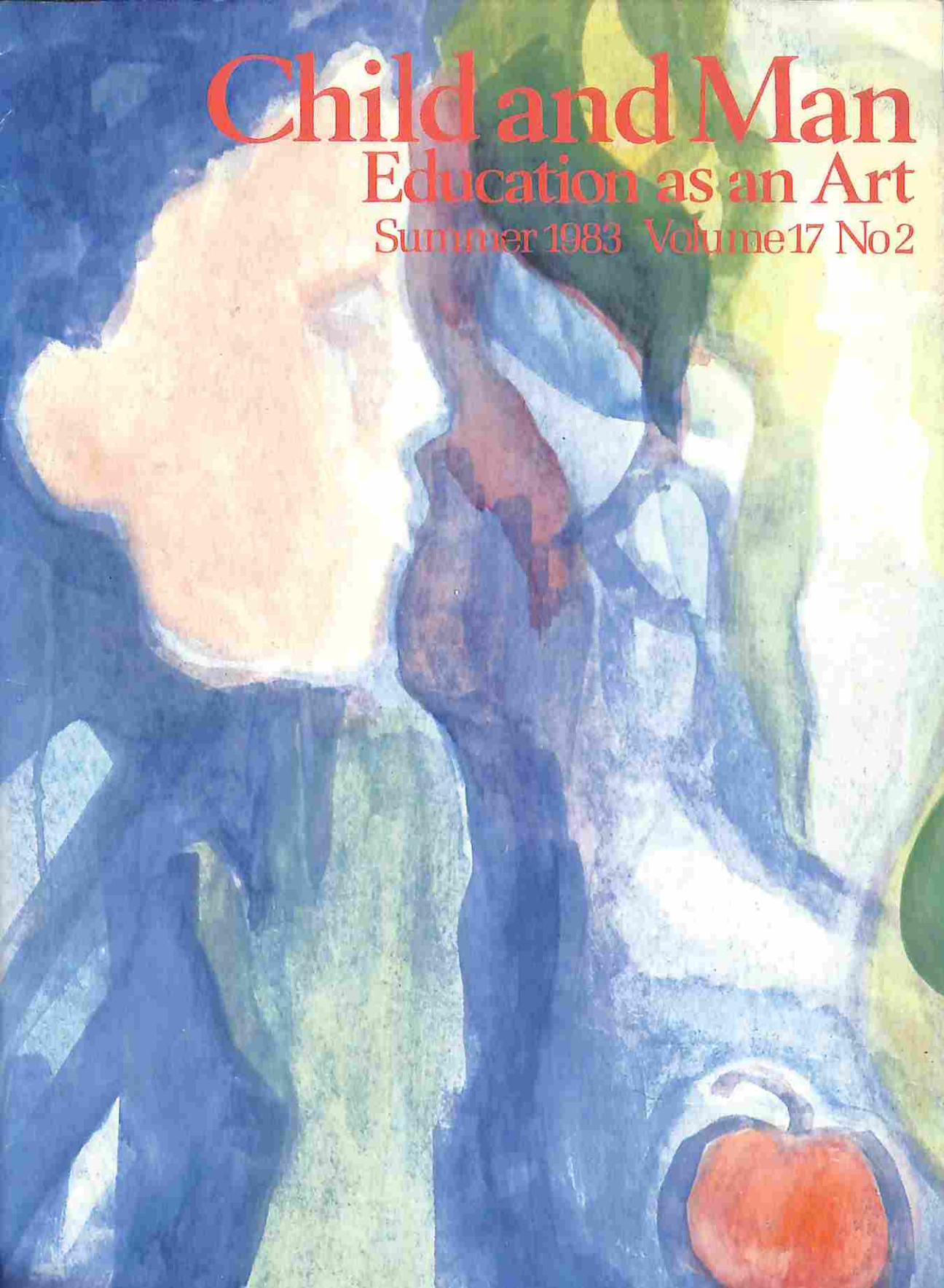


Child and Man

Education as an Art

Summer 1983 Volume 17 No 2





The ripeness of the '9th year' bringing a new harvest of inner questions.

Child and Man

ISSUE THEME:

Educating the Individuality

No matter what forces one may have inherited, these are only in the physical body or, at most, in the etheric. Through his right conception of the world, the human being will be able to make his own vital centre ever stronger.

Rudolf Steiner: The Christ Impulse and the Development of Ego Consciousness.

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Editorial

Afternoon tea-mugs are perched beside hearth and on chair arms. Logs glow and crackle with flame between the fire dogs. The fading November light filters through the net curtains of the only window in the cottage living-room. Upon the rush matting a sheepskin rug is spread. On it there lies the youngest member of the family, claiming the attention of all. A wide-eyed babe in its pool of serenity.

Though the tea-mugs may be translated into porcelain or plastic, the log fire into air-conditioning, or the cottage into a fifteenth floor flat, there can hardly be a reader unfamiliar with this scene. And within the admiring, wondering circle of adults, each one experiences their own centre of consciousness, whereas the young child, the focal point of attention, enjoys a consciousness which may be described as *peripheral*. From these early, unremembered moments until we leave school to step into the world, a long process has been taking place: the emergence of our own individuality.

Most parents who seek Waldorf Education for their children do so in the hope that, through such education, each child's individuality will be brought into fuller expression, given freer rein.

An education which aims to do this will naturally be opposed to allowing children to 'do what they like'. Such lack of discipline would only result in extremes. Character building is concerned with *enhancing* qualities, *cultivating* traits, *refining* idiosyncracies.

In concerning itself with the nurturing of the individuality, Rudolf Steiner Education must become aware of the 'imponderables'. Yet its achievement in this sphere is clearly discernable, even to those not closely connected with the Waldorf Movement. For instance, the political power in Germany in the late '30s forced the closure of Waldorf Schools 'because these schools encouraged individuality and were therefore inimical to the State'. (See *Child and Man*, June 1947, p.28, where this policy was quoted.)

Does the individuality emerge gradually, like the sun climbing from equinox to summer solstice? Or does it rather ray forth at nodal points during infancy, childhood and youth? Can education assist this development as well as turn out good candidates for Colleges of Further Education? Is the former more important than the latter? Surely the world needs strong, free individuals? Strong, yes; but not too deeply embedded in the physical. Free, also; but certainly not head-in-the-clouds.

The writers in this issue of *Child and Man* are concerned with some aspects of this theme: important moments when the individuality expresses itself in children's lives; dangers to which the individuality is subject and the potential strength which the overcoming of them offers; the teaching of grammar, seen as a subject which enables the individuality to become healthily aware of itself; approaches teachers may adopt towards the teaching of their subject so that every pupil's individuality — be the class whatever size — may benefit for life. And so on. It sounds like an elixir but — as every Waldorf teacher well knows — it is not an elixir on sale in the school shop. Many remedies need hours of research and patient application.

1983 has reportrayed Mahatma Gandhi as a light, kindled with idealism, which courageously shone into the social darkness of his day. It is not for the world's teeming millions to see every individual's

light, though this is not a measure of value. Insofar as Waldorf Education seeks to educate the individuality, it will be serving to kindle that unique quality of light which is each human being's indispensable gift, radiating into the world.

B.M.

Education: an Art?

A year ago we welcomed former readers of 'Education as an Art' to these columns. Since the last issue of *Child and Man* the phrase has stood on its cover as a sub-title. Until then, the sub-title was 'Journal for Waldorf Education'. The new sub-title challenges the teacher, maybe, to raise what used to be regarded as a *profession* to what can become an *art*, and that at a time when much in teaching smacks even of the technicalities of a *trade*.

For instance, it has been demonstrated that a Japanese bank clerk, skilled with an abacus, is as quick at figures as a 'Westerner' using a calculator. On the other hand, no-one would claim to have a memory able to compete, on the basis of the sheer storage of information, with the 'memory' of a computer. Yet many methods of modern examination, amongst other factors, push teaching techniques closer and closer to the precipice of factual memory cramming.

Observing this to be particularly rife in North America, our American editor writes:

How aware are we that education should be as vitally concerned with *being* as with knowing? Does education actually affect a child's *being*? Certainly it can and should reach a child at the deepest level, although in Waldorf Education a teacher tries not to work on a child's individuality directly.

The right way for a child's being to be educated is through *forgetting*. This is a much neglected sphere in education. As our ability to remember appears to be

deteriorating, in the face of a technology that 'remembers' every note in a symphony or the correct spelling of every word in our language, teachers are understandably preoccupied with helping children to remember. Memory is a foundation of individuality. We know quite a bit about memory. We know, for example, that what most moves a child is most likely to be remembered. But this is not true when forgetting is creative.

A child who has a lack of form in his/her whole being may rapidly forget the rules of mathematics or grammar you teach even if they were deeply moving. This forgetting is not wasted. All the good form that you teach is forgotten into the depths of the child's being and will gradually re-emerge as *capacity*, perhaps in the way the child experiences or speaks. Our preoccupation with brains and blood, with the skills of knowing and doing, has obscured the value of *being*, the skill of the heart.

The American poet Arvia Mackay Ege draws our attention to the importance of this sphere for humankind in her poem *Who Will Speak*. As a call to awakening individuality, it is here quoted in full.*

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D.J.B.

*see page 39

Comment

Individuality

A Matter of I-DENTITY*

by ALAN HOWARD

The feeling of being an individual, of being different from everybody else, is something that belongs to all of us. And it belongs to us from a very early age. 'I'm not John!' as the small boy indignantly said to his mother who had inadvertently called him by his brother's name, 'I'm ME!'

But what is this 'me', this 'I', which is announcing itself to the world with almost every word we speak? Is it no more than the declaration of difference? Has it any more significance than a linguistic shorthand form for our baptismal or given name?

We in Waldorf believe that it has; and that it is something which is the very core of the personality as a whole. Indeed, it is the real human being himself, who, out of the substance of what is given him by heredity and the environment, builds a personality for himself. But this 'I' is not inherited; nor is it just a collective term for all the different aspects that make up that personality. It is the spiritual being indwelling that personality.

But it is not enough just to say that; there ought also to be some evidence for it. And there is if we take a look at a common experience which we must all have had at some time or the other. — Somebody accuses us of an unfortunate trait of character. Naturally we defend ourselves, and set about showing the other how mistaken he is. But this 'other' is one of those obstinate people who is so sure he is right, that he goes on piling up reasons to support his accusation. At last

we can stand it no longer, and exclaim, 'Look! I may not know much, but there is one thing I do know — I know myself!'

'I know myself.' Of course we do; but quite apart from any reason that called it forth, is there any more to this statement than just that? Yes, for like all acts of knowledge it contains two parts: a subject (I) that knows, and an object (Self) that is known; and without these two parts one cannot *know* anything. But in all other acts of knowledge these two parts, subject and object, are entirely different. When I say, 'I know myself,' however, subject and object, knower and known, are the same.

But are they?

When I say 'I know myself' I have a distinct person in mind, just as much as I would if I said I know you. Granted, I probably have a more personal interest in *my* 'self' than in yours but that's immaterial from the point of view of knowledge. But who is this elusive 'I' behind the scenes who is doing the knowing? It's not the 'self'. The 'self' is a kind of picture of that person we think we are, and which we carry about in our consciousness like an invisible identity card. It is something like what we see when we look at ourselves in the mirror, an image, only the image in the mirror is an external, a physical, one. The image of the 'self' is much more comprehensive.

But who is it all the time that is observing the image? An image does not observe itself. The very nature of the concept 'image' implies an observer; and the observer of an image like the 'self' can only be this elusive 'I'. So we really do have two things to do with here, not one: the 'I' and the 'self'.

But there is more to it than that. The 'self' is always changing; the 'I' never changes. If you doubt that, just recall for a moment the 'self' you once were at the age of three or so. You were also a definite 'self' then, and went about with that image of your 'self' in your mind just as you do now with the present one. But

the present one has changed completely; so completely that if that child, that 'self', you were then could creep in on you now, you would be somewhat embarrassed to say the least. You are not that 'self' any longer. And what about your future 'self'; the 'self' you will be some twenty, or even forty years on — if you are still young enough to last that long? It will have changed again.

But one thing will not have changed — this elusive 'I' which holds the 'self' together, and which is continually at work on it like a portrait painter with his canvas. If that 'I' changed, that is changed so completely that it was another 'I' at forty from what it was at four, you would not be able to remember being four at all — nor anything else either. It is this 'I' which holds all the components of the 'self' together, and makes of them that personality, that 'self', you are today. The 'I' not only knows the 'self', it creates it.

What then is the essential difference between the two? And here we have to touch on something which is as elusive as the 'I' — *Time*. It is our passage through Time that brings the changes out of which we shape this 'self'; for Time, without going into it esoterically, is nothing more than change. 'Change and decay', as the old hymn says, 'in all around I see'. This 'self' of ours is a product of change, of Time; it is a Time-being. It came into existence when we were born, and, like the actor who steps out of his part when the play is done, it will disappear when we die. But this 'I' is not a Time-being. The 'I' originates elsewhere; it is *in* Time, but it is not *of* Time.

