rudolf Steiner education rings forth from the anvil of his global experience in arresting, truly twentieth century fashion.

Aggression and Repression by Hans E. Laver, translated by K. Castelliz and B. Saunders Davies. Rudolf Steiner Press, London. 111 pp. £2.95 paper. ISBN: 0-85440-359-0

'... forms of education, of cultural and political control must be devised which will erect impassable barriers for power-thirsty and megalomaniac politicians, who in pursuit of their crazy machinations threaten to plunge the whole world into destruction.' The author, quoting from the final passage of Rattner's book 'Aggression and Human Nature', 1970, is not only able to present the facts of history behind such a statement as a mirrored hall, but is also competent, through his understanding of Rudolf Steiner's 'Science of Man', to take up the matter where others have left off. He does not offer us comfort, however, but much work. Hard, *redeeming* work.

The English Spirit by D. E. Faulkner Jones. 217 pp. Rudolf Steiner Press, London. ISBN: 0-85440-388-4. £5.50 cloth/389-2. £3.95 paperback.

To the author, 'one of the most important human documents' is ... a Wordsworth Ode – and she has the lucidity to enable us to see why. By an enlivening pathway of thought, she brings us across the draw-bridge of English literature to the towering castle embodied in the question: Will the English language 'remain powerful enough to mould the spiritual life of the countless millions destined to use it as their natural speech?' and leaves both layman and scholar to explore further with an exciting bunch of keys. A second edition (the first was in 1935) of a book well worthy of Owen Barfield's introductory acclamation.

Francis Edmunds: *Anthroposophy – A Way of Life*. Carnant Books, Spyways House, Hartfield, East Sussex TN7 4DN, England. £5.50 post paid. 172 pages.

There are dales in Derbyshire where carboniferous limestone rests upon millstone grit. The upper layer of limestone is pervious to falling rain which, as it filters through, meets the harder, impervious rock and thence flows forth as a line of fresh springs from the hillside.

The path along which Francis Edmunds takes the reader in his *Anthroposophy – A Way of Life* follows a similar configuration: At considerable length he traces the landmarks in Rudolf Steiner's way of thought and inner experience, ever more pervious to supersensible worlds. At the same time the path descends towards the valley of the natural scientific image of man where the author, out of his own scientifically disciplined thinking, boldly turns the Copernican, Newtonian and Darwinian stones (with others) which he finds along the way. And the springs? These well forth as the book proceeds at first few and far between, then closer together with increasing flow. They are springs of a Christianity fresh and sparkling from the depths of the author's conviction, out of which he is not afraid to speak in apocalyptic terms.

From the wayside may be gathered a bouquet of anecdotes, many of them autobiographical, thus weaving more than one strand into the sub-title. And in the bouquet, one sharp thistle: presumably the Henry Adams referred to on p. 54 should be Henry George the author of 'Progress and Poverty' – published significantly enough in 1879! The frequent and often long quotations from Rudolf Steiner, which in lecture form can easily hinder, here are incorporated into a stimulating dialogue. (Perhaps more consistently annotated in a reprint?) A valuable introduction for inquirers – and many parents are at this stage – who are prepared to think and are looking for a personal testimony from one who, though ahead, beckons and encourages without promising false comfort.

Books Received in German from Verlag Freies Geistesleben GmbH Stuttgart, W. Germany.

Wiederkommen Hugo S. Verbrugh 156 Seiten kart. 1982 ISBN: 3-7725-0743-3.

Geschichte Lehren Christoph Lindenberg Thematische Anregungen zum Lehrplan 210 Seiten kart. DM 24.- (Menschenkunde und Erziehung, Band 43) ISBN: 3-7725-0243-1.

Puppenspiel Freya Jaffke Anleitungen für die Einrichtung verschiedener Spielmöglichkeiten und die Herstellung einfacher Figuren. Zeichnungen von Christiane Lesch. 73 Seiten mit zahlreichen farbigen und schwarz-weißen Abbildungen, kart. DM 14.- (Arbeitsmaterial aus den Waldorf-kindergärten, Heft 7) ISBN: 3-7725-0377-2.

Die Waldorfschule im Gesellschaftlichen Umfeld Stefan Leber Zahlen, Daten und Erläuterungen zu den Bildungslebensläufen ehemaliger Waldorfschüler. 122 Seiten, kart. DM 20.- (Erziehung vor dem Forum der Zeit, Band 12) ISBN: 3-7725-0393-X.

Der Frühkindliche Autismus als Entwicklungsstörung Erscheinungsformen und Hintergründe. Mit Beiträgen von Karl König, Jakob Lutz, Walter Holtzapfel, Hans Müller-Wiedemann, Hellmut Klimm, Thomas F. Weihs. (Heilpädagogik aus anthroposophischer Menschenkunde, Band 6) 208 Seiten, kart. DM 24.- ISBN: 3-7725-0738-7.

Die Entwicklung der Seele im Lebenslauf Rudolf Treichler Stufen, Störungen und Erkrankungen des Seelenlebens. 318 Seiten, Leinen DM 38,- ISBN: 3-7725-0739-5.

Krankenpflege zu Hause auf der Grundlage der anthroposophisch orientierten Medizin von Albertine van Benthem, Saskai Bos, Wil Visser und Ermengarde de la Houssaye. Übersetzt. Angelika Sandkühler. 164 Seiten mit zahlreichen Abbildungen, kart. DM 18,- (Sozialhygienische Schriftenreihe, Band 10) ISBN: 3-7725-0170-2.

