

# Child and Man

Education as an Art

Summer 1984 Volume 18 No 2





# Child and Man

ISSUE THEME: Stepping into Life

*'... the child should be educated for the whole of life, not only for the schoolroom or the short period after school ...'*

Rudolf Steiner: The Younger Generation

FRONT COVER: A 13 year-old's water colour. At this stage, the heightened awareness of taking over the rudder of life precedes by some years the outer responsibility of doing so.

OPPOSITE: Work experience – more schools are finding the value of this in the social and economic conditions of today. (Article and more photos on page 5)

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# Editorial

Imagine explorers setting sail. The anchor has been hoisted. Above their heads, the cry of gulls weaves tensely through the slash of sails, while beneath their deck-firm feet the plummeting thud of the bows sends shudder after shudder through the timbered frame of the caravel as it cuts through the jubilant waves. Yet the thrill and awe that the open sea never fails to engender in the explorers' souls mingle competitively with apprehension — apprehension of the unknown. So that the blustery brine-laden air in the nostrils sharpens their awareness of the two worlds, within and without, in one and the same breath.

Metaphorically speaking, every school child is breathing that same air, experiencing the dawning awareness of some uncharted realm of the human soul or gaining sight of lands of knowledge, by them hitherto unexplored. In this sense, not in the sense of left-right, every step into life is two-footed; there are the outer circumstances and their inner reflection where left, right and centre become soul and spiritual dimensions. Moreover, this stepping is continuous from the first inhaled breath of birth to the last exhaled breath at the moment of death, the point at which the bodily step of final committal in the burial chamber or in the flames of cremation, and the inner experience of life ('after death' as we say) go their separate ways. Earthly laws now govern the former, but not the latter.

The educator — parent or teacher — sees every step into life mirrored in the child's years at school. The manner of birth — struggling or gliding, natural or clinical, in the 'fulness of time' or induced, welcomed or unwanted — may well play strongly into the child's quality of behaviour and ability to learn later at school. So may the way in which other umbilical cords have been cut: being weaned, going out for the first 'walk' in the pram, standing independently, hearing heavy traffic or a pneumatic drill for the first time, moving house, the separation of parents, telling a lie, discovering the moon or the first butterfly. Equally, later events like job anticipation, leaving home, marriage, electoral responsibility or death itself will find their mirrored image in some aspect of school life even if only at the level of spontaneous discussion.

Justifiably in the present social and economic climate, a prior concern of parents and teachers, of pupils and employers or those responsible for further education is that of passing from the comparative protection of school into the deeper waters of life itself. Hence the theme 'Stepping into Life' of this issue of *Child and Man*. Contributors explore nodal points of child development which relate strongly to the crossing of this threshold from childhood into life, particularly the psychologically isolating 9th/10th year and also the years of adolescence with the deepened awareness of further isolation which invariably accompanies them. Paradoxically, however, it is precisely in isolation that the adolescent's sense of identity is strengthened. Each, from his or her island of inner strength, gains courage for the voyage into the world. Further preparation for this may include work experience, computer studies, an industrial tour, considerations of present day ecological concerns, or more politically orientated current affairs, all described in this or recent issues of *Child and Man*,

as well as subjects such as surveying or atomic theory which also form part of the Waldorf curriculum for the older pupils. Furthermore, today the storms of life run many vessels aground — and seen inwardly, even unemployment can be a storm of devastating violence — making it heart-warming to hear of the valuable work being done at Shire Training Workshops for the young people who are in such situations.

Returning to Waldorf education, however, it is not that the elements described here, which manifestly prepare the students for life, are devised one by one to do so. However specialised educational courses on offer may be, their value is only to be seen in relation to the whole education as a seed which needs the fertility of the soil of life itself before it can bear good fruit. This is why Jack Petrash writes so urgently from Washington; this is what Eileen Hutchins, a former editor of this journal, has in mind when she refers to 'preparing children for an unwelcoming future'; this is what the Royal Society of Arts has recognised as being the central contribution of Waldorf education.

We can expect life to continue to change rapidly. At the same time, we can also expect the challenges of life by no means to release their hold. In face of this, as we raise our families and work in our schools, how can we equip our children to step into life more adequately?

B.M.

Back Numbers of 'Child and Man' price £1.00 (post free) from The Secretary (address on the title page).

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## Announcement

Frank Mansell Newell died at the end of May. For some years he was Foreign Editor of the *Times Educational Supplement* and during this time he joined the Editorial Board of 'Child and Man' where his insight into educational methods and practices at large were of great value. In recent years he has continued his association with the journal as its Editorial Consultant.



# Comment

## Starting off on the Right Foot

It is sometimes said of Waldorf education that it does not prepare children for life. It is too protective. 'Life', it is said, 'is tough, competitive, a rat race; and anybody who is going to 'make it' in the modern world needs to be tougher, more competitive, and a better runner in the race than the -er next 'rat'. And from what one sometimes sees and hears of things that could be true.

Nonetheless you cannot shape an educational philosophy on the worst aspects of human nature, otherwise it would not be long before you were doing nothing else but training a generation of potential thugs. You can only educate on the assumption that human beings are far better creatures than they often show themselves to be; and by giving them a conception of themselves that they can step out into life with, courageously and confidently.

The business of education is knowledge, and human beings can only acquire knowledge because they are thinking beings. And because we are thinking beings the gods gave us brains to think *with*, just as they gave us eyes to see *with*. The brain does not think, any more than the eyes see. *We* think, *we* see; the brain and the eye give us the material on which to exercise our thinking and seeing. Therefore if we are only given a chance to *think about thinking* (which, incidentally, is the only way to get knowledge of

ourselves, and it) we would be able to see that we are spiritual beings, who stepped into life when we were born in the *body* our parents gave us. But we are not our body; we are the spirit indwelling it.

All this could be put to any high school student who has been educated to think at all; and from there it would not be difficult to show that the capacities we bring with us are gifts of the spirit, not the body. The body is only the instrument through which the spirit acts. If, therefore, those capacities show — as they undoubtedly do — the means of coping with this life, then they could only have been acquired in circumstances similar to this one. That is, in a previous life. Therefore, whatever this life turns out to be, we have the means of coping with it. We are part of it. We are not the side-effect of some indifferent evolutionary process; we are evolution itself working itself out in us.

But wouldn't that be indoctrination? No: no more than it is indoctrination to teach Goethe's Theory of Colour alongside Newton's. Pupils need other lines of thought than the one that *is being indoctrinated* far and wide today — that we are nothing more than higher animals, or pieces of computer software. Then, at least they will have the chance of meeting life with something of the spirit of Henley's memorable words:

*Out of the night that covers me  
Black as the pit from pole to pole,  
I thank whatever gods there be  
For my unconquerable soul.*

*It matters not how strait the gate,  
How charged with punishments the scroll,  
I am the master of my fate,  
I am the captain of my soul.*

Alan Howard

# Into Work

by IAN TWIST



*Where will we use our energies in the world?*

In Class X of the Bristol Waldorf School we have tried to focus on this question through a work experience project in the Spring Term. At the moment Class X is the final year at our school. One day each week, after main lesson, the young people have gone to individual work places.

*We wanted them to see what it is like to be at work.* What is it like to be working until 5.30 p.m., standing on your feet all day, and being mainly with adults? So they went individually, armed with addresses, telephone numbers and maps on the first day, to mainly small businesses and workshops. Among the small groups of people in these work places we hoped they would be treated as individuals.

*In school* they have brought their experience back to be shared with the rest of the class during the Religion and Life and English lessons. We asked them, 'What did you like and dislike about the work that you did and the way people treated you?'

*Some comments from Class X pupils, aged 15 – 16 years old:*

'I liked being asked to do things, and not told to do them' — girl working at a hairdresser's.

'I liked being quietly left to get on with the work' — boy working at the museum restoration department.



'Some people in the class think we shouldn't do anything we don't like, but we've gone to find out what work is like, haven't we?' — boy working at a bicycle frame maker's.

The allocation of individual work places was agreed with the whole class. Some pupils asked us to approach specific businesses. We tried to find work that interested every individual in the class. We found a great deal of support for the project among the business and craft people in the city. Insurance was arranged through extension of the school workshop insurance cover.

Finally, we explored the questions, what do we expect from work, and what do we have to give to our work? Here we looked at wages/salaries/payment for our work, work satisfaction and usefulness to other people.

It seems that everyone has found their work experience to have been worthwhile, and the adults have enjoyed the opportunity to see more of the commercial life of the city.

*What kind of work did they do?*

Plumber, whole food shops, hairdresser, woodwork shop and furniture restoration, music shop, builders, museum restoration department, restaurant kitchen, guitar makers, small brewery, fire brigade, working with lower school classes, bicycle frame makers.

*Ian Twist writes on behalf of the Upper School Teachers group, Bristol Waldorf School.*



# The Place of Current Affairs in Waldorf Education

by ANDREAS SCHUBERT

Last year in the Federal Republic of Germany three popular protest movements suddenly sprang into being: against the census planned by the government, against the rearmament programme, and against the environmental pollution that is destroying Germany's forests. These were important issues for both parents and pupils and the school.

In Waldorf education we try to structure all aspects of our teaching to develop capacities that will be healthy and beneficial for the world. In the upper school we have opportunities to refer to present-day issues directly, and to try to come to terms with them. I would like to describe some of my experiences in the teaching of History in the upper school, as examples of this, showing how, amongst the pupils these issues brought out the following three reactions, consciously and unconsciously:

- 1 they seek information, in order to get a proper understanding of what they hear being discussed in the media;
- 2 they look for new ideas with which we can work for the future;
- 3 they begin to examine the school critically, and to ask whether we are really doing something different. Are there signs of a new way of living and working here? Is there a real consciousness of the modern world? And they judge our ideas by our actions.

During the autumn of 1980 I was teaching a Class IX modern history main lesson, while in Poland the union 'Solidarity' was fighting for survival. The newspapers and radio and TV were reporting events, and parents of the school were beginning to organize aid for Poland (shipments of food, clothes etc.). The pupils could sense that something extraordinary was happening, but they could not grasp the deeper issues, which were also rarely touched on by the media, and which most grown-ups too were unaware of. In the class we talked through the 21 Demands of the Danzig workers, and, through reading reports, and through conversations with emigrants, we tried to understand what these people were fighting for. From here we went on to look at the development of Eastern Europe since 1917, and especially during the period since the second world war.