Where then does the 'I' come from, and of what nature is it? Obviously it must belong to something *more than* Time; and although we know very little about this 'more than' Time; we know enough to give it a name; but I almost hesitate to use that name because people still think of it in terms of Time — 'time everlasting', for instance, or 'time going on for ever and ever', 'time without end' etc. The

word of course is 'Eternity'; but eternity cannot be explained in terms of Time. It is more than Time. Time is only one aspect of eternity. Eternity is that spiritual environment enclosing all our temporal concerns. 'I saw Eternity the other night', sang the poet Henry Vaughan,

'Like a great ring of pure and endless light,

'All calm as it was bright,

'And round beneath it, Time in hours, days, years,

'Driven by the spheres

'Like a vast shadow moved; in which the world

'And all her train were hurled.'

and we, coming out of Eternity into Time, are temporarily separated from our source, that we may learn to experience it in what we have to do for the evolution of mankind, which by and large constitutes all that we call our 'self'.

'But what's all this got to do with Waldorf education?' the reader may be asking if he's had the patience to read thus far. Just this: *Child and Man* is the journal of Waldorf education, and the theme of this number is *Individuality*. If all that individuality means is that I am not you, and you are not me, and that neither of us is any more than the side effect of material processes, then there is little hope that Waldorf or any other education will contribute much to the real evolution of man. It will only perpetuate our differences. But if, as I believe we can, we can see through to the spiritual origin of individuality, then we can see the origin and purpose of those differences too, for they represent the particular contribution that you and I, and no other, can make to the evolution of mankind. And that's something we want children to know; not as something we tell them, but as something they come to themselves out of their own experience of knowledge.

Alan Howard

*Pardon the pun, but it was irresistible because of what follows.

'I Am . . . I Can . . .'

The three-year-old at a threshold

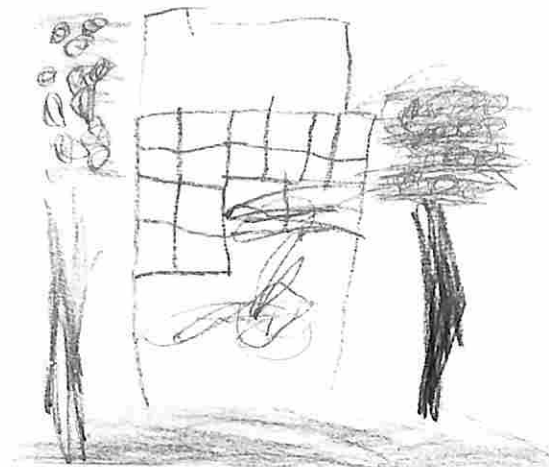
by TRUDI BRECHBÜHL

Did you notice the moment when your child ceased referring to himself by his name or nickname? For many children this transition is smooth and undramatic; for perhaps a week or two the name and 'I' are used interchangeably. Yet the moment is an important one and with some children the event has a poignant quality that allows its significance to be experienced.

John was a first child, and at the time the only child. He had learned to speak with ease, expressing himself in complete sentences almost from the beginning. It was a few days after his third birthday.

He had always slept until seven o'clock every morning. On this morning his parents were awakened at six o'clock by a loud shouting from the boy's room. They found him standing in his bed proclaiming, 'I AM, I AM, I AM HERE, I CAN DO IT, I CAN, I CAN ...'. He was quite happy and looked rather relieved and very pleased.

Right after breakfast he took up his shouting again, and throughout the morning he accompanied his playing with his declaration of, 'I AM, I CAN ...'. His mother became concerned that her little boy had lost his mind. How glad she was when it was time for his nap! Two hours of peace and quiet! But that day the nap lasted less than an hour, and already the shouting began again. It continued without let-up through the afternoon, and



His first house: a 3 year old stepping towards earth.

when a totally exhausted and deeply worried mother put her little son to bed that night his last words were, 'I AM AND I CAN AND I WILL!'.

Next morning normalcy had returned, but from that day on he never once used his name when speaking of himself. It was always 'I'.

Patrick who had three older siblings, started very early to use 'I', but in a rather vague way, where the word seemed more of a sound than a carrier of meaning. As he approached the end of his third year it became stronger and stronger. One morning — it was bright and sunny — when his mother came into his room he looked straight at her and said, 'I am hungry!' in such a decided, conscious way that it was evident: Now it was his 'I', awake and present.

Mark had started to use 'I' quite regularly until he was intimidated by a neighbor's boy, who actually frightened and hurt him several days in succession in the child's own yard, until he learned to avoid the tough challenger. But at the same time he went back to using his name again. It was only after a month or more that he found his 'I' again. This time it was strong and had come to stay.

Trudi Brechbühl is a parent and teacher at the Waldorf School of Garden City.

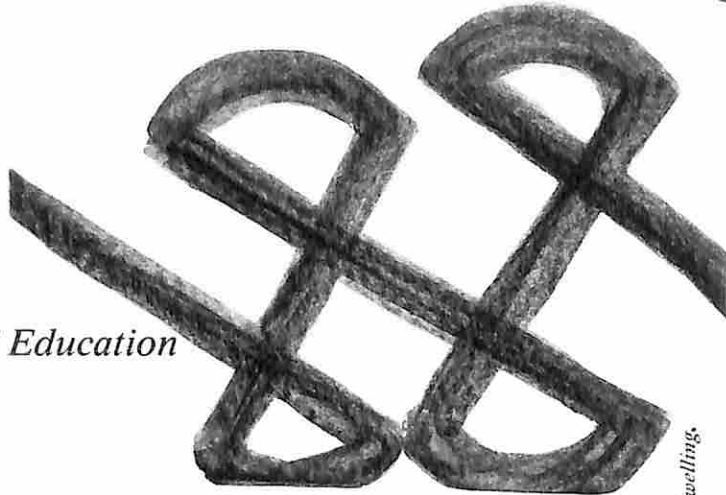


*Three stages
towards inner dawning.*

A Balanced Education

Anthroposophy and Waldorf Education

by JACK PETRASH



Form drawing strengthening the connection between the Ego and its dwellings.

Often parents will ask: 'What role does anthroposophy play in Waldorf Education?' In responding to this question it is important to point out that it is not the intention of a Waldorf school to teach anthroposophy to its students. Yet, with the next breath, it must be stated that anthroposophy is the soil out of which the Waldorf School has grown and in which the roots of each school must be implanted if its work is to thrive.

In preparing for the Pedagogical Conference on Waldorf Education to be held this spring in Dornach, Switzerland the faculty at our school, as in other schools, studied the four lectures entitled 'Balance in Teaching.' The study of these lectures further clarified in my mind that the uniqueness of our schools is due to anthroposophy's view of the human being.

These lectures were given in Stuttgart in September, 1920, just one year after the founding of the first Waldorf school. They are the thoughts which Rudolf Steiner chose to add to his initial talks to teachers. In a sense these remarks served to round out and augment the basic instruction given to the Waldorf teachers in the previous year (The Study of Man, The Practical Course, Discussions with Teachers).

In these lectures it is immediately apparent that the anthroposophical view of man is the cornerstone of our educa-

tion. It is the conception of man which colors the work of any educator, whether it be Rudolf Steiner, John Dewey or B. F. Skinner. Steiner perceived man as a spiritual being and he set this as the starting point for all his work. It became the basis of his child psychology and his educational philosophy.

Certainly the thought itself is not new. Throughout history it has been a commonly held belief that man is in essence, not just spirited, but spiritual. The recurring theme that man bears within himself something quite rare, his creative and immortal self, has been expressed from Lao Tze to Socrates, from Emerson to Yeats, from Black Elk to Martin Luther King.

Yet Steiner spoke repeatedly of the need to clarify and expand this notion of immortality, to consider not only the possibility of life after death but also man's existence prior to his birth. This idea of man's pre-natal existence finds poetic expression in William Wordsworth's, 'Ode: Intimations of Immortality from Recollections of Early Childhood.'

*Our birth is but a sleep and a forgetting;
The soul that rises in us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;*

The ramifications and implications of this idea, that the child's being 'cometh from afar' present the radical challenge

to our schools. How do we, through our teaching, encourage the gradual and harmonious indwelling of the child's spirit in its body, and thereby enable a child to enter deeply and yet sensitively into all aspects of its life?

Center and Periphery

To understand this task more fully it could help to envision a circle with its center. As parents and teachers we know that there are some children who seem always to be on the periphery of activities. They never quite hit the mark. In Their gentle and joyful way they skip through life with their shoes untied, and their shirts buttoned incorrectly. They seem unburdened by a memory for hats, gloves and homework assignments. These children with a short attention span are easily distracted and often seem to drift off in a dream. They have trouble narrowing to a focus and are literally uncentered. Colloquially it is often said of these children that they are 'out of it', 'in another world', 'not here.' No doubt they are happy children, free from the cares of the world. It might be more appropriate to say 'not here yet'.

Other children seem from an early age to be centered within themselves, and at the center of attention. They readily become the leaders in class. They speak and play boldly, quickly learning to swim, to climb, and to ride a bike. They walk heavily on their heels and take their stand with their feet firmly on the ground. They are said to be 'with it', 'present', 'all here'. And yet these centered children can be oblivious to the circumference of the circle and all the subtleties of people and events which make up life around them. They all too quickly become 'self-centered'.

Both children are in need of balance. Each lacks what the other has to excess. Our education must ensure that each child's strength does not become its weakness.

Archetypal disabilities

The issue is even more important at this time because of the current concern about learning disabilities. In discussions about learning disabled children, two archetypes appear. One is the hyperactive and aggressive child. This child is said to be belligerent, overly daring, and often uncooperative. The other is the dreamy child who tends to be uncoordinated, disorganized, and forgetful. Clearly, we have children who have entered too fully into this life or who have not entered it sufficiently.

Both these types of children have often done well at Waldorf schools. The concern of the class teacher, and the varied approach to learning which incorporates stories, pictures, and movement are said to be the reasons. However it would be more accurate to attribute success to the fact that our schools are designed to balance the tendencies which these children have in too great a degree.

For Rudolf Steiner, balance in teaching was the key. The aspects of Waldorf Education which are unique may appear strange at first to a newcomer. However, form drawing, knitting, rhythms, eurythmy, choral speaking, all work to bring about this needed balance. To harmonize this aspect of a child's development, i.e. the gradual descent of a spiritual being into life, Steiner created new methods for education. These methods, which are unique to Waldorf Education, were born out of an anthroposophical view of the human being.

Jack Petrash has been a teacher at the Washington Waldorf School for ten years, with a degree in Waldorf Education. He is currently teaching the Second Grade.

Inner Vision of the Individuality

by GRAHAM KENNISH

My own education took place between the traditional poles of strongly intellectual bookwork and vigorous sporting activity woven together by the inviolable laws of team spirit and competition. All of this in a clearly defined matrix of values.

Against this background, a clear memory stands out which I now recognise as deeply significant. It is of a very tall and angular English teacher with a long, pointed nose. He sang high tenor and his speaking voice had the same shrill urgency. The incident I remember lasted about sixty seconds within those years of school lessons – this teacher striding up the length of the little wooden classroom, eyes aglow, limbs awry, stabbing a book of Keats and exclaiming, 'marvellous, wonderful,' between two stanzas. 'With beaded bubbles winking at the brim and purple stained mouth,' stays with me forever. In those brief seconds something within me was stirred by this teacher's expression of purpose and meaning. Like a stringed instrument in resonance, I felt the awakening of a new part of my being, and it is remarkable that these few moments remain with me as a seed experience from adolescence.

If you look back on your own school days, you may or may not have such a singular memory as this one, but what we would all share is the realisation that we have forgotten so much. Where have

all those classroom experiences sunk to? We could ask the same question of all those daily experiences in our families, too. Like foods we eat, they are transformed and, in the effort to assimilate them, new faculties are born within.

Finding ourselves and experiencing our individual being is a process of birth, or perhaps many births continuing even into adult life. The earliest stirrings can arise like points of light in our inner world. Many authors have described the intensity of their experiences of 'I' at 3 years – seeing the world in wonder; or at 9 years – experiencing sudden aloneness; at 16 years – knowing pain and the exhilaration of freedom; and later in life through existential longing or in a deep joy knowing: 'I am'.



Out of alone-ness, the seed of the Ego germinating.

The mystery of the word 'I' is that no human being can use it for another. It is born in ripeness from within to meet a constellation of experiences from without and, as in physical birth, prenatal care, sensitive midwifery and appropriate nourishment provide for a healthy delivery. In the personal reminiscence above, Keats' poetry spoke deeply to the mood of adolescent soul life, while the teacher shared his own individuality through what the poetry meant for him. This was almost a fortuitous event in the stress and stretch of an academic upbringing, yet such experiences lie at the core of true education.

A World in Adolescence

Rudolf Steiner's gift to education was to point to the birth of certain faculties in the growing child, indicate a curriculum that would nourish them and show how the teacher might develop his own faculties to perceive and follow these subtler births whose outer, visible signs are so much less obvious than those of physical birth.

The Kindergarten teacher, the Class teacher, the Upper School teacher strive to prepare for the healthy delivery of an invisible body. In this sense, sound prenatal care and sensitive midwifery are the hallmarks of Waldorf Education; but how difficult it can be for such births when their reality is denied by noisy distractions and a materialism that acknowledges only what can be measured.

Today's adolescents find themselves in a world that is itself in adolescence. Traditional values no longer define the identity of churches, nations or individuals. The biology of the earth demands a wider perspective on human activity than economics. The rights of the individual may clash with prevailing law. The passions and extremes, from the heat of revolution to the cold calculation of programmed solutions, magnified by the pre-occupations of the media, mirror the turmoil of the inner life of adolescence.