Das Puppenbuch Karin Neuschütz Wie man Puppen selber macht und was sie für Kinder bedeuten. Übersetzt. Claudia Barenthien. 179 Seiten mit 10 Fotos und zahlreichen Zeichnungen, kart. DM 19,- ISBN: 3-7725-0744-1.

Wir Spielen Kasperle-Theater (Werkbücher für Kinder, Eltern und Erzieher, Band 4) Die Bedeutung des Kasperle-Spiels, die Herstellung von Puppen und Bühne und zehn kleine Szenen. Von A. Weissenberg-Seeborn, C. Taudin-Chabot und Christja Mees-Henny. Übersetzt. Arnica Esterl. 96 S. mit 7 farbigen und 56 schwarzweissen Abbildungen, kart. DM 14,- ISBN: 3-7725-0444-2.

Neitah Die Geschichte eines Lappemädchens. Von Edith Klatt. 228 S., gebunden DM 18,- ISBN: 3-7725-0756-5.

Drama Therapy by Trude Gross, reviewed in the previous issue, is available at £2.50 plus p. & p. from Camphill Rudolf Steiner School, Murtle Lodge, Bieldside, Aberdeen. AB1 9EN.

Info 3 - Monthly news of the Threefold Social Movement Annual subscription 25 DM - orders to be sent to 'Info 3', Postfach 8028, D-7410 Reutlingen 17, West Germany.

Back Numbers of 'Education As An Art' price \$1.00 (5 or more 50 cents), from Ekkehard Piening, Rudolf Steiner School, 15 East 79th Street, New York, NY 10021.

Clearing House Materials for Waldorf Teachers. Autumn 1981: Stories and Poems for Kindergarten through 4th Grade, by Helen St. John. Spring 1982: Assja Turgenier on the origins of shaded drawing, Goethe on Granite, more stories and poems by Helen St. John. \$4 for both together, from Elizabeth Knobbs, Highland Hall, 17,100 Superior Street, Northridge, California 91324. All schools are requested to send material for forthcoming issues on 1st Grade, 2nd, 4th, 5th, 7th, 8th and High (Upper) School, also Foreign Language. Back numbers available: The Pre-School (Spring 1978) \$1.50, Third Grade (Spring 1977) \$1.20, Sixth Grade (Autumn 1977) \$1.00. On the Teaching of History (Autumn Supplement 1976) \$1.20. I See, I Feel: speech exercises for children by Pelham S. Moffat, \$2.00

Correspondence

Dear Editor,

It was a moving experience to read Trudi Derwig's article 'Coping Alone' and also encouraging that the Editorial Board wish to face problematic areas in contemporary life. The energy and purpose she showed in tackling the difficulties experienced by a depleted family, the clear thinking which produced sensible solutions and the resolute determination to carry them out, seemed to me to begin to answer the question which Mr. Aldred raised in his letter: 'When a contributor speaks of St. Michael fighting the dragon... what does it mean?'

His letter points to an important problem, viz. How does somebody who experiences life in any depth reanimate that experience for others? I share his admiration for 'the hard factual content and clarity of thought' but I think it is comparatively easy to communicate on this level. The difficulty arises when anyone wishes to push the discourse towards an area of life charged with spiritual energy; we then come up against a frontier which, in my view, is difficult to cross...

We may have experiences whilst teaching which have a genuine dynamic spiritual content. But when we write them down we sometimes fail to cross the boundary separating clear abstract discourse from successful symbolic utterance, which names palpable spiritual realities by using potent images from the past, because we lack the time for such a difficult task. If, nevertheless we continue to make a reciprocal effort - writers trying to solve the literary problems and readers seeking the experience behind the words - we will promote mutual understanding and thus help to develop the Michael impulse.

Sincerely, Terence Davies.

Child & Man Supplements

In its earlier history, it has been commented, *Child & Man* served teachers more directly in their classroom practice than has been the policy of the journal in recent years. Much valuable experience, of course, has been shared meanwhile in conferences, workshops, refresher courses and numerous publications, not to mention regular teachers' meetings. But it is clear that over and above what the journal is able to publish under each theme heading, there are other valid and inspiring experiences which would be helpful to teachers. Accordingly, the Editorial Board invites readers to submit further articles, initially on the present and two previous themes: Language Teaching, Drama, Technology, with a view to publishing supplements which would be valuable as source material for teachers. The supplements would be published inexpensively in typescript as Study Material, and it is hoped would serve a much felt need not only among students but also teachers with already some depth of experience.

Articles for consideration should be sent to The Secretary, *Child and Man*, The Sprig, Ashdown Road, Forest Row, East Sussex RH19 5BR.

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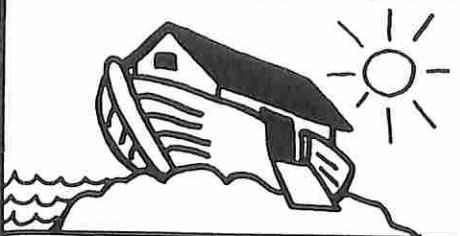
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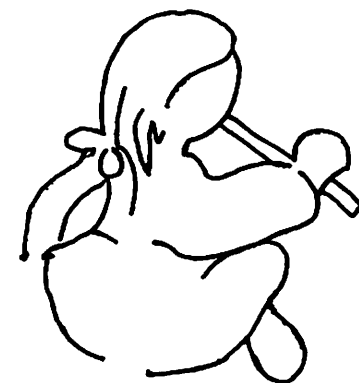
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