One year later, again during a Class IX main lesson, the first of the mass peace demonstrations took place in Bonn. The demonstration, in which over 300,000 people took part, was a peaceful protest against the installation of new weapons. Pupils from various classes wanted to take part, and also two teachers. That is no easy question for a school to decide: it is clearly not our task either to restrain pupils, parents or teachers from taking part in such demonstrations, nor to urge them to participate. It must always rest

upon an individual decision – or in this case, (in the Ninth Class), a decision in consultation with parents. In the lessons, however, we can help pupils to go beyond their first superficial judgments, which are often emotionally influenced by the behaviour of friends, and to work for a personal understanding of what is involved.

In the class we talked through the ideals and the life-stories of Henry Thoreau, M. Gandhi, Martin Luther King, Danilo Dolci and Cesar Chavez. Several pupils also gave talks on such groups as 'Greenpeace' and the German peace-movements. We were able to gain a sense for the ideal of non-violence, and in the biographies we studied we could see how people had tried to live out these ideals. The connection to current events and the demonstration in Bonn was made by those who wanted to participate in the demonstration and who were now able to go there with more clearly thought-out questions, and to report on it afterwards.

In lessons there is no question of deciding for one side or another, and the teacher is always careful to exclude the emotionalism and anxiety that occur in public discussion on these issues: this enables all the pupils to join in a search for the deeper implications of the discussion. In both main lessons pupils were keenly engaged.

The first of the Class IX's that I mentioned has since had a Class XII history main lesson. We could now look back over how things in Poland had developed over the last three years. And the wider connections were now of interest: How is the question of Poland related to the conflict between East and West? – What forces are at work in the East, and in the West? We traced the course of developments and talked with a number of people from America and Russia. We studied the course of the post-war years: a divided Germany had emerged, one part under eastern influence, the other under western. Can we

see the beginnings of an independent development? – a development of Central Europe?

It began to be evident that in the social forces behind Poland's 'Solidarity' movement, and behind the western peace movement a common element was at work. Namely a search for ways of organizing society in which the individual can both be responsible for himself, yet also be able to participate in the structuring of the community. At the time, the class was having to decide where they should go, for their end-of-term trip. The choice became East Germany (Italy being the alternative). For through our studies it had become clear that there was no prospect of the East/West conflict being resolved by politicians: an effort was required by each one of us – e.g. by our overcoming the 'wall' and making more personal contact with the people of East Germany.

#### Peace Movement

For the other Class IX we can reckon next year with a review of three years of the peace movement. One question of central importance will be the significance of the growth of the ideal of non-violence since the middle of the last century. A new form of debate was thereby invented. Fighting – i.e. development of your own position by the annihilation of your opponent – would be replaced by non-violence and passive resistance – a form of debate in which a person takes suffering upon himself in order to help his 'opponent' to make a step in his development. The seeds of an historical turning-point can already be sensed.

The events of the past year in Germany were followed with great intensity, and many pupils were not content with a discussion of these issues within the classroom. They wanted to work actively for a real understanding of them. A week of action-for-peace was planned throughout the country in advance of the major

demonstration of 21 October 1983. And we in the school felt we were also called upon to do something. The starting-point was a group of five pupils of the Twelfth Class, who for their Class XII project chose to make a study of the peace movement and to prepare for the week of action by organizing a number of events and by reports written for the school newsletter.

Three work-groups were started for after-school hours, with the following tasks: – a thorough study of the East-West conflict; work on the philosophy of passive resistance and its historical origins; a search for ways of practising social skills. The last group was both prepared and run by pupils. The pupils who worked in this group had heard enough about armaments and the dangers of war: they were not very interested in the military-political situation, but sensed a strong need for finding new ways in social life, and so they decided to work for this. A youthful impulse was at work in them that can make its appearance wherever the resignation of the adult world has not made its influence too strongly felt. For these pupils it was important that they not only talk about new forms of social interaction, but also practise them – through exercises in pairs, such as rôle-playing etc.

In the other two groups it was not so easy to put ideas into practice. But in dealing with the question of the East-West conflict we were fortunately able to begin with the observations that pupils and teachers had made on a trip to Russia, and with the accounts of two colleagues who grew up in the USA. In this way the work began with a drawn-from-life picture of these contrasting countries.

Three public occasions were also planned for the evenings. On the first evening there was a dialogue involving politicians, a representative of the military, and members of the peace movements, on the military and political

significance of re-armament. The discussion lasted almost four hours. For many pupils it was an important experience to witness how it was possible for people, even in a large group of over three hundred, to meet each other in such a way that the initial aggressiveness apparent in the strong differences of opinion slowly yielded to a more inward tone, and that really essential issues could be aired and discussed. It is our task as teachers to make possible experiences of this sort. Young people need such things to win self-confidence.

This social engagement should not of course be limited to exceptional situations. It has to become part of our daily life.

Public debate exposes abuses, analyses, and creates a mood of anxiety. But with the pupils we need to go beyond this – to find those things which can enthuse, and inspire us to creative work. Particularly the pupils of the Upper School want to connect with the world and to develop a feeling of love towards it. This is the basic urge of the third 7th-year phase of life. We can support it (both in the school and in its environment) by our own enthusiastic work. This can produce real hope for the future; a counterweight to the fear and resignation we see all about us.

*Andreas Schubert teaches in the Überlingen School.*

*Translation by Paul Law.*

# Preparing Pupils to enter an Unwelcoming Future

by EILEEN HUTCHINS

For those who are responsible for training pupils in their closing years of school life, there is one overwhelming problem. How do we give them the courage and confidence to face a future that seems so unwelcoming? They gradually become aware that there is very little chance of them entering a career which they would choose, and they will be lucky if they find employment at all.

To begin with, there are two fundamental fallacies in our general attitude to life today. When I was a class teacher, and my pupils came to me at the age of six, I asked them all a question. What work did their fathers do. There was one whose father was a farmer, another's was a factory owner, a third was a priest, and so on. Then I asked them why they thought their fathers worked, and they nearly all replied, that it was to make money. I told them that there were occasions when, owing to a war or disaster, there was no food to be had; one might have a pocket full of money, but it was entirely useless. Then they had to think again. It was now suggested that their fathers worked to supply their families, but it emerged that the farmer's family did not need all the vegetables and milk the farm produced, and the factory owner's child did not need two hundred buckets a week, so we gave

further consideration to the question. At last they realised that their fathers really worked in order to meet other people's needs. It is a tragedy that in our modern day, the idea has become prevalent that we work for money.

Later in their school life, pupils hear about the ideals in the Middle Ages of the early Guilds. The first rule was that they worked at their individual tasks to preserve the mystery of their craft, which meant that their products should be as good and beautiful as possible. Another rule was that they should never in any way undercut other members of their Guild. We have lost these ideals today, when the general conception of what is produced is that it should be as cheap as possible and preferably soon worn out, so that we need to buy again to be in the fashion.

## Alternatives to Competition

A second fallacy is that there must be competition, not only with fellow workers in one's own town, but with other countries. And so we periodically come to a situation where much more is produced than can be sold, because no countries can afford to buy from others if they cannot sell their own goods. A certain historian described the situation in the 1930s. He said that we were

faced with a world where masses were starving because there was too much.

In the realm of education, particularly when the pupils are under fourteen, there should be no need of competition, for this has nothing to do with the attainment of wisdom or with the building of relationships with other human beings. Many parents have the idea that as they have to enter a competitive world, children should become used to this as soon as possible, and only too often they are started with tests and comparisons from the age of five onwards. The result of this is that nearly always in the course of their school life a small group in the class will be in the leading positions, while about two-thirds will lag behind. These are given the impression that they are inferior and they can be deeply discouraged. It is particularly disastrous when a boy who is rather slow in developing has a very bright sister. He can be given a chip on his shoulder for life.

In a Rudolf Steiner school, it is considered that children, at least under the age of fourteen, should have interest aroused in the various subjects they learn. They should feel that these give them a wider understanding of life and human beings, and they should be free to illustrate their work in art, music, speech and movement. Then in their later school life they will be full of energy to learn, and do not need to consider tests or the later examinations in any way as competitive. Many slow developers will suddenly make unexpected progress. Even many of those whose examination results are not remarkable can be offered jobs in advance of those whose paper-work is of much higher quality, because they show adaptability and confidence, and we have even had pupils with no examination attainments who have nevertheless found their way into the work that interests them.

During these years, it is also the class teacher's task to help children appreciate one another. One may be best at mathe-

matics, another at story telling, some more gifted in art, music or movement. The very slow ones are often more willing to fetch and carry, clean the blackboard or help those who have been hurt. In this way classes become a social unity and many take a protective interest even in those who are troublesome.

## Facing Evil

Another misunderstanding is that as children will later have to enter a very tough world, they should be introduced to evil as soon as possible. Consequently they are allowed to see on television or to hear of crimes and violence. If they are robust, they imagine what the grown-up world does is good and right, and they will happily imitate it. It is sad to see little children of three years old pointing a stick and saying 'bang, bang, you're dead'. On the other hand, nervous sensitive children can be seriously shaken. We have had cases where they are afraid to go to sleep because they will have nightmares, or they will fear to cross the road because of accidents, and this kind of nervous anxiety is very difficult to overcome.

It is right that children should learn to realise that the world is by no means an ideal place, but everything depends upon how this is first presented. In the early years, in the Kindergarten, they are told fairy stories of a very simple kind, such as those of the wicked step-mother and the good and bad little girls. There is the very simple one of the old woman at the well, and its later more developed versions, like 'Mother Holle' and 'Cinderella'. Here they receive the impression that although the good little girl has to suffer and endure, in the end it is she who is chosen, while the step-mother's horrid child has to pay for her evil deeds. If at an early age they realise that evil destroys itself, they are later able to bear it when they meet actual examples in life. In the course of their history lessons, as they proceed through



the school, they will hear stories of how evil brings about its own destruction; for instance, we have the examples of characters like Nero, Hitler, Mussolini and many others.

They also hear how through dauntless courage, many have been able to overcome failure, misfortune and ill treatment, and through these win greater strength. Of course it is true that some idealists suffer death because of their valour in facing evil, but their example lives on and is carried further by those who follow them.