It is to meet this burgeoning inner life that an Upper School teacher brings the content of his subject together with an attitude to life, both of which mirror the dawning individuality which comes to full realisation in late adolescence.

Parents seeking Rudolf Steiner Education often sense immediately that it provides something for their children as individuals, and in the first interview this kind of question often arises: 'Do you really try to meet my child's individual needs so he can fulfil his potential?' This touches on the picture of the developing human being that Waldorf teachers carry within themselves and how this weaves into all the teaching. For the response would be 'Yes and No'. Yes, the child's individuality is acknowledged deeply and the question close to a teacher's heart should be: 'What does this human being bring with her into earthly life and how can I meet it?' However, he does not call on that individuality too early or appeal to it too directly but seeks a relationship through those faculties which have been born: In the Kindergarten through imitation and activity, in the Class Teacher period through imagination and art, in the Upper School through the lively thinking that can arise.

Opposing Influences

Two opposing tendencies strongly influence the birth of true individuality in the modern child. One of these speaks to the yet unborn 'I' as early as possible, addressing the young child as a small adult, respecting his or her choices, expecting her to make her own decisions and carry responsibility for consequences. The other tendency is to engage the budding individuality in a carefully programmed system of learning which leads to the skills and opportunities which parents or society see the need for – rational, practical and goal-orientated with a reward pattern which identifies the 'I' with its success in a prescribed role in the world.



*In adolescence: finding
a pathway to self-discovery.*

Both tendencies weaken the individuality — one through the neglect of a real vessel to receive the Self, the other through building a vessel of such determined shape that the true being of the 'I' can never emerge in freedom. In an architectural picture: the materials and design are chosen haphazardly and the house threatens to collapse during occupation or the house is designed to detailed specifications without reference to the needs of an occupier.

The curriculum of a Waldorf school seeks to nourish and develop those entities which Rudolf Steiner described as the etheric body and the astral body. They interweave and underlie the physical body creating faculties of thinking, feeling and will. Their time of birth is accompanied by outer symptoms such as the change of teeth, and inner symptoms such as the capacity to draw in perspective or perceive cause and effect. So, the content of lessons needs to meet this inner reality of organic development at every stage. How tempting it might be to leap upon the Waldorf curriculum and use it as a system, how easy to expect eager children to fall upon the content with enthusiasm — those same two tendencies at work again.

The teacher's inner work
The content becomes living substance

when the teacher experiences those faculties consciously within himself and develops a strong inner picture of their development with a vision of what is yet unborn. Then the inner reality and the outer content can imbue the classroom experience with a freshness which otherwise arises only through a 'crack in the system' or through the strength of sheer personality.

It is the inner pictures that we carry as parents or teachers which surround all our relationships with children, and adolescents look unconsciously, yet with penetrating gaze, for the 'I' of the adults around them. In this subliminal meeting, their adolescence is ours too: how have we faced the nothingness which surrounds us if we dare look? The scorn or apathy which can confront our aspirations? The doubt which can assail all our self-knowledge?

If our inner vision includes the 'I' as the spiritual core of the human being, bringing from its spiritual home particular intentions, needs and precious capacities into earthly life, then an invisible sun's warmth will surround the darker turmoil of the adolescent and bring healing to the birth of individuality through our affirmation, acceptance and love.

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science teacher in Wynstones, Gloucester.*

Temptations of the Ego

by TONY BROWN

'Do you believe that there is such a thing as spirit that works in both man and nature?' The overwhelming and spontaneous 'yes' that came right from the heart of a group of 16/17 year-olds in one of my Upper School religion lessons was a staggering response and gave me cause to pause and reflect. Apart from the lone voice in the corner, who thought that death was the end of all one's aspirations, and that mind and brain were one and the same thing, the utter conviction of the majority of the class that a person's individuality is much more than the sum of his bodily, physical and sense-perceptible parts is indicative of a far more open and receptive attitude towards things of the spirit among adolescents of today than would have been possible even a generation back.

In one way, this should not be a cause for surprise. Rudolf Steiner pointed out that with the turn of the century new possibilities will arise for a spiritual conception of man and his place in the universe. The age of 19th century materialistic science with its crass optimism that all the riddles of the world will ultimately be solved by the rigid application of scientific method has proved a forlorn hope. Modern science's picture of an ever-expanding, soulless and mechanical universe, that has no place for the importance and significance of man and his destiny, has led modern people to seek

emotional and spiritual fulfilment elsewhere. The increased interest in the 'occult' and the proliferation of techniques, movements and sects, that all claim to offer an experience of liberation, a penetration of the hidden realms of experience, an emancipation from our one-sided and brain-bound intellect, is surely a symptom of the need for modern man to find today a world view that recognises his dignity and gives due weight to his individual aspirations and strivings.

Sensitive burgeoning Ego-hood

As a young person stepping out into life today, the problem is not how to find out about such movements (since the 'occult' in a way has lost its original sense of being something 'hidden'), but how to discriminate between them. A lack of knowledge leads to gullibility, and gullibility leads to temptations that the delicate, sensitive and burgeoning ego-hood of the adolescent will find difficult to combat. It is a well known statistic that the modern cults of today attract most of their adherents from the age range 18 - 25.

One might ask why this is so? One answer, to my mind, is that the young person is someone of strong ideals who asks difficult questions of the adults around him; he wants to know what ideals live in his teachers, his employers,

his elders; and his outward cynicism is only a protection for his own emerging realisation of his unique selfhood and the ideals that live in him. If, instead of meeting achieved ideals, he encounters cynicism, disillusionment, distress, and even despair in the outside world, there is a strong tendency to find an alternative to the materialistic 'rat-race', to 'opt out', to want no part in a society that inhibits creative endeavour and ignores personal values. Institutional Religion can offer him no answers since he rejects its outworn dogmas and its innate conservatism. He is attracted to the new and the novel, and the modern cults seem to offer a radical and satisfying alternative to the prospect awaiting him of leading a mundane, purposeless and anonymous existence in present day society.

As a religion teacher in a Rudolf Steiner School, it seems to be imperative that our pupils are prepared for these encounters when they step out into life; that they at least have as objective a picture as possible of what these cults believe and what they claim to offer. This seems to me to be a pressing duty for the teacher if he takes at all seriously Rudolf Steiner's insights into the polarity of evil forces at work in the world, aiming to deflect man from his true evolutionary path. In my Class 11 religion lessons, I strive to present that objective picture.

Modern Cults

There can be no question that the cults have some very attractive qualities. The sense of mission and purpose, the sincere commitment of its members, the conviction of discovered and secure truth, and the charismatic leadership of many of these sects contrast strongly with the aimlessness, scepticism, and mediocrity that one finds rampant in today's society. Their dynamic and fascinating 'theologies' (for want of a better word), their missionary zeal, and the sense of

genuine community that many cults seem able to achieve are strong baits for a young person struggling with his inchoate ideals, and wondering how to realise them in a hostile world.

And yet, on more reflective acquaintance, one can only be appalled by the threat most of these cults pose to the individuality of the human being. When one reads statements like that of Sun Myung Moon – 'I am a thinker; I am your brain', – or those of Guru Maharaj Gi – 'I will give you salvation if you surrender your lives to me' – one can only shudder at the abdication of individual responsibility that such statements involve. In most sects there appears a tendency to repress individual initiative, to silence criticism, to inculcate obedience through a strict discipline which controls all aspects of one's waking life. The hard-won achievements of self-awareness are swamped by subtle, or not so subtle, indoctrination techniques.

Most of us are familiar with the scandals of the Unification Church's ('Moonies') methods, that have made newspaper headlines and led to kidnapping and 'debriefing' of cult members by distraught parents. And yet, in the Eastern Cults, those firmly placed in the Hindu tradition – the Hare Krishna Movement, the Divine Light Mission, Transcendental Meditation – the individual is encouraged more subtly to lose his personal identity in the 'Cosmic Consciousness' (Transcendental Meditation), 'Krishna Consciousness' (Hare Krishna) or 'Cosmic Energy' (Divine Light Mission) that the meditative techniques of each cult hope to achieve. (Such ideas are not new – they are to be found in the Upanishadic writings of ancient Hindu scripture. It is perhaps fair to point out here that the Hare Krishna movement allows a more personal relationship with Krishna, and is thus placed more firmly within the 'bhakti' tradition of Hindu thought, and yet the philosophical problem remains of how one can be at

one with Krishna, and yet somehow at the same time separate from him.)

Wider than wide-awake

The meditative techniques themselves call for some comments. The endless chanting of Sanskrit mantras is designed to induce a trance-like, body-free state, and Transcendental Meditation encourages the meditator to put his mind into neutral, and 'not to concentrate, but to take the reins off your mind and let it run anywhere it wants'. How healthy are such practices? What sorts of influence does the human being lay himself open to when his wide-awake consciousness is subdued in this manner? Rudolf Steiner has pointed to the dangers of such an approach in his many writings.

Finally, in the figure of the Guru or leader we have a significant phenomenon that invites reflection. Many of these Guru figures are undoubtedly regarded as incarnations of the Divine. Moon is 'The Lord of the Second Advent', Maharaj Gi 'The Satguru'. The Guru offers a universal panacea for all of our modern ills; he is the channel through which truth is revealed; perfect devotion and obedience to him results in tranquility and happiness. But at what cost? Whether it is through the establishment of the Perfect Family on Earth (Moon) or the setting up of Temple Communes that follow an almost monastic regime in order to reach salvation, can we not detect an almost blasphemous disregard for the saving work of the Christ?

The cults either seek to replace the Christ by the Guru, and interpret his Second Coming as a physical re-appearance (Moon, Benjamin Creme), or seek to ignore Christ's work and mission altogether, working with concepts and methods that are essentially pre-Christian. Here are temptations too awesome to be ignored. Let us remember Christ's own prophecy: "If anyone says to you then, 'Look here is Christ!' or

'There he is,' don't believe it. False Christs and false prophets are going to appear and will produce great signs and wonders to mislead, if it were possible, even God's own people. Listen, I am warning you. So that if people say to you, 'There he is, in the desert!' you are not to go out there. If they say, 'Here he is in this inner room!' don't believe it. For as lightning flashes across from east to west so will the Son of Man's coming be ..." (Matthew: Chapter 24).

Armed with such a knowledge, the adolescent can hopefully find his rightful path, and steer between the Scylla of materialistic technology that seeks to enslave and devour, and the Charybdis of spiritual illusion that seeks a retreat to a paradisiacal existence and an abdication of Man's responsibilities for the Earth. The treading of this narrow middle path is a truly Christian response that will eventually redeem both aberrations, and will involve discriminating thought, courageous feeling, and purposeful will. So we may hope with Tennyson:

*'Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.'*
(From 'In Memoriam')

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Projects Coming of Age

Basle's Twelfth Class Initiative

by D. JUNGBLUT

During the past 21 years, the presentation of the final projects has been a special highlight for the members of each 12th Class of the Rudolf Steiner School, Basle. For the individual pupil it is the moment when he or she submits the fruits of a whole year's effort to the kind but critical eye of teachers, classmates and the public. For a teacher who has followed a great number of such projects over these many years, it is perhaps a propitious moment to reflect on the motives which originally induced us to establish this requirement and to ask ourselves to what extent these expectations have been fulfilled.

The situation which gave rise to our initiating the 12th Class projects was that, unlike the state schools and a number of Waldorf Schools in other countries, there was no culminating point of completion for our pupils at the close of their 12-year programme. On the one hand, our aim in instituting the requirement of a final project was to avoid a situation which would resemble final examinations, and on the other, there was a general desire to create for these young people the possibility of experiencing the satisfaction of accomplishing something on their



own, outside the usual assignments connected with their courses of instruction. Thus there arose the idea of confronting the pupil with a task in which he or she could make use of what had been learned by carrying out a concrete project in an independent manner. In practice, the following procedure became adopted: Today, since the 12th Class project has become a firmly established tradition, all members of the 11th Class know that by the autumn of that school year they must decide on a definite subject for their project. The possibilities are many; the theme may be one chosen from among the varied school subjects, or even taken from an area outside them. Indeed, there is hardly any area today which has not at some time or other been that of a 12th Class project.

Themes and Presentation

A few may be mentioned from among the great number of possibilities. Projects involving eurythmy have been carried out in which the pupils have set themselves the task of first laying the foundations in a theoretical section, then developing the forms and finally performing their personally prepared eurythmy before an audience of pupils and teachers and parents. Other projects have resulted in the construction of physical devices of in some cases highly complicated, sophisticated design, which have later been used in the school for instruction. Again, sculpture, calligraphy, mosaics, pictures and prints have been among the projects successfully realized in the course of past years. Others include musical instruments, woodworking, and even a hand-made tiled stove, where the pupil himself did everything from the design to firing the tiles to the finished construction of a functioning stove. It should be mentioned that with all these more artistic, handicraft-type projects just mentioned, it is required that they be accompanied by a written, theoretical paper.

The spectrum is just as great for the more scientific, including linguistic-creative projects as it is for the artistic-practical ones. A few examples may make this clear. Verse-by-verse poetical translations from Latin, English or French, such purely literary subjects as 'Colours in the Poetry of Trakl and Steffen', attempts at the interpretation of greater works, or historical studies have all been made. Yet another rich variety of projects is represented by papers on subjects in the realm of natural science. Whether a marshland, a valley or other smaller area of landscape, the plant or animal world are the object of study, or geological investigations carried out, or a mathematics or geometry project is realized — all these topics have offered many pupils themes and areas of inquiry for their 12th Class project.

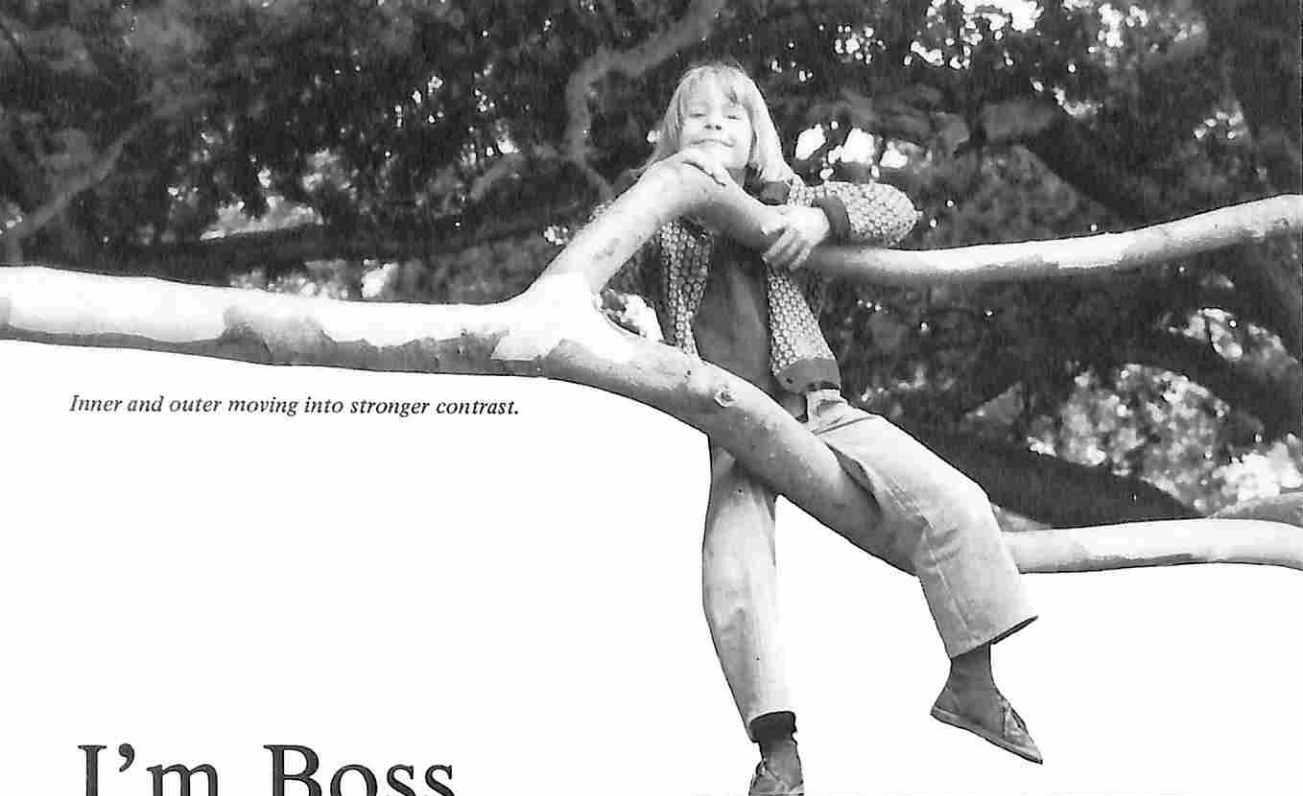
After finishing and handing in the project, each pupil must present and describe his or her work before an assembly of upper division pupils, the school faculty and interested parents and guests. This moment — often awaited with trepidation — then forms the culminating point and final test of the pupil's education at our school.

A road to self-discipline

When the question is asked as to whether the pedagogical hopes that were raised at the time this 'test' was inaugurated have been fulfilled, in retrospect one may with a clear conscience reply in the affirmative; while this has certainly not been the case in each and every instance, it has indeed been true as a whole. The satisfaction of bringing an independent project to completion on one's own, directed only loosely and in a general manner by a teacher selected as mentor, has given many of our pupils the necessary confidence and strength to face the requirements involved in learning a trade or continuing in further study. Others have been made aware, as they carried out their project, of the limits set by their gifts or ability. Thus, many dreamers have been brought to a closer appreciation of the realities which await them in later life. From the standpoint of social awareness, the interest and involvement of each pupil in the work of his classmates has had a fruitful effect.

In conclusion, therefore, it may be said that what began many years ago as an experiment has continued to develop in a rich variety of ways, and can be regarded both as a not inconsiderable contribution to our educational efforts and as an appropriate conclusion to the time spent at a Rudolf Steiner School.

D. Jungblut



Inner and outer moving into stronger contrast.

I'm Boss

Glimpses of the development of the child's individuality

by CHRISTINE BROBBY



'I remember, in the beginning, a place of perfect happiness, filled with the bright sun of Easter, pure living light and warmth. My place was my state and therefore in it I knew myself where it was mine to be'.

With these words the poet Kathleen Raine begins her autobiography and a description of a recurring dream she has of her birth.

Descriptions of experiences of the unborn and newborn child with the world, and the first intimations of the separation of the self have been written down from time to time by people of extreme sensitivity, by poets and writers. A sense of peace and joy and well-being disturbed by the first stirrings of own identity. Here

are two further passages noting very early, semi-conscious experiences.

Adelbert Stifter writes: 'Far back in the empty void, something like rapture and delight entered my being, mightily grasping it as if to destroy it ... What I remember was glory, turmoil.'

Kathleen Raine writes: 'Flowers. The pink aromatic clusters of the flowering currant bush hung over my pram ... I lived in a world of flowers ... All were mine, whatever I saw was mine in the very act of seeing. To see was to know, to enter into total relationship with, to participate in the essential being of each I AM.'

For most of us our powers of experiencing, of remembering, and of expressing

these earliest moments of awareness of the beginnings of our individuality are rather less intense, more veiled and less poetic: 'The gate clicked shut. The corn-flakes box was so big in my arms that I could not see over it. I howled in my abandoned state. My mother came and shouted and boxed my ears, but let me through.' Or again: 'I climbed the hill and reached the top with my teacher ahead of the class. I can clearly remember the absolute knowledge of being there. — He had with him a box of chocolates.'

We have our own experiences but we can also experience moments when the individuality of the other shines out. As a parent or class-teacher one is certainly in a very privileged position to catch such moments.

During the first three years of life three important steps are taken — talking, walking and thinking. The child emerges a free individual, a new stranger, no longer woven into the fabric of the world, but confronting it and ready to conquer it. No longer does he say 'Timmy wants some more', but 'I want some more'. Note this little scene:

Mrs. George, to mother of three year old Marianne: 'Marianne does look just like her father, doesn't she?'

Marianne, rising up to her full height from some silent squatting position nearby: 'Oh no I do not!'

Mrs. George: 'Then who do you look like?'

With greatest indignation: 'I look like myself.'

The world of the three year old is a hard one for us to enter, for, as memory and speech are developing so also is a sense of time and space. The child reveals the inner chaos of his dawning individuality at this time in words both wise and inconsequential:

'Is it yesterday now?'

'I'm going to eat you all up, and when I've eaten you, I'm going to chop your head off!'

'I want to be a teacher when I grow

up, or a robber or a pirate.'

A brother of his sister: 'Mummy, Isobel is naughty: she hit me.' And what did you do to Isobel?' 'I kicked her and pulled her hair!'

A four-year-old is already wiser: 'Has the car come back from heaven yet?' 'Why?' 'Well, it's gone for a service, hasn't it?'

When the child reaches his eighth birthday, if he is fortunate, he will be coming to the end of many happy and peaceful years. If you ask him what he wants to be when he grows up he will very often say 'a farmer'. But then comes the event of nine.

The 'ninth year' duality

In a lecture some years ago Dr. H. H. Engel spoke about the huge step the incarnating ego takes at nine years and he described a child who had had her first epileptic fit on her ninth birthday. For most of us the changes are more slow and subtle: a gradual awakening of a mood of introspection and a slow dawning of the knowledge: 'That's the world and this is me'. C. G. Jung, at the age of nine had a special stone on which he often sat and to which he talked. And he had this thought: 'Am I the one who is sitting on the stone, or am I the stone on which he is sitting.'

A certain duality can be experienced at this time: On the one hand there is this new-born inwardness which can appear to us as a withdrawal: the predictable group of children 'bagsing' their teacher's hand on outings is now divided up into distant groups of boys and girls, exchanging whispered secrets. Intense friendships are formed and broken and the path is strewn with broken confidences. Sylvia, who has always loved family walks begins to find them an ordeal. Elisabeth is experiencing loneliness and suffers from the rejection of her classmates. Deidre, who has always loved going away with her friends for weekends, jumps out of the car at the last



First person singular: Thomas aged 4

minute, snatches her overnight bag and dashes back into the house. A nine-year-old once said: 'I am at home and yet I still feel homesick.' The birth of the individuality is accompanied always by periods of loneliness: 'I have been most myself when alone' (K. Raine), and at this age, out of loneliness grows a mood of longing.

The other side of this duality is a reaching out to find the value of fellow beings. The foundations of a new perception are being laid, the perception of the other ego. Children begin to watch their teachers carefully to see what lies behind their words and actions. When I was introducing fractions to Class 4, we were also learning 'A Skeleton in Armour' by Longfellow and when we reached the rousing line: 'Death,' cried the Viking, 'Death without quarter!' I distinctly heard a young lady mutter, as she knowingly nudged her neighbour: 'Oh no! Not again – quarters!!'

The tenth year is a trying time all round – as Sebastian said, half to his teacher and half under his breath: 'You are always so bossy. I think I'll be teacher today.'

The child going towards eleven is often harmonious, outgoing and physically graceful but between eleven and twelve chaos really sets in. The teacher finds the class-room a very lively place indeed.



Teddy aged 7

Incessant giggling, loudness, swearing, moodiness and unreasonableness prevail. Girls who have faithfully vowed to be Waldorf teachers, baby nurses and mothers stride into class announcing in equally strident voices that they are going to be film-stars, pop-stars and models. In discussing a possible Class 8 play the Class 6 teacher suggests that it would possibly be a comedy. 'Oh no!' says eleven-year-old Mary, 'I want to do a *tragedy*. I want to do *Macbeth*.'

Eleven plus

The next moment that particularly interests us at present comes about in the thirteenth year, when the child begins to relate to himself differently as a person, and so also to the world around.

C. S. Jung describes how he experienced this significant moment: 'I was walking along the road to school ... when suddenly for a single moment I had the overwhelming impression of having just emerged from a dense cloud. I knew all at once: Now I am *myself*: It was as if a wall of mist were at my back and behind that wall there was not yet an 'I'. But at this moment *I came upon myself* ... Now I knew: I am myself now; now I exist.'

The twelve-year-old takes a hold of himself, recognising his own authority. One can recognize in David, a particularly friendly and open boy of twelve, a similar



Jan aged 9

experience when, on getting up one morning he made this announcement to his mother: 'Mummy, I've decided to change my personality. I'm not going to smile at everybody and greet them anymore.' And in this determined mood, his brow set in a deep scowl, he set off for his class-room. As she saw him approaching, Natalie waved from the window as she usually did and was astonished at David's response. In place of his usual smile and wave, she saw this morose figure approaching, his mouth grim, his eyes down-cast, his hands purposefully pocketed. Since that morning David has become more serious and inward although he remains a friendly and thoughtful boy.

The new, reasonable, co-operative and companionable attitudes of this age go along with developments in courage, and even chivalry: We recently had to put an end to the medieval jousting that was going on behind the class-rooms, not just because of the danger to eyes and limbs, but because of the damage to, and loss of our dust-bin lids.

The last two years of the class-teacher period are hard for the class-teacher, who is teaching more and more difficult subjects to children hungry for knowledge. 'I want more difficult work; I want to THINK,' says fourteen-year-old Anne.

The thought-conscious, trustful turning



Tania (!) aged 12

of the young person's gaze to the world at this stage can bring questions like this in Class 8: 'Can you explain to me please – I keep hearing people say that life is hard. What do they mean?' Or comments like this: 'I think people are judged too much by what they look like. I mean, if a young man dressed as a punk walked into school, he'd be thrown out. But if he was dressed in ordinary clothes you'd ask him whether you could help him. It's not right.' And if you are the mother of a fourteen-year-old as well, you get more at home. 'Mum, why do you have to be in charge of us?' says she with a brazen set to her jaw, a defiant glint in her eye and a provocative tilt to her head. 'Why can't we be in charge of you?' Then, in an imperious voice: 'Go and sweep the kitchen floor! Do the washing-up! Go to bed THIS MINUTE!' (It's always a joy to hear oneself!)

The path of the developing individuality between the world-wide consciousness of the child at birth and the relative centredness of the fourteen-year-old has been long, but there is still some way to go before the ego is fully established and the individual is truly free.

Christine Brobby teaches in Folly Farm, Ringwood, where she has taken a class through to Class VIII. She was one of the founder teachers.