Our greatest problem today is that of evil. Even the most civilised countries in the west are unable to control terrorists, criminal lunatics and the many young people who turn to violence. Of necessity, for the safety of others, one may have to use punitive methods, but the danger in these is that in using violence, even in a good cause, one will become corrupted. We can see how in the case of many movements which have begun with high ideals, such as the French Revolution and the war against Hitler, they later become in many areas corrupted. For instance, the destruction of Dresden by the Western Allies in the last war.

It is of little value to give moral maxims, as pupils will react against these. We must be careful that illustrations are taken from life and literature which can awaken the thoughts and feelings we find desirable. It seems to me important that in their later school years they should be introduced to one of the great tragedies of Shakespeare. They hear of a noble character who nevertheless has a fatal flaw, which brings disaster. With Shakespeare, evil is never triumphant, but often the innocent are brought to suffering or death.

This should be followed by one of Shakespeare's final plays, where a leading character, after suffering and enduring, is able through love to forgive and thus redeems the tragedy, so that a new era can dawn. 'A Winter's Tale' is an especially

good example of this.

#### **Awakening through Literature and Life**

It is helpful sometimes to introduce pupils to a passage from an autobiography and encourage them to discuss it. The teacher needs to stand back and only ask leading questions, or occasionally pick up any suggestions from the pupils that lead in a positive direction. It is interesting to note how they can direct one another and in this way come to important conclusions.

For instance, towards the end of Solzhenitsyn's 'Gulag Archipelago' Volume 2, he describes his own experience, after suffering for years in a Siberian labour camp and then being overtaken by a very serious illness. Through a conversation with the camp doctor, a Jew who had become a Christian, he is led to realise that if he had not himself been tripped up merely through speaking a few foolish words about Stalin, he could have been as bad as other Communist leaders. This brought him to ponder the problem of evil. He came to the conclusion that we cannot destroy evil by destroying evil-doers, for we then become ourselves contaminated with evil and evil itself lives on. The only really effective method is to overcome what is evil itself in ourselves, and especially the hidden evil of self-interest. He then gives examples of characters in Russia who, under oppression, dauntlessly defied their tormentors, who were cowed by their courage, for bullies and sadists are in general cowards and are overawed by moral power.

Many pupils are not anxious to face a life of comfort and ease. They would like to meet with challenges. The above outline has been given in the hope of indicating methods by which this impulse can be encouraged.

*Eileen Hutchins, a former editor of Child and Man, is now in active retirement at Elmfield School.*



*Opposite: 'Noble character' yet 'fatal flaw' – in an Upper School drama production, both light and dark are fully faced.*



# Education for Capability

by NORMAN DAVIDSON

Important official support has been given to the Waldorf secondary school curriculum in its methods and effectiveness in preparing young people for life. In December, 1983, Michael Hall Rudolf Steiner School in Sussex became the first independent school in Britain to receive a certificate from the Royal Society of Arts under their Education for Capability Recognition Scheme. The award was made at the Society's London centre along with ten other successful candidates in 1983, including schools, voluntary bodies and a polytechnic.

The recognition applied to Michael Hall's Upper School and was given to educational projects which, said the Royal Society of Arts, 'break away from conventional education' and 'provide a better preparation for life and work.' Sir Toby Weaver, former Deputy Secretary, Department of Education and Science, inspected Michael Hall's Upper School last autumn on behalf of the R.S.A.

Michael Hall's application for recognition in January, 1983, was based on the R.S.A. accepting the school's educational methods as they stood, submitting that the Upper School was already aimed in the direction outlined by the R.S.A.'s scheme. The school's effort was to place young people capably into the *WHOLE* of life through its comprehensive Waldorf curriculum in the arts, crafts, sciences, humanities and physical disciplines. It

achieved this in its own specific way and asked for this to be judged on its own merits, pointing out that the broad aim of the curriculum and methods was coincident with that of the Recognition Scheme. The application required the submission of a 3000-word description of the Upper School, and it explained that the wide curriculum and Waldorf methods 'result in young persons entering life who have, apart from any examination qualifications, a width of experience and inner resource which will allow them a greater chance of making their way in an increasingly changing and often insecure society. Inner freedom and resource then become indispensable attributes throughout the rest of life.'

## Thorough preparation for life

The Education for Capability Recognition Scheme was launched by the R.S.A. in 1980, since when 54 educational enterprises have won awards. Its declared purpose is to 'identify and encourage activities designed to shift the emphasis of education towards helping people to be competent, to cope, to create and to co-operate with others.' In 1980 the R.S.A. published a manifesto on Education for Capability which said: 'There is a serious imbalance in Britain today in the full process which is described by the two words 'education' and 'training'. The idea of the 'educated person' is that

of a scholarly individual who has been neither educated nor trained to exercise useful skills; who is able to understand but not to act. Young people in secondary or higher education increasingly specialise, and do so too often in ways which mean that they are taught to practise only the skills of scholarship and science. They acquire knowledge of particular subjects, but are not equipped to use knowledge in ways which are relevant to the world outside the education system. This imbalance is harmful to individuals, to industry and to society.'

The manifesto drew the support of over 200 leading figures from many walks of life. The R.S.A. is an independent body and a registered charity. Its full title is The Royal Society for the Encouragement of Arts, Manufactures and Commerce. Its activities cover many fields including industry, the environment, design and music.

Michael Hall's citation for the award read: 'The Waldorf Preparation for Life Course at Michael Hall Rudolf Steiner School, Forest Row, Sussex. This co-educational Independent school contrives mainly by a wide non-examination curriculum and a dedicated concern for individual needs to prepare its pupils through the discovery and development of their personal talents for practical life in the outside world.' In a separate description the R.S.A., while recognising the school's work in the field of external examinations, said: 'Those at Michael Hall see education not primarily as a process of acquiring knowledge, but as a thorough preparation for practical life. This they aim to achieve both through the curriculum and the way it is taught.'

The announcement of the award received good national and local press coverage. As a result, correspondence has been opened with inquiring schools, including two comprehensives, a polytechnic and an educational grants trust which have shown an interest in the

publicity given to the Waldorf curriculum and methods. Applications for the award go to Mr. Timothy Cantell, Education for Capability, Royal Society of Arts, 8 John Adam Street, London WC2N 6EZ.

## Ex-pupil Survey

Michael Hall's written submission to the R.S.A. included quotations by ex-pupils who had responded to a survey by the school on the activities and views of those who had left Class 12 between 1973 and 1978. The quotations read:

'Although undoubtedly 'O' and 'A' levels are vital stepping stones in the outside world — I found them totally unimportant — I worried about them so much at school — yet it really is no cliché to say that it's how you put yourself across and what you have inside you that is the most important and that's what I hope pupils from Michael Hall still realise when they leave.'

'I am lucky enough to have found something I really enjoy and am good at, and that is worth a lot. I value the Steiner education for helping me to achieve this.'

'I am very grateful for the education I had. It is a sad thing that the state does not support these schools and that our children may not be able to attend such a school due to lack of money.'

Altogether 36 ex-pupils have responded to the survey, and it was no longer possible to find contact with some of them. The survey will continue from year to year. It is not easy to say at the moment whether those who responded represent a cross-section of the Class 12 school leavers, but this should become clearer as more questionnaire forms are returned. Of the 36 who replied, 20 entered colleges on leaving school, and 8 went to university. Present occupations were extremely varied. Eight now work or study in anthroposophical institutions. Among the others are a novelist, teachers, engineer, hairdresser, occupational therapist, technical theatre manager, business-

woman (housing), publisher's assistant, blacksmith, carpenter, painter and decorator, medical research technician, publisher's secretary, receptionist, small-holder, research assistant (reading and spelling project), and tractor driver.

And the negative comments from former pupils? There were a few. For example:

'More practical skills should be taught in all schools. If schools had their own workshops these could be used to help support the school (e.g. be self-sufficient in school furniture) financially and also could provide a means of greater contact with the wider community.'

'If you are going to continue to attempt to prepare scholars spiritually and mentally, something really positive and new has to be achieved at Michael Hall. Because at the moment the school

*Irons in the fire: in school, as preparation for life, 16 year-olds must come to grips with the interplay between necessity and freedom.*

is neither a Waldorf School nor a public school.'

Even so, the majority of comments was positive and the negative ones usually constructive.

The Royal Society of Arts, of course, also came down on the positive side. The school is not without difficulties, but this award must now bring much encouragement to teachers, parents and senior pupils alike, knowing that a completely independent body has recognised the 'preparation for the whole of life' efforts of a school based on the educational indications of Rudolf Steiner.

*Norman Davidson is an Upper School teacher at Michael Hall who piloted the application to the R.S.A. and conducted the survey of former pupils' occupations.*



# Stepping out into Life

by MOANA BOWRON

Each time one takes a Class III new methods of presenting the Old Testament stories are possible, and I wondered what would be the approach when for the fifth time I faced this age group. The difference was that this time the children were American of multi-ethnic origins instead of English. Because of special circumstances, a very imaginative, pictorial development was necessary, particularly in the presentation of the seven Days of Creation. But then it became obvious that the ninth year change was hard upon some of the children; the moment was imminent for separating themselves from the environment in order to stand back first of all and then boldly attack what needed to be done. It was interesting to watch them at the park where once a week, in lieu of gym, they sport and play on the apparatus. One day, a boy leapt from the swing, touching a few twigs above his head while the others watched admiringly; but not many 'goes' passed before one after the other made the attempt. Latterly another boy made a running leap at the trapeze flying through the air to land well beyond it. Both boys and girls tried and worked in a persistent fashion until each had achieved his highest possible achievement. This lasted three quarters of an hour, when fatigue and even tears of frustration brought the episode to an end.

## Mastery of Creation

About the time of the above incident, we were enjoying the stories of Jabal, Jubal, and Tubal-Cain. Jabal, according to the Old Testament, 'was the father of such as dwell in tents and of such as have cattle'. Jubal was 'the father of all such as handle the harp and organ', and Tubal-Cain, 'an instructor of every artificer in brass and iron'. The expulsion from Paradise of Adam and Eve causes great grief, but the work of these three brothers develops a pride in the skills which man has and can improve. The children began to recognise that here was a tremendous step out into the world to master all the wonders which the creative genius of God had bestowed on mankind. The handwork suddenly became more earnest; they were making real things which could be used: mats for the table, bags for their balls or shoes, garments for dolls and themselves. A new importance in the skills of knitting and crocheting was apparent. Though not a word was said, work was undone voluntarily; for now they could look at their article to see if perfection had been attained.