The Watch-tower, Garden, and Tear-away

Developing the child's individuality through grammar

by ROLAND EVERETT

The theme of this issue is 'Individuality'. This word means the indivisible core of our inner being. Let us abbreviate it as 'I' — written with a capital letter — and we have one of the most potent words in our language, for without our ego-consciousness we cannot be truly human. This 'I' is the key to all our conscious experiences, to our knowledge and to our usefulness to others. It is the one word in our language applicable only to the one who thinks or utters it. Like our fingerprints it is unique.

If we look up this rather special word in a grammar, we find it under the heading of personal pronouns, first person singular — usually in the very first chapter. It is followed by the second person: you, and the third person: he, she, it. How are these three personal pronouns related?

The word 'I' expresses each person's individual centre. It is the starting point for everything we think, feel or consciously do. When one 'I' says 'you', a step is made outwards and a relationship with a fellow human being is formed. What about: he, she and it? What is the difference between saying, 'You do it' and 'He or she does it'? (Note how the grammar adds 'es' if the verb represents a third person.) 'You do it' is the direct approach. The third person is excluded from the dialogue and has to remain more

in the background.

At its highest level, to me the picture of Golgatha epitomises these three fundamental relationships: Christ on the cross, humanity's 'I', the focal point of earthly evolution, the seed for future man. From the cross He uttered the words to John, his beloved disciple, 'Behold thy mother', and to Mary, his mother, 'Woman, behold thy son', implying that henceforth there was to be a new relationship between these two second persons. And, surrounding the scene, remaining in the background, the world was witnessing, uncomprehending, this unique historical event: I — you — he, she, it.

Such thoughts, which have come up in some grammar lessons in the upper school, may convey something of the depth underlying what so often is looked upon as a dull and tedious subject. All too often the intellect has killed the life inherent in grammar, turning it into fixed schemes of logic, into the 'dry bones of language'. (Still now, after all those many years, a shudder passes over me when I think of the endless lessons of Greek and Latin grammar which we had to endure.)

How can we infuse new life into this subject? And, above all, how can it help to develop the child's individuality?

Change in thinking

Grammar of the mother tongue is introduced in Waldorf Schools at the surprisingly early age of eight or nine. This fact alone shows that knowledge of grammar in itself can hardly be the aim of such lessons, as for a nine-year-old a nominative or accusative case would be meaningless jargon.

To appreciate the reasons for its early introduction it may help to bear in mind the changes English grammar has undergone during the last centuries. For instance, case endings have all but disappeared, the relative pronoun being the only surviving example in: who — whom — whose. The subjunctive is used only little nowadays, etc. Although our modern life has become more and more complex, the grammar of our language has become simpler. Why should this be so? We can find a clue by looking at a parallel process which has gone on in our use of measures and weights. These were far more complicated, yet at the same time more concrete in bygone days. We only need to think of old measures, such as the ell (the distance from elbow to the tip of the middle finger), the foot or the yard (the distance from King Henry I's nose to the tip of his middle finger!). The old forms of money and capacity all have been simplified through standardisation. However, this gain in efficiency was achieved at the expense of a more living and concrete experience in their usage. The pictorial thinking of the past has become more and more abstract. Owing to our more intellectual mode of life, grammar, too, has lost some of its complexities, but there is always the danger of its becoming frozen and dead.

Anyone living with children will have experienced how in their development they mirror, as it were, past stages of human evolution. At the age of nine it is still quite natural for them to measure length by using parts of their body, such as the foot — or even the nose and fingertips! Their first acquaintance with gram-

mar therefore needs to have an imaginative and much wider approach than that of mere logic. Only later is it right, and indeed necessary, to tackle this subject more directly.

Grammar — tinted spectacles

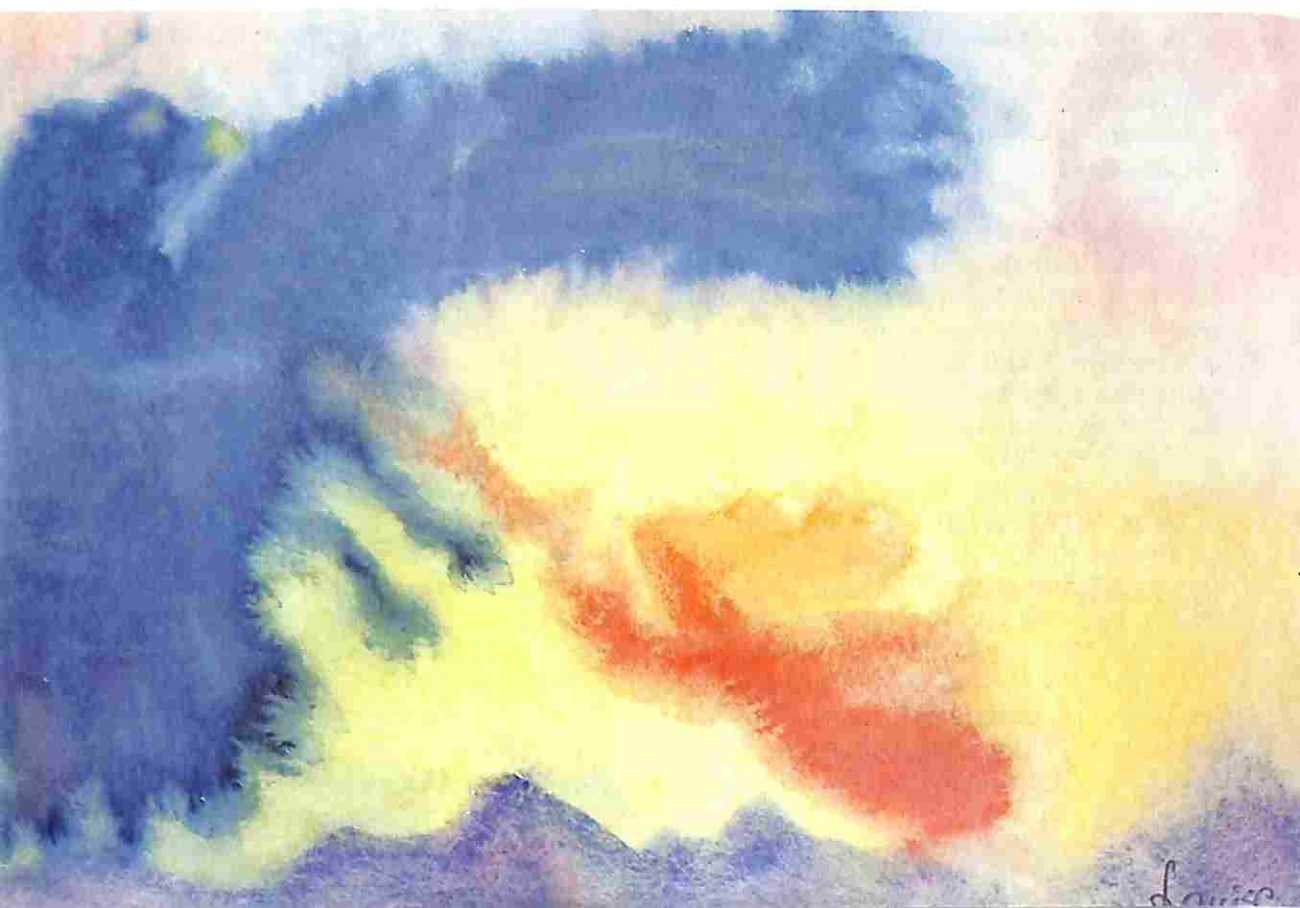
To return to the class room: I found it best not to introduce grammar by saying words to the effect, 'You are about to learn a new and important subject which grown-ups call grammar.' Instead I told them the wonderful stories from Norse Mythology which form the main story content of every Class Four in a Waldorf School. Only later, after the children had lived with those mighty pictures, did we look at them again, this time through grammar-tinted spectacles. And this is what we found:

In Asgard, the City of the Gods, there stood among many other dwellings the watch-tower of All Father Odin. Only he was allowed to occupy the seat at the top in order to observe everything that was happening in the world. Two fierce wolves guarded the entrance to this tower. One day, while Odin was wandering on earth, Frey, one of the lesser gods, managed to get past the guarding wolves, for he knew their magic language. From the lofty heights of Odin's watch-tower he hoped to discover the whereabouts of his long-lost sister. Frey's self-interest, which stood in stark contrast to Odin's caring and unselfish attitude, led to further consequences unravelled as the story went on.

A second theme was the story of Iduna, the darling of the gods, who alone was allowed to tend the tree with the golden apples. Whoever ate of its wondrous fruit remained young and happy. Every day the gods would visit Iduna in her garden in order to receive their daily portion of everlasting youth and beauty. Among them was Loki, a half-god, and a most interesting character who, later on, represented the third theme in our grammar-triad. Loki, the doer of good and the doer of evil, always is the children's



The girl sang.
 The big girl sang nicely.
 The old man limped painfully. (How)
 The old man turned back. (Where)
 The old man arrived late. (When)



A wet fish swims. A dry bone bleaches.
 A live bird flies. A dead stone sinks.

Opposite: From the Class IV Norse Mythology.

Above: From a grammar main lesson (see page 26).

favourite, at least in the early stages of the story, for his naughtiness and tricks bring humour and drama into what otherwise could easily become a lullifying state of everlasting harmony.

There is neither space nor time to go further into the stories except to say that through Loki's intrigues Iduna is kidnapped by a frost giant and hidden away in the land of ice and snow. The gods are stricken with grief. In her cave, Iduna is lonely and terrified, but brave. When threatened with dire punishment, Loki, using his never-tiring ingenuity, succeeds in rescuing her. Iduna is brought back to her garden and everybody seems happy again.

And now one can ask the class: Odin's watch-tower, — is there something similar in each one of us? Have we some kind of windows from which we can watch the world? Is there a place in us where we must be awake lest we do something which we may regret later on?

And is there quite a different kind of a place in us where we feel happy or sad, frightened or brave, as Iduna did?

Finally, what did Loki, the doer of good and the doer of evil, actually do?

Consciousness feeds personality

Now the pupils wrote down all the many things Loki did, underlining the activity words in red, for Loki was the god of fire. And so, through specific examples, the concept of a verb was found.

Remembering Iduna, we found words describing her changing moods: happy, gay, sad, lonely, frightened, brave, etc. These describing words, called adjectives, were underlined in a golden colour to remind us of Iduna's golden apples.

Finally we made lists of all that Father Odin could see from his watch-tower: hills, trees, rivers, people, animals, houses, etc. The names of all these things and

places were underlined in blue. For is not blue the colour of the sky where the watch-tower once stood? (Underlining words in specially chosen colours was the first step towards parsing.)*

Red	Yellow	Blue
doing	feeling	thinking
verbs	adjectives	nouns
limbs	heart	head

Gradually and dimly there emerged a picture of ourselves hidden within our own speaking. Thinking of Loki, the tear-away who caused the final doom of the gods, we realised how important it is for our deeds to be in harmony with our thinking. Remembering Iduna we could see that without feelings our lives would become empty and barren. In this way the existence of a grammatical structure in our language was slowly lifted into the sphere of the children's consciousness which feeds their personality. Without this consciousness, awakened both at school and at home, it is not possible for them to unfold their potential or, as one could also call it, their individuality.

Roland Everett is a class teacher of many years' experience in Elmfield, Stourbridge.

**It is important for the pupils to bring these thoughts into their daily tasks. This can be done through movement and games or, when writing simple compositions, they can recognise that nouns and verbs are essential, but that without adjectives and adverbs they lack colour and feeling. The pupils could also be confronted by a factual account of a dramatic passage which they have to make more alive by finding suitable adjectives and adverbs. They can be shown how an excess of such words only weakens the story and that, in fact, a proper balance of style must always be the aim.*

GRAMMAR PLAY

Nouns: (dressed in blues)

We are the names
Of all the beings
And all the things
Which you can see.

Around you look:
Behold creation;
The heavens, the clouds,
The sun and moon,
The light and darkness,
Earth and ocean,
Stone, plant, tree;
The cow, the wolf,
The lamb, the lion,
The rain, the fire,
The grain of the wheat.

And look into your heart:
Behold compassion,
Goodness, truth,
Beauty and love,
Sorrow and greed,
Envy and hate,
Joy and much hope.

Child:

I thank you all,
I see and know you,
And long to feel
With all my heart
What you are like . . .

Adjectives: (dressed in yellows and golds)

Then listen to us:
We will describe them.
They are stiff or proud,
Ugly, haughty,
Dull or dark,
Or sometimes light;
Clean or lovely
Evil, good,
Gracious or greedy,
Big, small, slim;
Straight or crooked,
Clever or stupid,
Cold, warm or hot,
Red, blue or golden.

Child:

Yes, here in my heart
I often feel
Eager and happy
Warm, gay or strong,
Lazy or dull,
Greedy or sad . . .

Verbs: (dressed in reds)

Enough of this,
No need for sadness:
Create and work,
Speak and sing,
Climb and spring,
Fetch and bring;
Listen and look,
Wash and cook;
Give and take,
Dig and rake;
Sow and reap,
Laugh and weep,
Wake and sleep,
Write and say,
Wrestle and play.

Child:

Oh you are the best,
Please take me with you.
But I beg of you all
To give of your strength.

Nouns: (placing blue crown on child's head)

Look and behold
And know the truth.

Adjectives: (draping yellow cloak round child's shoulders)

Feel beauty
And learn discernment.

Verbs: (giving child red sword)

Work and create;
Good deeds fulfill.

The author of this grammar play wishes to remain anonymous. The ideas incorporated in it were inspired by the work of Martin Tittmann. We are grateful to be able to include it in connection with the previous article, with the hope that it may either be of use to teachers in its present form, or provide further stimulus for original work. The play has been slightly shortened for the present issue of Child and Man.

Ed.



Waldorf World-wide

Eurythmy in Japan

by WILLY WOLDIJK

From the middle of September till the middle of November '82 I was in Japan. The invitation by Professor and Mrs. Takahashi came via the Eurythmaeum in Stuttgart.

The religious background in Japan is the Shinto religion, which is mainly a nature worship. Its myths and legends remind one sometimes of the Greeks. Later, Shinto was and is influenced by Confucianism, Buddhism and also Taoism.

In his latest book 'Yet being someone other' Laurens van der Post, the author with a spiritual insight of the Japanese soul, writes: 'It told me much about the Japanese attitude to religion and how naturally religious a people they are, but religious without any marked attachment to doctrine or dogma and with an instinctive predisposition to find common ground in all sincerely held religious beliefs'. With this background one can understand that Japan has a fertile soil for Anthroposophy and Waldorf Education and is open for Christianity as well. However, I was amazed about the amount of people, many young ones, who know and seriously study Anthroposophy. That Waldorf Education is widely known in Japan is firstly through a book by Mrs. Michiko Koyasu, who wrote about the life of her daughter in the Munich Waldorf School. This book became a best seller. Secondly through the transla-

tion into Japanese by Mrs. Takahashi of Elisabeth von Grunelius' book about the Kindergarten. Also 'Education for Freedom' is translated into Japanese by Prof. and Mrs. Takahashi.

My task was giving talks about the Waldorf Curriculum in connection with temperaments and doing eurythmy accordingly. Also teaching eurythmy in several Kindergartens. My itinerary allowed me to travel widely in Japan. Two six-week courses in Yokohama in the Asahi Cultural Centre. One about the Waldorf curriculum and another emphasising the temperaments, both with eurythmy. A Saturday afternoon in Osaka, again with eurythmy.

Then in Matsue, in the University of Shimome, a talk about the curriculum, always followed by eurythmy, to students of the Music Department. The part music plays in the Waldorf School, is of great interest to the Japanese. One realises that Waldorf Education is imbued by music.

One of the greatest unexpected adventures (and 'unexpected' many situations were!) was my talk in a college for female educational students in Hiroshima. It was founded by Prof. Utsumi, a retired professor of the University of Hiroshima, who became interested in Waldorf Education through one of our anthroposophical friends, Prof. Wahao, who is Prof. of Education at the University. I spoke to



Reciprocally, children in the West experiencing the culture of the East.

the two hundred female college students about Waldorf Education, taught eurythmy to thirty Japanese children aged five and six, the two hundred students watching it, and later on, gave eurythmy to these two hundred students in an enormous hall. Two circles of one hundred students learned the development of rhythm in eurythmy, from easy exercises to more complicated music in Classes 1 - 4. I spoke to teachers and parents in several Kindergartens. Nesu (one Kindergarten and a day care centre) Kamahura, Yokohama, Tokyo, Kyoto, Nagaya and taught the 5 and 6 year old children eurythmy.

In this connection I want to mention one Kindergarten in particular. Mrs. Goto is in charge of the Kindergarten in Nagaya. She is an anthroposophist with a great enthusiasm and a warm heart. She has transformed her Kindergarten and it is a nearly complete Waldorf Kindergarten. Mrs. Goto is allowed by the authorities to have groups with mixed ages and it

was a revelation to me to teach a group of children from 3 to 6 years old. Needless to say, the parents and teachers would like to follow up the Kindergarten with a Waldorf School. Kyoto is not very far from Nagaya and in Kyoto an anthroposophical friend, Mrs. Yushida is also in charge of a Kindergarten.

A real request for founding a Waldorf School came from teachers and parents around Kamahura and Yokohama. Several young Japanese people are already trained or are in training in Germany, the USA and Great Britain. It would be a good, positive and healthy development if these world-wide impulses came together in this way.

Willy Woldijk is a Dutch born Waldorf School teacher, living in England and has, for the last 10 years, travelled world-wide teaching and advising Waldorf Schools.

Coleg Elidyr

ARTHUR OSMOND INTERVIEWS BIRTHE HOUGAARD. (Second Part)

Q: How then can young people gain a recognition of individual being, identity and purpose?

The so-called handicapped child is providing many modern people with a new awareness, calling on them to recognise and protect the image of man, that inner man which is so threatened in our time. These children make us experience how a vessel, a physical body, inadequate, broken down, faulty and ill, nevertheless houses the invincible spirit of man. These children teach us that the art of education is not to super-impose a method of learning but to find that which can match and awaken the latent potentials within each child.

It is no coincidence that Morris West in his latest book about the downfall of our modern civilisation and its tentative survival puts the so-called mongol children (God's little Clowns he calls them) into the very centre of events.

These children bring about very different reactions. Some regard them as inadequate and grossly malformed (and starve them to death out of humane considerations). Others regard them not only as a blessing in their own personal lives, but also as a living expression of the spirit's victory over a constricting physical body. Such children urge us to find a new valuation of the human being, a valuation which is not bound to intellect and capabilities but to true human and spiritual values.

Many young people, who come into contact with these children, find new ideals, dimensions and outlooks, through which they may come to recognise the 'knighthood of the twentieth century' about which Karl König speaks: 'the knighthood whose members do not ride through the darkness of physical forests as of old, but through forests of darkened minds, — they are armed with a spiritual armour and an inner sun makes them radiant. Out of them shines healing — healing that flows from the knowledge of the image of man as a spiritual being. They must create inner order, inner justice, peace and conviction in the darkness of our time.'

Q: Does the school system in Britain recognise these values of human development?

Yes and no.

It is implied in the legislation which shows an increasing awareness and insight into the true needs of children and adolescents, but the practical application of this legislation has not lived up to these ideals but often provided the opposite of their intentions.

The 1944 Educational Act as an example points towards an integrated school system, but instead we got the division of the ordinary schools and special schools and a categorisation and labelling of children, amounting to a kind of stigma. The Warnock Report

published in the 1970's again states the need of integration and attempts to take away the labelling by coining a new overall label without stigma 'children and young people with special educational needs'.

The integration of these children into the ordinary school system could bring about one of two alternatives: they could either show up the flaws and frailties of modern education and thereby hasten a revaluation, or their special needs could be over-looked. They would be bulldozed into conforming whereby they would lose their true identity and be unable to contribute their warm humanity and moral values so badly needed in our present society.

The question now arises in Britain, 'What can Steiner Special Schools offer in the present day situation, where integration is the new dimension?'

A Ministry document which is heralding new legislation in connection with further special education recommends, in a small paragraph, the recognition of non-advanced, non-maintained colleges of further education. This paragraph was added because such a place as Coleg Elidyr could not be recognised under the existing legislation. This recommendation could enable Steiner Schools to take a lead in providing alternative streams in education in the 1980's.

Q: What does Coleg Elidyr contribute towards a new outlook?

Educational authorities sponsor a wide range of youngsters for the three years' further education course here which provides the curriculum of the upper school as well as work experience and craftskills. The three years can be followed up by a vocational two year apprenticeship.

Coleg Elidyr is in its tenth year. It was conceived before further education within special education became a catch word. It has created a natural setting on its 200 acres of rolling hill

farm in the midst of Welsh Arthur country with space and need for each individual's contribution. Where experienced, elder and enthusiastic teachers and craftmasters rally around the students; where one learns while working and works while learning, and where there is joy in the learning for old and young alike.

From the beginning Coleg Elidyr was challenged to provide not only for the full range of the eleven categories of handicaps but also for that new social or developmental category. Many applications are received from young people already over eighteen years of age who have gone through the ordinary school system and arrived at school leaving age inadequate and unable to cope, or from young people who have succumbed to the stress of examinations, regressing and withdrawing.

There is a strong undercurrent of motivation in any community setting such as this.

Q: Could you describe in more detail your programme at Coleg Elidyr?

Here we are small enough to cater for individual needs and large enough to provide the variety youth is looking for. The needs of the students' chronological age are catered for by the fullness of the curriculum; the work-teams provide a platform for learning social skills as well as work experience, and the craft skills cater for the ability of the individual.

Coleg Elidyr has branched out in apprenticeships in the following skills:- farming, gardening, forestry, herb nursery, general building, general shop-keeping, carpentry, printing, weaving, pottery, cafe and food processing (mostly preserving). To this will shortly be added guesthouse management, auxiliary nursing, glass engraving, production wood-workshop and candle workshop. In the curriculum is included typing and other office knowledge.

Q: How are your students integrated into society at large?

Our apprentice-house in a small market town twelve miles away provides our first inroad into society at large. Ex-students and ex-apprentices live and work there. A cafe (included in the Egon Roney Food Guide 'Just a Bite'), a printing shop and a weaving shop provide the youngsters' contribution towards the life in the village. The people around have learned to accept and to appreciate the youngsters and patronise their efforts. They have become an important part of the life. They are however still often mis-used by the younger population who take advantage of their kindness and helpfulness.

As the apprenticeship work-shops develop, the apprentices take part in the link to the consumers. The Herb-Nursery has a mail order service as well as selling to garden centres, the apprentices take part in shows, etc. The College is often invited to exhibit craft work and students will be chosen to help at such events. They learn how to tell and explain the different aspects of their work. Students and staff are freely mixing in the cultural life of the surroundings and are welcome everywhere.

As the apprentices learn to partake in the commercial side of the college undertaking, a time and money factor is added. The work and the finished product is no longer for the friends around but is for an objective buyer. This puts new demands on perfection and output, adding a new possibility for development which brings the youngster into the full situation of coping. The aim of all the college output is a quality and a finish which can compete on the open market (without the invisible label: 'handicapped, be kind to me').

In an earlier society, you had, after the apprenticeship, years as a journeyman. That really meant that before you settled down to serious mastership, you

would spend the time learning to use what you had learned in a manifold, differentiated situation here and there. We have felt in Coleg Elidyr that for integration into the society at-large to be a meaningful reality, we would have to provide an equivalent to the journeyman. We do that in two ways: partly we send our young people out for work experience, but the more important part is that we are developing small commercial undertakings where in a production orientated situation, the young person over the age of 21 can learn all the facets of a commercially run undertaking. A clear picture arises:

Further Education 16-19 years

Finding one's identity, becoming aware of fellow men in a team situation firstly accepting one's potentials and limitations, and then looking to others; learning while working, working while learning.

Apprenticeship 19-21 for a self-chosen vocational training

Team spirit developed with the help of the master. Skills are learned and perfected in a progressive situation learning to rely on one's own judgment from design to the finished article.

Journeyman Stage 21 years (no geographical journey necessarily involved)

Using what one has learned in a production orientated commercial setting answering the needs of other people. The team becomes all important providing the round of skills needed.

Prior to being a co-founder of Coleg Elidyr, Birthe Hougaard, who is originally Danish, spent 25 years as a member of and teacher in Camphill.

Books

'Projective Geometry' by Angelo Andes Rovida. Publisher E. C. Byford, Michael Hall School, Forest Row, Sussex. £5

'Drawings from Projective Geometry' by Angelo Andes Rovida and Nady Santander Rovida. Distributed by the authors at Glaernischstrasse 55, CH-8712 Staefa, Switzerland. £5

'Projective Geometry' is subtitled 'working notes for students' and Mr. Rovida's approach is both rigorous and organic in its development of a mobile, 'positional' geometry which is independent of calculation or analytic methods. The relationship between point, line and plane is built up in exact steps from the simplest configurations to important, more complex theorems by means of many drawings and a concise text.