The Old Testament stories show clearly the road the children are following from Paradise to the present-day consciousness, and each degree towards it is accepted by the class joyfully. Noah not only has to get into the Ark with the animals

two by two, but after a year of confinement has to walk out with his family into an unknown world. Everything begins all over again on a more conscious level. Abraham has to leave Ur of the Chaldees and traverse vast deserts with his household to establish a nation which would embody the Messiah. David leaves the comfort of his shepherd's task to lead his people through the vicissitudes of civil war, to become the father of the two important kingly lines, Solomon and Nathan, the forebears of Jesus. Solomon instigated the building of the Temple with its exact measurements and design given to him by the Lord; and Hiram of Tyre, endowed with craftsmanship and wisdom, was his overseer of the task force.

### The Measure of All Things

All this still remains within the realm of the story, the realm of imagery, and stimulates the life of feeling. But at nine especially, feeling must activate the will, and it is always a tremendous day when a class becomes aware of measurement within the body. They pace out with little and giant steps, they lie down and calculate the number of body lengths the playground is and try to formulate a standard which does not just apply to the individual but which the group can justifiably use as a measure. So, too, with weight. There is an anecdote of a farmer who sold one pound of butter to a baker in exchange for a pound loaf. The farmer returned to the baker to say the loaf was underweight. 'Oh,' said the baker, 'I measured it by your butter.' How necessary to have a weights' inspector!

But Steiner meant much more than practical arithmetic; he knew it was essential for children to know fundamental processes in building, farming, fishing, mining, forestry and tanning, whatever is a life work in the vicinity. He stated that, too, they should know how to make cement. Cement today,

however, is made in a rotating barrel, fixed onto a motor vehicle which passes the classroom window with noisy regularity. Never do they see, as was common practice years ago, their dad or a labourer measure out a quantity of sand and quicklime and then make a hole in the middle of the mixture and pour in water. Nor have they seen the surging mass giving off steam from the heat generated, or the labourer, with his spade, mix it and then in rhythmical movements of the spade cut it evenly from one side to the other — let alone do it! With my first class this was still possible. With the next two they at least experienced the stationary mixer and threw the sand and cement into the rotating barrel — no easy task — yet it looks so simple when done by an expert. At the last school, vast quantities were brought in, day after day, by several large vehicles, but the interest lay in how this huge mass was made level with wooden beams, agitated back and forth by two men. Usually there was some building where a brick could be layed with trowel and cement, using a spirit-level and a plumb line. The final tap is always the *pièce de résistance*, and of course their initials had to be upon the brick for future generations to puzzle over. The frequent visits to the site always brought disappointments and pleasure, for every few days new men were engaged so the acquaintanceships changed according to the task to be performed. The builder and foremen became their steadfast friends. This co-operation of labourer, cement-mixer, bricklayer, plumber, carpenter, joiner, electrician, plasterer, etc., makes a community to whom a feeling of respect and gratitude is extended. With what enjoyment one turns the key in the lock and enters the completed building to bless the four walls, the occupants and the activities. To enact a short play on house building at a festival helps to establish all the processes: we made a house of fruit boxes in the Flemish bond,



*The carpenter kneeling to nail his tongued and grooved floor-boards, as 'seen' by a nine-year-old.*

the Kindergarten children having much fun running in and out of the doorway!

### Inter-dependence

However, it is not only the people to whom one is indebted, but also the materials which are used. wood, lime, water, clay, iron, etc. It is in a farming period that we become aware how dependent we are upon the four kingdoms: man, animals, plants, and the earth. Man, the farmer, ploughman, sower, harvester; the animals and their contributions in that they walk over the earth and enrich it with their manure. How carefully those heavy beasts place their cloven toes upon the grass and how much aerating the grubbing pig does to the earth. I saw a dog go into the farrowing pen of a sow and lick the piglets' faces as they were born to let them breathe. Once we went picking potatoes for the farmer, and although we had seen them planted and watched the field change from brown to green and become covered with whitish flowers, it was an

enormous discovery to find that the potato grew on the end of a plant! Everyone came racing over the field to show it — except the farmer's son. The wonder of ploughing is perhaps even greater today with the tractor-drawn ploughshares cleaving the heavy earth, or the dinosaur-combine emitting its chafed straw, gathering truckloads of grains from one field. It is fortunate for the pupils if the farmer grows as many grains as possible so that they may experience the different ways the flowering fields of cereal wave in the breeze of early summer, and handle the various grains at harvest time. Children are inclined to think it all fun on a farm and must realise that the daily tasks have to be performed on time and without fail. It is work which is never done, for as soon as hay is in, harvest is ready, hedges need trimming, gates repairing, and animals, as do humans, like their food on time and their beds made.

In England the red poppy is fast being eliminated and with its disappearance a





*Bonding Bricks – one of the many opportunities in building which may help the 9 year-old in the work of bonding 'Personality' and 'world' freely but effectively.*

beauty of nature is vanishing from our harvesting days. Children love to find the nest of the harvest-mouse among the straw stalks, and who would begrudge the grain to such inhabitants of the cornfield? The children learn that the preservation of our beautiful world is as much a responsibility as the production of food for mankind.

In all the practical lessons on whatever subject is chosen, the seasons and the weather are important, but especially

the relationship of the great life-light, warmth-giver Sun, its dependent planets and the stars with our planet earth is of paramount importance and changes the children from denizens of a small locality into citizens of the universe.

*After many years teaching in Waldorf Schools, Moana Bowron is at present class-teaching and training teachers at the Innisfree Waldorf School.*



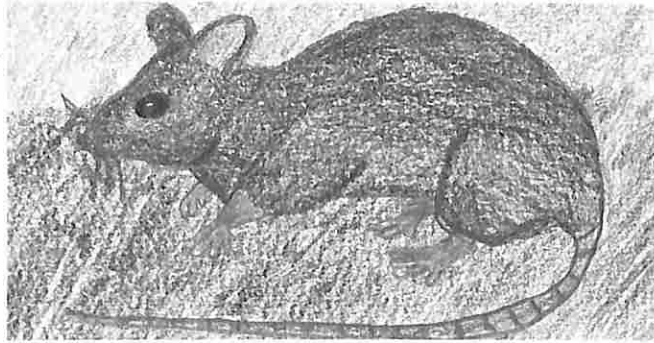
*Dolls (below) and a knitted polar bear, all made by Class II, admiring a cross-stitch covered cushion (Class IV) and some crocheted bags (Class III). More crochet above.*





# Crossing the Rubicon into the Tenth Year

by CHRISTINE CRAWLEY



In the maturation of man, each age group has its special growth steps. The Waldorf experience is set up to address these very social and spiritual plateaux through the use of stories, life studies and a unique approach to math.

The ten year old is no longer primarily concerned with simple external forces imposing themselves upon their being. He has begun to search for an internal consciousness. Norse Mythology with its Gods and Goddesses provides characters that are both destructive and redemptive within the same personality. My ten year olds are fighting the same battles within themselves, and they identify with the characters immediately and enthusiastically.

Mythological characters, besides helping the child fight through his internal battles, help the teacher define certain emotional insecurities within particular children. This added bonus for the teacher in presenting these stories came to me when I noted that two children in my class seemed very absorbed with the character of Loki. It is usual for the children to identify with whatever character is being presented at the time. They chuckle over the cleverness of Loki; they are in awe of the power of Thor and all respect the 'all father' Odin. However, these two children remained especially partial to Loki despite his

absorption with power and his self-centeredness. One child seemed to gain permission from Loki to manifest similar behaviour in life situations. Another child seemed to seek Loki's ability to control his environment as she felt she lacked control. These two children almost always wished to play the part of Loki in the skits and on the playground. Paying attention to a child's particular attraction to certain characters can help the teacher define and help a child to stable emotional growth.

This transition in maturational growth is also exemplified in the difference in art work between the two age groups. My nine year olds focused on the archetypal gesture of the character. By ten years old there is a much closer semblance of reality. One child's drawing portrays Loki's wickedness, and another Thor's strength. The drawings now show figures that have become self conscious.

In Fourth Grade, they are looking for expanded horizons, and the study of local geography moves them in concentric circles outwards satisfying this need. One of the positive aspects of this lesson block was the children titillating each other's desire to expand their knowledge of boundaries by sharing vacation trips to other areas.

All my Fourth Grade children were ready for the leap into fractions. It



surprises me that every child was able to grasp this new concept. I would think that the transition from rote math to fractions, where one must take the parts from the whole and reconstruct them again into a whole, would be missed by the less mature or less analytical.

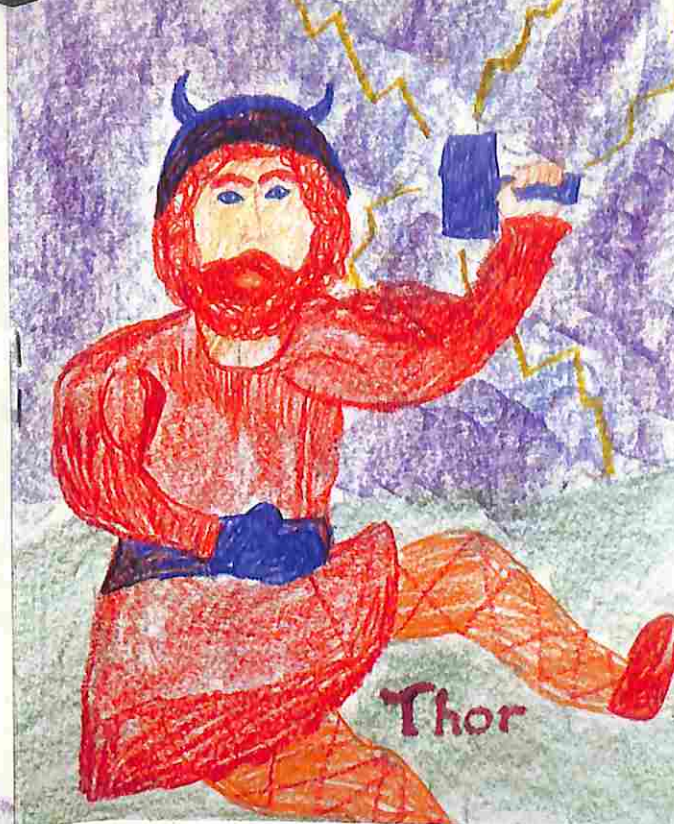
The main attraction of the Fourth Grade year was the Man and Animal block. Every child became excited by this series, and parents reported that cuttlefish, squid and ungulates were the main conversation at the dinner table. The children brought articles and drawings from home. Some children did quite extensive studies into particular animals, and shared their expanded knowledge with the class. Several children were so excited about the antics of the cuttlefish that they were reluctant to move on to the other areas of study. Any mention

of sea in connection with the whale would be an invitation by these few to bring the subject back to their beloved cuttlefish. Parents report a great deal of pressure is being put on them to get a pet or an aquarium. All of the children now feel an immense respect for the animal kingdom and the very special place of man as the caretaker of this world.