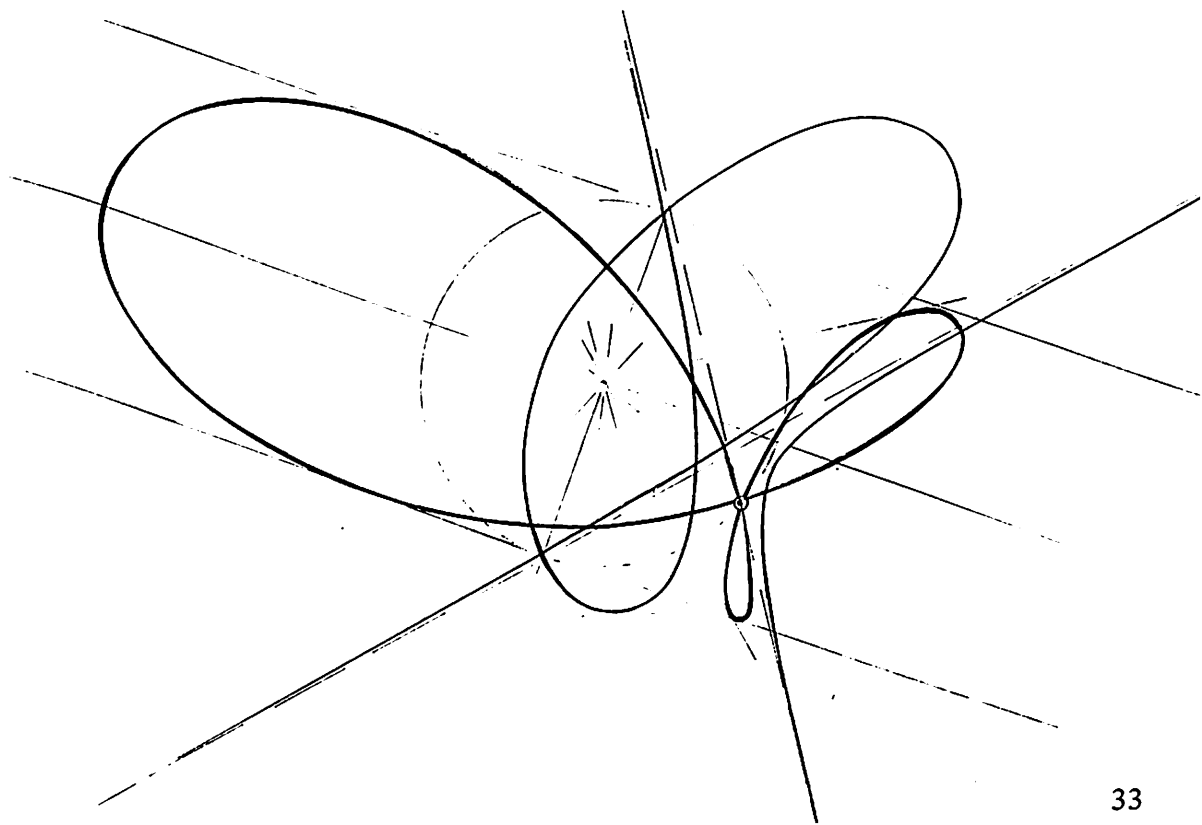
It is on the direct experience of the geometry that Mr. Rovida puts his emphasis. As the first page says: 'Processes, movements and transformations have to be done in one's imagination. The best way to help this to happen is to draw with one's own hand in order to gain an alive insight into the laws and harmonies of geometrical space.'

Mr. Rovida's drawings are clear and workmanlike and take the student through a long series of projective processes including polarity, conic curves, harmonic relationships, involution, imaginary elements, homology, collineation and polar systems, interspersed with the famous theorems of Desargues, Pascal, Brianchon, Maclaurin, etc. A supplement includes the development of polarity and conics, systems of conics, and curves of the third order and class.

Altogether this is an intense, challenging presentation of a subject which leads clear thinking into a realm beyond the fetters of quantification and widens the human concept of space. As Mr. Rovida's introduction puts it: 'The aim is to develop a qualitative approach that brings into play all the faculties of man.'

'Drawings from Projective Geometry' by Mr. Rovida and his wife, comprises 100 illustrative drawings essentially arising out of the first book. The student can experience the various forms in which the geometrical processes can result. This, and the first book, should prove of interest to anyone connected with design, architecture, the arts, etc.

N.D.

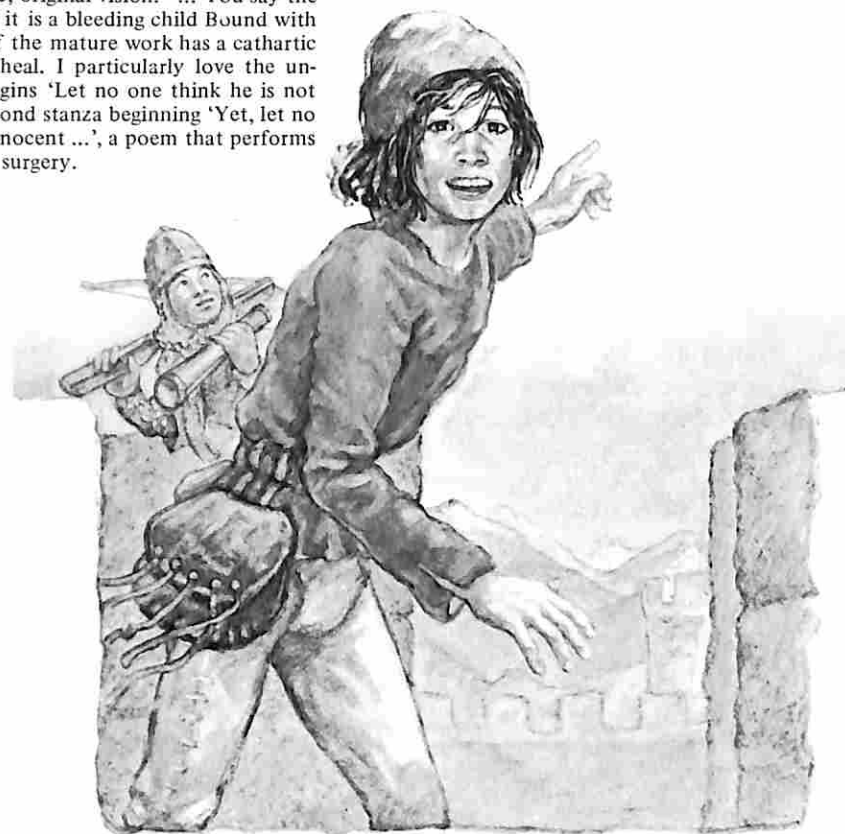


Echoes of a Dream Creative beginnings for parent and child, by Susan Smith. *Line Drawings* by Julian Mulock. *Children's art* by students of the London and Toronto Waldorf Schools. 68pp, paperback. Published by and available from Waldorf School Association of London, 838 Wellington Street North, London, Ontario, Canada N6A 3S7.

If you are one of the many parents planning to spend more time with your children this year, then this little goldmine is for you. Packed with inspiring suggestions and examples, it has four sections. First come recipes for the harvest of the child's garden. Then playthings and crafts for hands and hearts to shape. Thirdly, a look at the language of watercolors and crayons, and finally a note on nourishment through the home environment. There are six little songs to go along with various activities from seed-planting to the celebration of Advent. The six exquisite watercolors are beautifully reproduced, quite good enough to be worth framing. A lovely present for any parent of children up to seven or eight.

The Secret Iron of the Heart Songs at the forge of awakening Man, *Collected Poems* by Arvia Mackaye Ege. 182 pp, paperback. Published by Adonis Press, Hawthorne Valley, Ghent, N.Y., USA. \$10.00 cloth; \$7.50 paperback; p & p \$1.00.

Here is the voice of Human America, all the vision and fervour of a William Blake without the obscurity. These are, to quote the poet herself, 'simple, heart-hewn words - Words with straight, clear eyes Which, viewing evil, vow to heal all things ...'. Spanning a lifetime, the poems range from the childishly gentle to the apocalyptically powerful. There is courage in them, and, already in adolescence, original vision. '... You say the world is round; I say it is a bleeding child Bound with gold chains.' Some of the mature work has a cathartic power to move and heal. I particularly love the unnamed poem that begins 'Let no one think he is not guilty ...' with the second stanza beginning 'Yet, let no one think he is not innocent ...', a poem that performs successful open heart surgery.



Gandhi the Man by Eknath Easwaran. 184 pp, paperback. Published by Nilgiri Press, Box 477, Petaluma, California 94952. \$6.95

At a time when there is renewed interest in Gandhi and his philosophy, this book provides an admirably clear picture of the man. I counted 71 photographs and 68 quotations - 'I am not a visionary. I claim to be a practical idealist' - and the contribution by the author (the founder in 1960 of the Blue Mountain Center of Meditation) is concise, vivid and insightful, the inside story of Gandhi's transformation from an awkward teenager without a purpose into the man who, for the first time in world history, made it possible for a mighty empire to be successfully challenged without violence.

The Siege of Montségur by Inge Ott, Floris Books, Hardback, 189 pages. £5.95.

A tale is no more the sum of its ingredients than is a loaf of bread. Yet here are ingredients fit for any healthy child's appetite: impregnable castle walls, besiegers and besieged, secret treasure, underground vaults and passages, chivalry, tournament, treachery, bravery, battle, escape, the first touch of innocent love and tragic, honourable death. Against a tapestry of imaginative historical detail, Inge Ott moves the action on in tidal flow from tension to tension, bringing the underlying moral codes - often the source of conflict - to pulsating life. Robin Alexander's translation serves this swift-moving drama as squire serves knight. A significant addition to your shelf of historical novels written for children at the adventurous age.

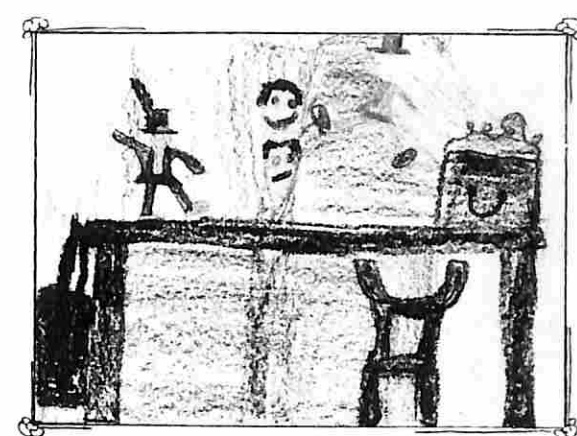
13-19 Growing Free Julian Sleight, Floris Books, £1.00. 30 pages. Soft linen.

Childhood has its heart, its golden years; adolescence notoriously does not. Yet it has its heart-strings. Clearly, the author has spent long listening to their music. In this essay, briefly but poignantly he sounds many of the themes he has heard: moving from loneliness to fruitful solitude, from sex to child-birth, from being awkwardly self-conscious to realising one's own identity; the importance of meeting, of cultivating relationships, of conversation. There are, of course, no golden rules for these searching, seemingly ungolden years: to recommend 'understanding and love' still begs hours of patient, often painful interpretation. Reading Julian Sleight may help one renew at least one's faith in the adolescent, probably much more.

Parenting a Path Through Childhood Dotty Turner Coplen, Floris Books, £2.95, 141 pages. Soft linen.

Modern life ensures that at least two generations separate us from the healthy parental instincts of our forefathers. Dotty Coplen related the daily round of family life to the modern parent. Sensitively, she rouses sensitivity whether it's towards your baby throwing its spoon yet again onto the floor or a matter of re-scrutinizing behaviour theory. A book which could be read in the mood of leaning on the fence enjoying the intimacy of neighbourly advice. Or, if you're the kind of parent who never takes time off, as time well spent approaching the subtleties behind the author's homely style. Either way, there will be much to help you 'parenting a path through childhood'.

The thought pleased the good shoemaker very much; and one evening, when all the things were ready, they laid them on the table instead of the work that they used to cut out, and then went and hid themselves to watch what the little elves would do.



The Elves and the Shoemaker. **The Goose Girl.** **The Queen Bee.** Order direct from the Publisher: Honeycomb Books, 28 Freshfield Bank, Forest Row, Sussex. £1.95 each.

It was the late A. C. Harwood who so often relished the story of the child who, in the early days of TV stated his preference for radio, then still referred to as 'the wireless'. 'You see, Mummy, the pictures are so

much better!' Like all Harwood's stories, it was no mere anecdote: it could become a revelation.

Patricia Railing, in publishing this series of fairy story booklets, using Edgar Taylor's translation, has provided a page, alongside each page of text, for the child to 'draw it yourself'. What nourishment for a healthy child's soul, a healing itself where it may be needed.



Bergen

Toronto



Books Received

The Founts of Song, for voice and lyre, solo lyre, two-part songs. Available from the composer – Hugh Baker, Morning Watch Cottage, High St., Nutley, Uckfield, East Sussex, TN22 3NJ England. £2.00 plus 15% p. & p.

Sports Manual of non-competitive games. Games Manual of non-competitive games. Both by Jim Deacove, Family Pastimes, RR4, Perth, Ontario, Canada. K7H 3C6 or from Harmony Games, 2, Glenroy Villas, Uplands Rd., Stroud, Glos. GL5 1UF England.

Books Received in German

From Verlag Freies Geistesleben, Haussmannstrasse 76, 7000 Stuttgart 1.

Die Waldorfschule Baut Rex Raab und Arne Klingborg 288 Seiten mit 440 schwarz-weißen und 24 farbigen Abbildungen DM 89. – (Menschenkunde und Erziehung, Band 40)

How can a building support the process of schooling to take place? This is a real question, not only for the architect.

This book also reaches much further than the architect, offering much inspiration and guidance as the Waldorf Movement continues to grow. After a broad historical survey with leading thoughts on school building, it touches on aspects of building in connection with the school curriculum ranging from Kindergarten Wendy-houses to the Class XII main-lesson on architecture. It also discusses important details such as landscaping, space for eurhythm, the social heart of a school – its hall, the importance of transparent colour on surfaces, suitable classroom colours and pictures. The coloured illustrations include several artists' murals, as well as painters on step ladders applying the lazure technique.

Well over half the book is devoted to photographs and brief descriptions of actual buildings: ground plans, cross-sections, models, interiors, exteriors, under construction, alive with school activity. Vienna's wood-carved sculptural motives, Rendsburg's weightless staircase, Bergen's gnome-pleasing Kindergarten, the Bern Hall's sun-flooded auditorium, Stockholm's chimney-stack cheek by jowl with the pines rising from its scarred granite-block bed, the modesty and feminine majesty of Jarna's eurhythm room, Melbourne's ranch-inspired roofs and balconies, the sun reflecting smoothness of Sao Paolo's palm-walled entrance, Wanne Eickel retaining its identity against its industrial landscape and many others the world over.