The Rubicon has been crossed. Never again will the child experience the complete security of being cradled within a family. He has defined himself separate from others. This is a lonely step, yet exciting because for the first time he discovers the blessed gift of uniqueness.

*Christine Crawley teaches 4th Grade, Light Valley Waldorf School.*





*Pictures drawn and painted by 9 - 10 year olds; eagles and foxes (left) from a 'Man and Animal' main-lesson; Thor with his hammer and Odin mounted on Sleipner from stories in Norse Mythology (right).*

*Note: The tumbling of fox-cubs at play soon gives way to mature fox stepping into fox-life, stealthily accomplished. Eaglet, too, soon spreads its wings becoming at once eagle supreme. Ungulates pass from birth to maturity still more swiftly. By contrast, each human being's childhood is an ever-present reminder that the way from the romp and tumble of infancy to the highest human achievements is prolonged and by no means guaranteed. The potent images of the Norse Gods can sink deeply into the child's receptive soul at this age. There they may call upon the rich endowment of will-power and other human qualities which can be used to the good, qualities which the Norse Gods represent in macrocosmic proportion.*





# The Island:

## *A Literature Main Lesson in the High School*

by RUTH PUSCH

In Elizabeth's time the 'tight little island' was far from tight; in a sudden rush there was expansion and awakened curiosity. Thomas Coryat was walking across Turkey to Persia and India. Drake was nosing his ship up the sunny coast of California, about to circle the globe. Chancellor arrived in the Moscow of Ivan the Terrible. Ships and people poured out of England in all directions; it was like the rousing up of the castle that had slept for a hundred years. From the dimness of the Northern fogs, from the isolation that the moat of water had imposed, there arose not only a fervour to move out into the world but also the energy and daring to do so. The English people no longer stayed behind their boundaries and dreamed.

Outwardly, horizons expanded. Inwardly, a corresponding movement and awareness expanded minds and spirits. A statesman began to plan the organization of all knowledge. Science was severing itself from magic and Greek tradition. Glass and brass of first quality was being concocted — sonnets, too. And in a new kind of building, called by a new kind of name, The Theatre, new horizons for the imagination were glimpsed.

If it is true that we recapitulate, in our growing up, the different ages of mankind, we could look — with envy and admiration — at the Elizabethan time as a 'coming of age', an early manhood, a stepping forth into the world in order to pit individual capacity against outer conditions. And those of us who are older

see, perhaps, only the energetic splendor of both ages and forget the attendant darknesses, the fears, the uncertainties, the jealousies, the battles.

But a person of sixteen or seventeen grasps in unparalleled fashion the fullness of this rich time. For it is in adolescence that the mind is rushing outward, into the large world that takes it forth from family and friends, to try to discover what — up to now — had not yet been on the horizon. The certainties of dreamy childhood must be replaced by the great uncertainties that every explorer faces. Can the approaching New World of adulthood be reconciled with the growing awareness of Self? Can the ship venture out alone? It is just at this point that one of those constant stars to steer by can rise in fellowship: Shakespeare, the man who watched with all-seeing eye and with active heart the awakening of his England and the efforts of his time both to do and to understand.

### **Adventurer-explorer-pirate-poet**

In a main lesson course on Shakespeare and the Elizabethan Age in the High School, the teacher can experience the absorbed response that meets the splendor and variety of the period — but must be resigned to introduce a mere sampling of it in the three weeks scheduled. It would not be true to the sixteenth century, moreover, to spend the time reading and writing. The writers and poets of that time were soldiers, seafarers, statesmen, actors. Elizabeth loved the dance even more heartily than the drama.

Music had its high moment.

And so our mornings are filled with a variety of activities, in order that each student, in his own way, can help the rest of the class to encounter one or the other facet of Elizabethan life. We may hear a description of the glass industry that a budding twentieth-century chemist has chosen to find out about — but in true Renaissance style he will have made several drawings of the unbelievably beautiful bowls and goblets of the time, to hand about. A biography of an adventurer-explorer-pirate-poet will be reported, complete with maps and sonnets. A short program of songs and catches for the lute may have been prepared — probably with a guitar or two, except for one never-to-be-forgotten occasion when the student owned and had studied the actual lute. By the end of the morning the whole class may be drawing a ground-plan of the Fortune Theatre, while one or the other, finished with such meticulous measuring, is sketching the probable stage overrun with Brutus' army and the necessary props. A small group are off in a corner, rehearsing a scene together.

The outside reading assigned for the course is merely one Shakespeare play, chosen by each student from a group of six or seven comedies and tragedies suggested at the start. This means that three or four students are reading the same play — for a few days nothing more than 'outside reading'. But soon each small group must decide how best to present its play to the rest of the class; outside reading becomes the study of a script for acting, and rehearsals set in — for during the last half of the course, we expect a daily performance, books in hand, one play after the other!

When the moment arrives, desks are pushed back; there is a hush, as though a curtain were about to ascend in the region of the blackboards. One of the actors provides a short introduction — what? in rhyme? Another appears with

what may be a Shakespearean sign, 'Room in the Duke's Palace'. Names are listed helpfully on the board. A monolog is presented — and the audience is kind, aware of its own future. A group arrives rollicking — hats and caps wittily determine the character, a feather here, a bow there; costumes, so modest today, will soon become more elaborate. And now the best surprise: the general suggestion to read from the book has been blithely discarded. A whole scene is given by heart by two boys — and better still, with well-rehearsed swordplay. The actors have earned thunderous applause, and the play to come next will try to be even better.

### **Questions of Destiny**

After this, when will-forces and thought have been engaged, the feelings will have lost some of their intense subjectivity and can direct themselves towards the characters of men, their individual lives and destinies. We return again to our beginning: the Island. For it was at the end of the Renaissance, so much later in England than in the 'more advanced' countries, that we see the emergence of a wealth of strong individuals: Drake, Cecil, Elizabeth; and the tragic figures who are just as alive for us today: Macbeth, Leontes, Hamlet. Men are no longer imbedded in the divine order of the universe. Galileo has spoken; the stars are swinging on a higher, icier path. Pebble, lark, and angel have dropped away. Man is isolated. The large questions of destiny, trust, evil, love, are all focused on that small point in space, the single human being, and he seems to stand alone on the new, empty stage (the Globe? the Fortune?), searching for answers in himself, searching for his Self, that is compelled to answer now that the cosmos is silent.

The young person under twenty is confronted with the task not only of 'finding himself' but also of 'forming himself'. In this he is challenged by the answers that Shakespeare's great figures



Opposite: 'What, will these hands ne'er be clean?' Lady Macbeth (Act V, sc. 1.), with the reduced consciousness of the sleepwalker, nevertheless moves inexorably towards the full realisation of the consequence of her actions. This working drawing is from the file of an 18 year old, used as a basis for one of the costumes. Through such experiences, those pupils who are on the very threshold of life become increasingly aware of how their gifts and capacities flow as significant deeds and statements into the world.

## Shire Training Workshops

by BARNY HAUGHTON

Steven is sixteen years old. His father is a fitter in a local engineering firm and his mother works in Tesco's on the cold meat counter. Steven has two younger brothers and an older sister. The family live on a council estate outside Stroud.

At home, of the dozen or so books on the bookshelves, those that are not T.V. serial publications, are paperbacks which tell cheap stories of psychotic violence, of demonic possession and of clichéd romance. There are two televisions and a video-tape recorder in the house. Steven has already watched a number of 'video nasties'.

His hobby which is also his only involving interest is motorbikes. Leisure time is spent playing pool down at the youth club, riding or mending his motorbike and watching television.

What Steven learned at primary school — about the Vikings, how to read and write, of those explorations into geology, nature, language and drama — was unlearned at secondary school. All enthusiasm and vitality was displaced in the first instance by a prejudiced dislike of the context, structure and apparent purpose of school.

Geography classes were spent, on the instructions of the teacher, cleaning the

book cupboards and passageway outside the classroom or 'sitting quietly' at the back reading 'something'. English was spent scratching obscenities on the desk, during his last two terms he did 3 (incomplete) bits of English homework. His history project on Hitler began and ended with a badly drawn swastika.

During one week Steven was put in detention seven times and on the eighth occasion he punched his form teacher and was suspended for half a term.

Steven's last term was spent drifting in and out of those classes whose teachers would tolerate him, and playing truant. Steven left school unable to read and write without great difficulty and with no ambition and no particular hope for the future. He came to Shire Training Workshops on the recommendation of a friend who had been with us. He has just begun the year-long course on S.T.W.'s Youth Training Scheme, a scheme which we started operating during the summer of 1983.

### Street-wise yet Asleep

In the images Steven has carried of his childhood, as he told them during conversations we have had together, nothing of any beauty or magic or mystery

— on their lonely islands of Self — have provided. The despair of Macbeth's terrible cry, out of complete isolation, can penetrate the deepest layers of soul and mind. The ridiculous nature of Jacques' self-imposed melancholy can prick the poseur (and who among us is not often one?). The questions and imaginative indecisions of Hamlet can widen and mature the smaller indecisions of the growing individual. The forgiving wisdom of Prospero, gained through years of suffering and loneliness, will be an illuminating experience — for he was the one who chose to leave the

island and return to be active among other men.

And this is the movement of growth; away from the Self, having changed it, having used and loved and freed Ariel, having resigned Caliban to his own place, having transformed anger, treachery, revenge to active understanding.

'No man is an Island. . .'

In three weeks the main lesson on Shakespeare is over. The questions will always remain. But one more star in the sky can help to lighten any 'grim-look'd night'.



emerges – that he can remember anyway. His experience of life thus far has been dominated by pressure from school, parents, the social system, and his inarticulate desire to get away from it. Little of harmony or vitality or eagerness seem to be reflected in what he has become. He knows much of failure, of sexual prejudice, of the system and cynicism, of the value of money. And he knows nothing of himself, of purpose or hope or real values. He is street-wise and he is asleep.

While he is with us, Steven will go through a 12 month educational programme. He will learn how to mend a tap and how to measure a piece of wood and saw it straight. He can learn how to mix mortar and lay a brick and how to use a spirit-level. He can learn how to make pastry and soup and chocolate sponge. He will have a go at metal-work and welding and at typing, filing and answering the telephone. He will help produce an S.T.W. trainee newsletter.

Some of these basic skills will become useful to Steven in other aspects of the programme. Working with a group of trainees and a group leader member of staff, he will go out into the community on project work: redecorating a church hall, renovating a children's adventure playground. He will help plan, prepare, cook and serve lunch for 75 old age pensioners.

All the work Steven does is assessed each week and reviewed and revised at the end of each 3 month phase according to our understanding of his needs. He may need help with personal problems, so there is a counsellor available to talk to. All his needs and questions, and the progress and development he makes, are discussed both with him and among the staff group.

Running through the programme are opportunities (built into the working week) to attempt wood-carving, stonemasonry, wet-paper painting, photography, calligraphy and other arts and

crafts. These sessions are led by people who are craftsmen and, as important, teachers.

Steven will go on a residential experience for two weeks. In a distant and different place from Stroud he will learn how it is to live and work in a community, taking part in a domestic work routine as well as a work project. Among possible activities outside this work will be rock-climbing, canoeing, pony-trekking, hill-walking and swimming.

A social and life skills programme will take Steven through a number of courses including a communications course, a course on relationships and, in the final phase, a leavers' course all of which are designed to encourage exploration and discussion of issues, personal and social as well as legal and practical, which are of importance to his understanding of his own identity and the real world in which he lives. In this area also will be the opportunity to study questions or rights and responsibilities, and his own beliefs and attitudes.

### **Strengthening Identity**

Throughout the whole of his work at Shire Training Workshops, Steven will be in constant contact with adults both within and without the staff group. And whether it is in a session on wallpapering, or out digging an old age pensioner's garden, or even on a walk along the river Wye, he will be encouraged to consciously meet with people both in what they can give him and what he can give them.

By the time he leaves Shire Training Workshops, Steven will not necessarily have reached the point of being able to decide what he can do in the future. He will have been through a four phase educational experience of work skills, creative activities and group forming which was intended to help him develop on practical, social and spiritual levels. In the last phase, in which the emphasis is more on individual direction and initiative, he may go on a work placement

in which there is the slim possibility of proper employment. In reality though, there is all the likelihood that there won't be a job and perhaps also that a 'job' is only one of several possible openings for future development.

What I have done so far is to present a picture of the working environment in which Steven finds himself at S.T.W.. It is one in which, with encouragement and understanding, he may take a step towards discovering who he is. I do not mean this in any elevated or philosophical sense. I mean by it that he will have to face some measure of personal responsibility for his actions and that he will develop capabilities so that he can actually see the value of them in himself and for others. He may also come to realise that the pursuit of money and a job are not the only worthwhile goals in life. He may discover, to his own surprise, that he wants to express himself creatively rather than destructively and he may find himself able to let go of some of his childish prejudices. He may, finally, strengthen his identity and his awareness of it and develop through this the confidence and social responsibility to contribute something real to the people he is working with.

None of this is achieved easily. Problems of motivation and pre-disposed boredom, of illiteracy and concentration, of frustration and resentment and, above all, a feeling that nobody cares, are reflected in an exhausting variety of ways. Through the way in which they are reflected, however, is the means to their exploration and, sometimes, resolution. Equally by exploring those qualities in a young person which may lead him to achieve, to articulate, to care and to be recognised, he can consciously experience adventure and growth.

### **A Sense of Worth**

In socio-economic terms, the significant thing about most of the young people who come to S.T.W. is that they are

superfluous to, or at least ill-equipped to fit into, the machinery of human requirements. To bring some shift in a young person from this unconscious (or conscious) identity of himself towards a sense of his worth and purpose is a difficult and sometimes disillusioning undertaking. As a staff group we have spent this first year of the Y.T.S. programme trying to bring to it the kind of life which will make S.T.W. less of a last resort for an unemployed school-leaver and more of an encouragement and challenge to a real young person.

What I can now say about Steven is that through the work he is encountering at S.T.W. he has begun to discover possibilities within himself. He has discovered that painting colours on white paper is not childish; that he can become absorbed by this activity for 45 minutes – probably the longest period of time he has ever been absorbed by anything. He has learnt that creativity can be good fun. Steven has overcome some of his fear and dislike of old and disabled people by having worked for them and with them. Steven has helped rebuild a dry-stone wall and found himself able and enthusiastic. He knows how to use a spirit-level – the result of a learning process which took some 3 weeks. Steven has shown that he is extremely gifted with small children; endlessly patient and willing, he knows what they enjoy doing and is happy to join in. Suddenly in this he becomes responsible (for them and for himself), awake and imaginative. Steven can see some of the work he has achieved in the short time he has been with us and knows that it is good and that he has done it. And for all that his problems have not faded away and that he is still Steven with an uncertain future, the seeds of a real hope have been sown.

*Barney Haughton is a member of the team at The British School, Stroud, Glos.*

# From a Former Pupil

*Daniel Bittleston interviews Jeff Clemm*

*What sort of work are you involved with just now?*

I'm in my seventh year of a PhD computer science program at the University of Colorado. The work is very interesting. It involves trying to understand more about how people think and then programming a computer to give a base of support to those who are designing new programs.

This is a less ambitious project than that of the artificial intelligence people, who are still trying to fathom the process of intuitive concept formation, without much success. My work is directed at making the computer perform as much of the mechanical aspects of thinking as possible, freeing the human being for purely creative thinking.

*How do you feel about your life as a whole?*

Life is very pleasant. I shall soon be going to England to explain some of my current work. Last year, I attended a lecture series in Australia, stopping off at Tahiti on the way and the Fiji islands on the way back. The income is low, but its enough to get by on.

*How does your early education look in retrospect?*

I feel very positive about my Waldorf education. The analytical side came naturally to me; I had to struggle with languages, the arts, music but now these provide a major element of enrichment in my life.

*Where did you go to school?*

I was at Kimberton Farm School from grade three through twelve. I spent one year in Michael Hall in the seventh grade and had a wonderful time – in particular, the high quality of music and eurythmy led me to treat them seriously for the first time.

*What are your free time activities?*

I've done many different things: martial arts, ballet, parachuting, an ocean life-guard for three years, and of course, travelling.

*How do you see your future?*

I'm interested in doing further research, either academic or in industry, combined I hope with further travelling.

*What is your view of the future of the earth?*

It's too complex to guess. The best one can do is to try to understand the processes of change, and contribute to these processes in a positive way.

# Flowforms *continued from Vol. 18 No 1.*

by JOHN WILKES

## Organisation

The Virbela Institute<sup>18</sup> which is the home of the Flow Design Research Group, has been set up within the Emerson College Trust Limited. The Group's tasks include not only research but development and training.<sup>19</sup> For the work to flourish, spaces are needed. Thus the plan to build an Institute came about.<sup>20</sup> The College donated a site, plans were made and approved and many friends gave the money needed initially to start. The big concrete foundation raft upon which the two-storey timber-framed building will stand, was achieved in the winter of 1980-81.

It was hoped that further resources would become available. It soon became evident that due to the numerous pedagogical, medical, agricultural and other initiatives developing worldwide, donated funds would become more and more scarce. However, water is critical to everybody. Thus our hopes became resolves and we have intensified our activities to go out into the world and earn the money we need.

A company<sup>21</sup> which superseded the earlier partnership, has been set up to promote, design and organise the installation of Flowforms. The commercial activities extend abroad and there is every indication that through its 'drive' the company will be able to covenant surplus income into the fund that exists to create the Institute and support the people involved in research.

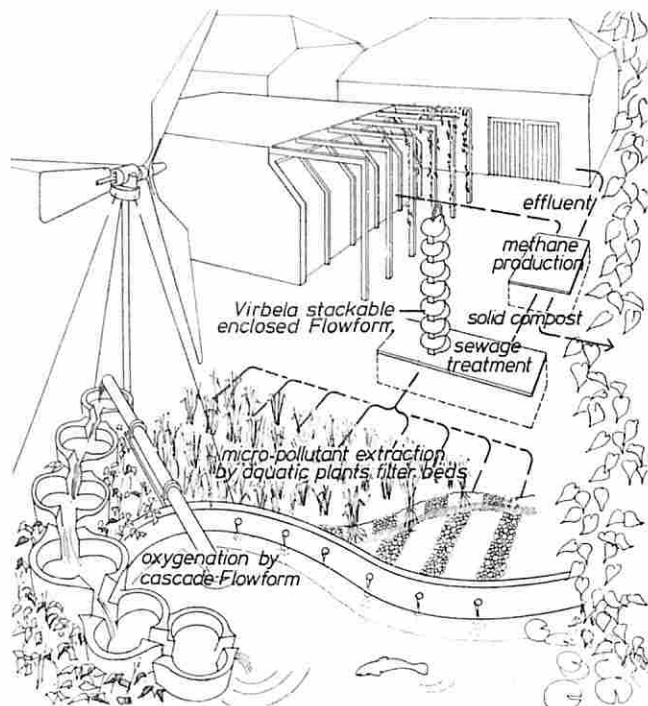
A very active association is currently underway, with a long established factory near Leicester<sup>22</sup> which is one of the country's largest producers of high quality reconstructed stone, precast concrete and glass reinforced concrete which is much lighter and in many respects, more resistant. Nowadays, the Flowforms are being made and exported in a wide variety of colours, textures and materials, to a quality and degree of technical excellence that is remarkable by any standards.