An outstanding volume – a tribute to the 60 years' vigorous and varied interpretation of Rudolf Steiner's advice that schools should be housed in artistically formed, utilitarian buildings.

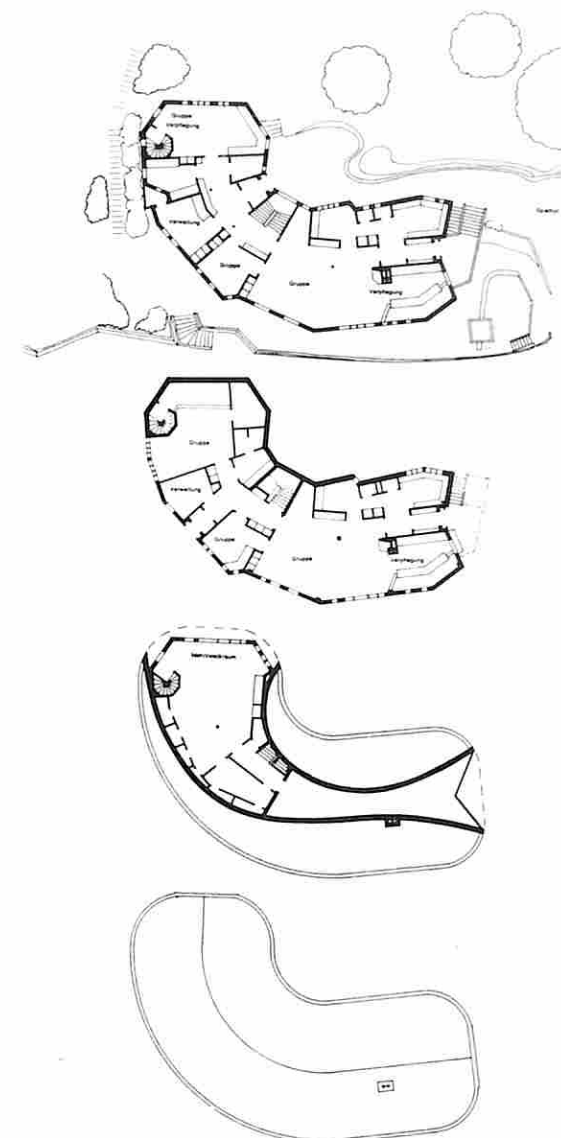
Heimo Rau Indiens Erbe – Illusion Und Wirklichkeit Heute 95 Seiten, kart. DM 12.- (Zeichen der Zeit, Band 2)

Goetheanistische Naturwissenschaft Band 1 Allgemeine Biologie Wolfgang Schäd. 140 Seiten mit Abbildungen, kart. DM 28.- Band 2 Botanik Herausgegeben von Wolfgang Schäd. 220 Seiten mit Abb., kart. DM 32.-

Der Musikalische Bau Des Menschen Armin J. Husemann, Entwurf einer plastisch-musikalischen Menschenkunde. 121 Seiten mit zahlreichen Abbildungen, kart. DM 28.- (Menschenwesen und Heilkunst, Band 17)

From Verlag Die Pforte, Basel.

Eurhythmie – Arbeit mit Rudolf Steiner Tatiana Kisseleff 210 Seiten DM 32.-



Bergen: stages in the development of the ground plan.

Correspondence

Dear Editor

May I reply to Alan Howard's article in the last issue of *Child & Man*. As articles go, this is the most extraordinary I have read in many a year, and I am suitably astounded that such pessimistic thoughts were placed at the beginning of an otherwise excellent issue of the Journal. To suggest that a world-wide catastrophe (nuclear explosion) would wipe the board clean for a new start from our current decadent existence, is a shattering statement.

The main theme of Alan Howard's article is based on his views and interpretations on the effect of TV and the power behind it. In such a limited space that can be allowed within the correspondence column, I should come straight to the point by suggesting that he obtains a copy of the report recently published by the BBC, London, reviewing its conclusions of the past 10 years, coupled with a review of its strategy in radio and TV for the coming decade. In brief, the report suggests that TV viewing is falling off as the public becomes more discriminating about standards and suggests at one point that the public 'no longer regards the flickering screen as a magical happening'. Amongst other things it also suggests that the radio is once again becoming popular because one can do other things at the same time (I'll have to think on that!) and a final point the report makes is that their forward planning includes a lot more programmes on TV and the radio about books. Interestingly enough, many recent TV plays adapted from books has prompted viewers to seek out the original publications.

If one places such a thought alongside recent reports in such journals as 'The South East Arts Review', they certainly tally, in that last year alone some 42,000 new book titles have been published, and that despite the recession, 1983 will probably round that figure off to 50,000.

Finally, I would like to quote from Dr. Georg Unger's book 'The Nuclear Dilemma' where he refers to Rudolf Steiner's observation: ... that wide expansion of Anthroposophy may come by the end of the century and this, in view of our present tasks, calls for a trust in help from the spiritual world ... 'When the need is greatest' ... and the working towards becoming worthy of that help.

Yours sincerely, Hugh Baker

Dear Editor,

Strange! I would agree my article was realistic, but hardly 'pessimistic'; unless one believes that this amazing technocracy in which we live (of which TV is only *one* example – and was meant as such in my article) is the be-all and end-all of human existence, and therefore the possibility of its destruction the end of everything. But if it isn't, how *are* we to get out of a condition which threatens any day to grind to a halt by its own complexity, or to blow itself up by the spontaneous combustion of its armaments, or where Nature is being so thoroughly poisoned and polluted that she may no longer be able to sustain us.

I agree with Georg Unger that when 'our need is greatest' the spiritual world will come to our help; but who is to say that the best 'help' it has to give might not be disastrous for the present state of the world?

If your correspondent saw his children playing recklessly with explosives, or experimenting with poisons and trying them out on the plants in the herbaceous border and the family dog and cat, wouldn't he come down on them like a ton of bricks? And justifiably so! to *help* them to a more reasonable way of living.

It is a naive view of the spiritual world to think that after endowing us with the capacities it has, it is going to stand idly by while we play fast and loose with them in the most wanton way. If there is a spiritual world it has to see things from a spiritual point of view, and if we threaten our own spiritual evolution then it may have to take some drastic measures with our physical one.

But things need not be as bad as that yet; for when the Angel of God came down to destroy Sodom and Gomorrah, he told Abraham that the cities could still be saved if there were only ten good men there. I believe that there are far more than *ten* good men in our present world, and so take the liberty of signing myself,

Yours optimistically, Alan Howard

Dear Editor, Waldorf Teachers and Parents,

As a class teacher in a northern California Waldorf School, I sometimes feel isolated within the small 'community' in which I live, yet knowing quite well that I am not living in a community at all. Like most I suspect, I live in a town where everyone seems to be going in various directions with individual goals and concerns.

At our recent West Coast Waldorf Schools Teachers' Conference, thoughts like these were shared in a more intimate environment. And a realization became crystal clear to me: the time is *now* to begin networking for true community-building. The subject has arisen countless times before, but I now refuse to simply say, 'Wouldn't it be nice ...'!

To form a community, a village of sorts, with a Waldorf School at its center, a biodynamic farm providing healthy food, cottage industries arising to add a viable economic condition, can be more than a dream ... just imagine, the teachers and children would all *walk* to school!

Forest Row, Spring Valley, and Fair Oaks are all wonderful centers of Anthroposophical activity. But a younger generation of teachers and parents are calling for a community of a different kind; not one with great mentors from whom to learn, but one that joins together many families and individuals who share the same basic spiritual impulses and who want to be a part of one another's lives. This energy to share from the heart is such a real force acting in so many of us!

Many have turned to rural living, but that can sometimes mean even more isolation! Raising families together, evening fireside chats, impromptu music occasions, neighborhoods for children to play with each other ... are all part of community-building. If

Steiner's vision of a three-fold commonwealth is ever to be realized, let's begin *now* with *us*. If you feel like you would like to be part of this effort, please write. It seems like North America is where it is meant to happen, but this letter is reaching out worldwide to establish a network of all interested people. I only hope the response to this call is as overwhelming as the feeling is to me.

Warmly, Rainbow Rosenbloom

P.S. Please send all ideas, comments and visions to Rainbow Rosenbloom, c/o Mountain Meadow Waldorf School, P.O. Box 313, Calpella, CA 95418.

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.

Back Numbers of 'Child and Man' price £1.00 (post free) from The Secretary (address on the title page). Vol. 13 No. 3 Religion

Has Religion any place in Education Alan Howard
Rediscovering the Phases of Human Life Christopher Schaefer
First Experience of Science Roland Everett
Seasonal Festivals in the Curriculum Dennis Demannett

Vol. 16 No 1 Language Teaching
The Most Precious Gift of All Sybille Alexander
A Creative Approach to Language Teaching René Querido

Vol. 16 No. 2. Drama
'Does Perseus have to hold Andromeda's hand? Dennis Demannett
'The World is a Stage' Daniele Gaillemin

Vol. 17 No. 1 Technology
Visit to a Steel Plant Alan Hall
Education for Life Tom Rowling
Industrial Revolution Jesse Darrell

Who Will Speak

*In this atomic tyranny
Of blood and brains, who frames his speech
To leave both friend and foe so free
That manhood is evoked in each?*

*Who, in this bewildered hour
Of barbed intellect and strife,
Can act out of the heart's full power,
Can forge and wield the fine-edged knife*

*Of steeled and tempered consciousness,
To utter words so true and sharp
That they can cut the emptiness, –
Can pierce, like tones plucked from a harp,*

*This stagnant moil of reeking air,
This farce of unreality,
That dupes the peoples to despair
And soddens their humanity?*

*Who can aim the heart's blade true
And cleave the taudry veil asunder;
With all his human stature, who
Can speak with lightning and with thunder*

*Can walk erect, wide-eyed with death,
And waking, foil the wraiths of terror,
Can summon thoughts with living breath
To grapple with the hordes of error?*

*And when the faithful are accused,
The wise deserted and denied,
When the humble are abused,
The free beset from every side,*

*Who will speak in such an hour,
Who, in face of shame and death,
Will act out of the heart's full power,
Speak the truth with living breath?*

by Arvia Mackaye Ege

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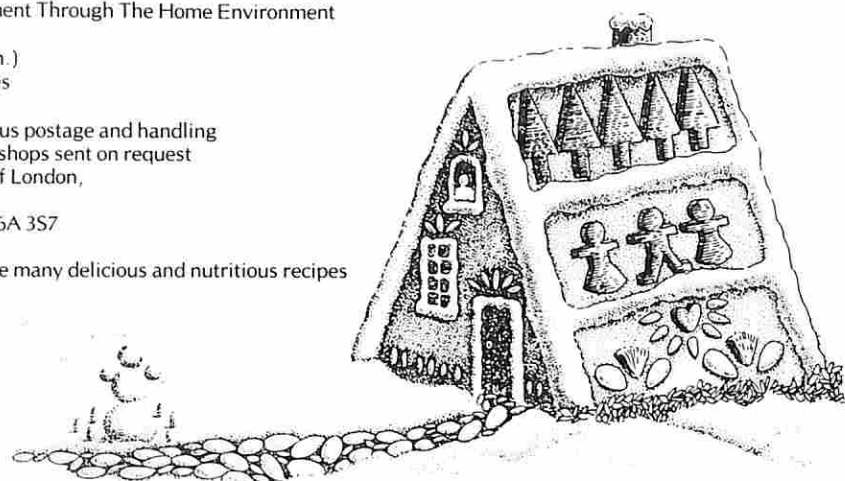
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'Are you still in a rut? Let's go on a shopping spree. Got your credit card? Did you see the shooting on TV? Make sure you're fully insured. Worried about inflation? Perhaps you need a new car ... Is your home near nuclear waste? Read all about the latest sex scandal. High rise suicides up!'

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This book shows the contribution we make to world events through the way we conduct our lives.

Sociology; 1st edn June 23, 1983; 18 x 11 cm; 48pp; pb; £1.25; 0-86315-004-7

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Diether Lauenstein

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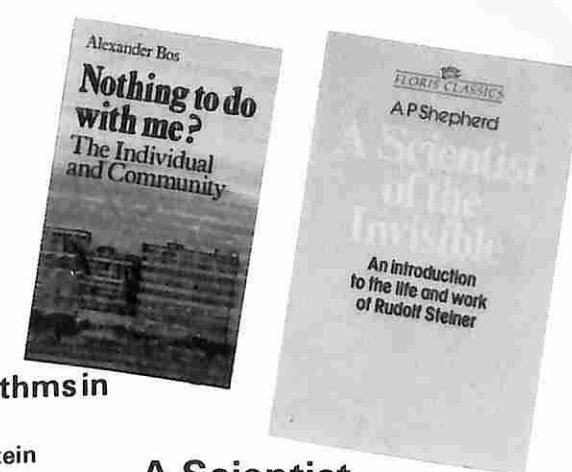
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A Scientist of the Invisible

An Introduction to the Life and Work of Rudolf Steiner

A P Shepherd

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Floris Classics; biography, anthroposophy; 1st edn 1954; sb June 23, 1983; 22 x 14cm; 224pp; sb; £3.95; 0-86315-502-2



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