Another side of this operation is the re-activation of the organisation, set up to build the Institute which is now becoming concerned with the on-site assembly of Flowform cascades and working with experienced and reputable local artisans.<sup>23</sup> This slow evolution of a multi-disciplinary professional team capable of dealing with any aspect of the work – from pure research to practical installation on a large scale, augurs well for the future.

## Projects

Well over one hundred projects have been completed in some twelve countries. It all started with the invitation to build cascades in Järna, Sweden in conjunction with the biological sewage system consisting of four lagoons.<sup>24</sup> The original thought had been to treat sewage-plant discharge and thus facilitate re-entry of water into the natural ecological system. However the method was thus brought





right into the purification process. This led to the conception of a whole theme which is also a pedagogical one, namely the biotope and cascade system as a self-sustaining complex. A project tool to be built for schools. In comparison with nature in general we have the Flowform cascade performing the function of a river in a specified way, the lagoon as digestive 'organ' concentrates the function of the lake or ocean. There have been opportunities to start on the development of a 'model system' especially with reference to schools and curative homes. Aspects of this total idea exist in at least fourteen places, and we are constantly working towards the establishment of a whole model. The developing and building of such installations provides many interesting tasks all worthy of upper school or student involvement in collaboration with Flow Design Research Group Colleagues.<sup>25</sup>

Imagine pools and wet areas, plant beds, filtration areas on a small or large scale, planned to allow for flexibility in

use so that biology projects could be developed and maintained when needed. Study and observations of bacteria, micro-organisms, algae, plants, insects, fish, amphibia, even of water birds feeding and nesting can be carried out. All this we have as example in Järna Rudolf Steiner Seminar, with ample opportunity for scientific and artistic work. This project itself inspired a research installation at Warmonderhof, Holland. For this Artec helped secure public research grants. Results are proving very encouraging.<sup>10</sup> Several further biological sewage plants have been built for small communities in Norway, Germany and Switzerland and further enquiries come from the USA.

Some recent projects include participation in international horticultural and environmental exhibitions in Amsterdam, Groningen, Rotterdam, Stockholm, London and Liverpool. A large feature embellishes a factory entrance, involving land and tree forms with cascades and water surface, at Vlaardingen. In the market place at Klazingerveen and at the Hague Waldorf school, are features for children. Plans develop for interior and exterior features in a major bank headquarters in Amsterdam. Three cascades being built in London are for community projects, and at home in the Ashdown Forest Health Centre, Flowforms enhance the courtyard adjacent to the waiting room.

We are expecting to become involved in developing solutions to the major problem of oxygenating large bodies of water. This we are convinced can be achieved in an efficient and attractive way.

We want to stress that a whole range of uses is possible for educational and practical purposes. From the self-sustaining closed fresh water system — say in the city environment — to the complete sewage disposal system where isolated communities (with no public amenities) can be involved with a solution to the

pollution problem in an aesthetic way, friendly to the environment.

Since 1978, the first full-time colleague outside England.<sup>26</sup> has operated from Überlingen (in southern Germany on the Bodensee), using products developed in England but now increasingly involved in new developments. Further evolutions are becoming possible through other colleagues working as Institute members in Australia, New Zealand, Sweden<sup>27</sup> and in Wilton, New Hampshire, USA, a new building was dedicated in August 1983, to Flow Research Institute activities.<sup>28</sup> Also, a multi-disciplinary group is beginning to operate externally there.

We are now bringing about the creation of what we are calling, the Virbela Association. This will, initially, embrace at least ten countries. The hope is to foster the establishment of a worldwide network that will not only support the work *per se* but also one another!

18. Collegium. Nick Thomas, Nigel Wells, John Wilkes.
19. Aims of the Institute: to observe all aspects of movement; to investigate the function of movement and metamorphosis within formative processes in nature and art; to design vessels for promoting rhythmical movements in water; to observe the effects upon biological processes supported by water which has undergone such rhythmical treatment; to implement the necessary range of comparative tests — analytical and qualitative; to organise training and conference programmes. Research, development and patents have been sponsored by Christopher Mann.
20. See poster information and building project 1980. Pub. Virbela Inst. (Arch. Peter Rawstorne).
21. Virbela Flowforms (UK) Ltd., Directors: Peter Rawstorne, Nick Thomas, John Wilkes.
22. Empire Stone Co. Ltd. Narborough.
23. H. and E. Waters Ltd. Forest Row.
24. New Scientist Oct. 77. New Ecologist Jan. 78. World Environment Report Dec. 78. PHP Vol. 9 78, No. 4 Japan 78. Balder, Alternative Forskning Nr 18. 80.
25. At least five with pupil/student participation by H. Dreiseitl.
26. About 30 projects planned and carried out by H. Dreiseitl.
27. M. Baxter; I. Trousdell; K. Biuw.
28. Howard Chittenden and colleagues, Flow Research Institute, Barrett Hill Road, RFDI, Wilton NH 03086.

Flowforms at the International Garden Festival, Liverpool '84.



# Books

From Rudolf Steiner Fellowship Publications, Michael Hall, Forest Row, Sussex.  
The Stars. Kit to make a three-dimensional model of the sky at night.

Two boys looking into a hemisphere and pointing to light dots is what you see on the cover of this splendid kit. It immediately tells you that the boys are looking at the constellations and have in all probability made the model themselves.

What a wonderful idea, I thought, much more exciting than the well known flat discs of the commonplace star charts. Here at last was a model of the heavens which had some semblance to reality. Immediately I purchased two sets and started to work on cutting out the parts and sticking them together, as soon as I could find enough time to work consecutively for at least an hour. (This is important.)

The idea of having a hemisphere as the likeness of the dome of the heavens is brilliant in itself. But that one should be able to construct the object oneself makes it infinitely more desirable.

The instructions for making up the model are given simply and clearly and, provided you follow these instructions step by step and work accurately and neatly, the result should be entirely satisfactory. Here follow a few hints that may be useful:

Only cut out as many or as few of the sections as you have time to stick together, remembering that with each layer the work becomes more demanding. An inexact cut or stuck edge is bound to cause problems later on. In fact, it will be very difficult to match up some of the sections at all. If you watch the edges carefully as you stick them, making sure that the lines joining the individual stars to make up the constellation really tally, you cannot go far wrong. Use only sharp scissors for cutting and a good glue like Uhu for sticking, a small flat tool to spread the glue can also be very helpful. Reinforcement of the base with cardboard is necessary. I think the lines joining up the stars of the constellation are a little faint in the English edition. Greater clarity would make for more accuracy.

Most children are fascinated, especially around the age of 13, when you talk about the stars. Getting to know the names of these heavenly appearances that look down on us so benevolently is a challenge as well as a fulfilment of a longing. We would like to know our friends, the stars.

Herr Hünig of the Würzburg (Bavaria) school is much to be congratulated on his wonderful invention and the R.S. Fellowship thanked for bringing the kit out in English. May it be welcomed in as many homes as possible.

A. W. Mann.



Heinz Müller. *Healing Forces in the Word and its Rhythms.* Rudolf Steiner Fellowship Publications. Paper 101 pp. £3.75.

The class teacher is accustomed to facing challenging indications of Rudolf Steiner's. We have waited a long time for those given to Heinz Müller to be made available to the English reading public, time in which one can only bemoan the water which has flowed beneath the bridge, unenlivened by the unique art of verse-writing described in his book. Now, thanks to Jesse Darrell's translation, this healing spring has the possibility of refreshing every child of Lower School age in the English speaking world. And like every one of Steiner's indications it calls freely on the teacher's will to work...

Soil Fertility. E. Pfeiffer. Lanthorn Press, Peredur, East Grinstead, Sussex. Soft back. 199 pp.

Rudolf Steiner himself showed how the teacher's and doctor's tasks were two sides of the same coin as far as child development is concerned. Today, many communities experience the need for radical re-minting of this coin so as to include nutrition/agriculture. This facsimile edition of Pfeiffer's 'Soil Fertility' speaks two volumes. One is clearly a volume of assurance, of intrinsic worth, the worth of the original, written with a pen in which the ink of inspired theorist, diligent scientist and practical farmer flowed in equal measure. The other is a volume of urgent questioning, questioning needing re-assurance: How does the work progress? In a book which quotes figures like £19 1s. 5d. as well as much U.S. and European statistical evidence from the '20s and '30s, does its relevance for today come across? In the main, yes, with considerable impact, though it is valuable to be prepared for this in the foreword and to be up-dated through the two appendices. The first edition of 'Soil Fertility' in New York was a milestone in the theory, science and practice of bio-dynamic agriculture; this reprint is as significant a milestone on the same road.

Advent for Children. Freya Jaffka. Floris Books, 21 Napier Rd., Edinburgh EH10 5AZ. Soft back. 47 pp. £3.95.

Here is another of Freya Jaffka's gifts to childhood, childhood from the age of "see-it-with-my-hands" upwards. It is entitled *Advent for Children*. An Advent adorned with things made from the detailed instructions in this book will contain a source of joy. There are exciting new ideas such as an Advent walnut-chain, an Advent clock, and a five-pointed star-lantern; there are fascinating new looks at the more traditional Advent calendars, straw-stars, Advent gardens, crib-figures and transparencies. As we seek nowadays to replace the vacuum of 'the media' with meaningful activity, the involvement of celebrating a festival can warm and strengthen the heart of home or school or community alike, as well as being the source of much personally creative innovation.

Shadow Puppets for Children Erica Zimmerman. Floris Books £3.95.

This is a very clearly explained little book on how to create your own shadow puppet theatre with the minimum of equipment. The shadow puppets can be cut out of black card by either adults or children. Two fairy tales have been adapted for the shadow stage to show how the mood of the story can be enhanced.

There are also various games which involve guessing shapes from fish to giants, or making your own circus or musicians and linking them to spoken introductions or the singing of nursery rhymes.

Although the silhouettes are rather simple there are plenty of worthwhile ideas for working on.

In the short introduction by Audrey MacAllen

she emphasizes the creative imagination and activity called on by this kind of 'box' as opposed to the mechanical one in most homes.

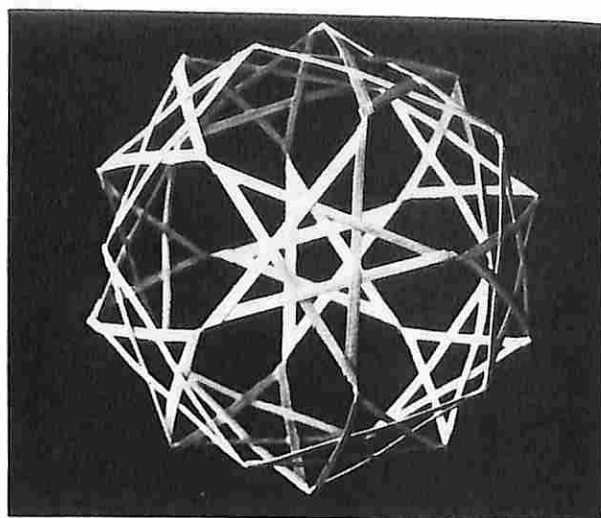
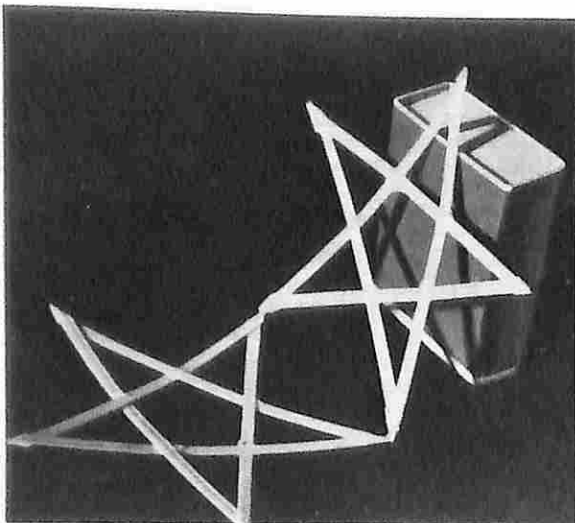
Lifeways. A Parents' Anthology. Compiled by Gudrun Davy and Bons Voors. Hawthorn Press, 1 Berkeley Villas, Stroud, Glos. GL15 2HU, U.K. Paper 312 pp. £4.95.

Here is an ideal present for a parent-to-be. We say: she is expecting. Birth is the culmination of a pregnancy but expectancy goes on. In the mother herself, in the father, the circle of close friends and relatives, then widening into godparents, kindergarten teachers - all filled with expectant hope for the way in which the child will develop. And in the child? Fundamentally, trust. No first-born can expect to be born to a mother with experience. But trust enables the pregnancy of life's needs to be born and grow into experience. This is life itself. 'Lifeways' is written out of life itself, by those who have mothered and fathered and noticed: 'I avoided shopping on Saturdays.' 'Who noticed how neatly I folded the nappies anyway?' 'I wish you'd always wear white.' Love for children and the generosity to share experience bind all the articles of the book together - help them towards becoming variations of the same theme. Through working with such a book, the pitfalls of yesterday may become the stepping stones of tomorrow; the drudgery of household chores may be resurrected into new purpose; the precious years of early childhood may be seen as the ultimate priority - else they pass all too soon. Here is a publication, with its wealth of suggestions and ideas for parents of today, which we may all welcome like 'a new arrival'.



A tableau of figures from 'Advent for children'





A stage in the construction of a straw pentagram-dodecahedron and the finished model. (From *Geometrische Körper*)

## Books Received in German

*Das Neunte Lebensjahr* Hermann Koepke *Seine Bedeutung in der Entwicklung des Kindes*. Philosophisch-Anthroposophischer Verlag, Goetheanum Dornach/Schweiz.

This is a very welcome study on one of the very important nodal points in child development. (To move house within one's own home) "Umzug im eigenen Haus" is a very fitting key phrase coined by the school doctor H. Matthiolsius for the fundamental transformation taking place between the 9th and 10th year of the child's life.

The paperback of 121 pages includes, among others, the following chapters: Conversation with Peter's parents; Dear Parents! (Two typical conversation-style encounters with Class 3 parents); The ninth year in biography; How the curriculum helps; The incarnation of the ego; and an appendix which includes a story for a child just before the ninth year.

The Bibliography which includes short quotations shows how deeply the author, an experienced class teacher, has penetrated the mystery of the developmental changes of this age with the help of Steiner's indications as well as many other authors' writings. The foreword by Jürgen Smit indicates how important such 'deepening' work is today for our fast growing school movement.

As educators we need to live even more consciously in anticipation of such fundamental changes in our children's development. I have often observed in our own school movement how difficulties in adult-child relationships, expressing themselves in behaviour and discipline at home and at school, have to do with the fact that children are suddenly way ahead of the consciousness of their educators in their growing up process. We are grateful indeed when experienced colleagues share their experience and research.

Georg Locher

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

*Geometrische Körper* Walter Kraul 46 Seiten, kart. DM12. (*Werkbücher für Kinder, Eltern und Erzieher, Band 6*).

A helpful handbook for those who are making geometric models using straw either in Class VIII main lesson on the Platonic solids, or earlier in the Lower School for the sheer beauty and fun of it, or during the months of preparation for Christmas markets in parents' groups. It includes basic geometric diagrams for the constructions, advice on the handling of materials and a large number of photographs of completed models brought together by Walter Kraul, a teacher from the Munich Waldorf School. The scope is enticing: from simple straw stars to complex but beautiful stellated models. Though the accompanying text is German, the constructions are virtually self-evident through the generous number of illustrations.

*Das Polarlicht* Harald Falck-Ytter Verlag Freies Geistesleben 195 Seiten, DM 58.

*Goetheanistische Naturwissenschaft Band 3* Verlag Freies Geistesleben Zoologie 184 Seiten kart. DM 32.

*Gesundheit und Krankheit Ausgewählt und herausgegeben von Otto Wolff. Rudolf-Steiner-Thementaschenbuch, Band 10, 192 Seiten, kart. DM 11.80.*

*Lieber Spielen als Fernsehen!* Karin Neuschütz, 216 Seiten, kart. D.M. 22.00

*Spielen mit Wasser und Luft* Walter Kraul, 70 Seiten, kart. DM 14.00 (*Werkbücher für Kinder, Eltern und Erzieher, Band 7*)

## Correspondence

From Jack Petrash, Washington Waldorf School

### American Education in need of Renewal

The report by the National Commission on Excellence in Education has stated clearly what many American parents and teachers have long sensed, the deterioration of standards and the failure of our schools to provide quality education for their students. The report brings to our attention the need to provide a school experience which enables students to know and understand the world in which they live. The Commission's report once again focuses our attention on the fact that students leaving the secondary schools in our country are deficient in their understanding of the natural world and the historical framework of civilization, and lack the basic skills to express their thoughts and feelings through written and spoken language.

However, the scope of the report is too limited. It recognizes only half an individual's experience. We all live in two worlds, an outer sense world and an inner world of ideas, feelings, and impulses. The inner world is real, for many, more real than the outer. Education cannot ignore the inner needs of its students. Yet it is not a matter of educating one at the expense of the other, but rather of addressing both aspects of the individual so that growth in one area enhances the development in the other.

*"If one could ask a tree which of its two worlds was more real – the world above ground, of leaves, blossoms, and sunlight; or that below ground, where taproot reaches for who knows what – what would it tell us? For those who understand the tree's message, it clearly states that there is no reality for one 'world' without the other. What is a tree without a taproot? What is a taproot without a tree?"*

James Higgins – *Beyond Words*, p. 87

Modern educational practices often fragment the world of human experience. Consequently, when students take courses which address their inner individual development, they do not make sufficient academic progress. On the other hand when students study academics and the countless facts connected with such study they can all too often be left unmoved. They cram information for an exam which is all too readily forgotten.

If we are to bring about a renaissance in American Education, we must find a way to teach the youth of our country so that we respect the integrity and yet recognize the interconnection of their outer and inner development. A failure to do this will lead to a further 'dis-integration' of the individual personality. The problems brought on by this crisis: alcoholism, drug abuse, suicide, and violent crime will not abate because SAT scores increase, or because, as the Commission recommends, students be required to take a class in computer science.

The task is difficult, but not impossible. If we are to truly educate, to draw forth, as the Latin root of the word suggests, we must discover the questions which burn in the hearts of our youth. When these questions are found we must seek their counterparts, and subsequently their answers, in the curriculum. If students ponder the need for perseverance, or the

value of patience, perhaps a study of geology will be meaningful. To imagine the unnoticeable and yet constant work of a glacier, as it rasps out tarns and cirques, grinding solid rock into powder, may help youth to feel that no consistent effort is in vain. At the same time, the student can come to a comprehensive understanding of this geological process. If students wonder how much one seemingly insignificant individual can accomplish, the biography of Gandhi or Martin Luther, within the context of a demanding history lesson can give them courage to live by their beliefs. If students are struggling with the question of guilt, and often during adolescence they are, what better image than Lady Macbeth, what better influence than Shakespeare.

When the outer work echoes the inner question, students will learn readily and all work will be relevant. These examples are aphoristic, and serve only to indicate how we might proceed in education, systematically and efficiently, to address both the world without and the world within. It is important at this time, when our attention has once again been drawn to the problems which beset American Education, that we widen our focus to address the education of the whole student, that part which will be tested in class, and that part which will be tested in life.

Dear Editors,

After reading Tom Hart Shea in the correspondence page of 'Child and Man' Vol. 18, No 1, I went back to Mr. Howard's article in Vol. 17, No 1, on Television and Nuclear War (Comment).

I think Mr. Howard underestimates the quality of protest taking place. It would be foolish to deny the fear. But it is not just an 'intensification of the softening-up' process, as he calls it. This is to deny the very real risks and deprivation that many people undergo for what they believe is right. Nor is it a question of whether there is a nuclear war or not. Nobody wants a war. It is a question of acquiescing in policies that stock pile such weapons of mass destruction; of allowing the earth to be continually transgressed, in order to test their excellence; of allowing human beings to die of thirst and starvation for the price of a few weapons systems. Here is the enslavement of the human spirit that Mr. Howard talks about – the hate, fear, anger, that make such things possible. If it were not so, the bomb would not exist.

Certainly fear can be manipulated by dark forces. But those forces can work anywhere where negativity exists. We have to be vigilant whatever our sphere of action.

One last comment – the spirit has many bodies through its incarnations. However the body takes upon itself the pain of the earth. The bomb may not destroy the spirit, but it will certainly make the body feel its pain.

I believe we are custodians of the earth and have a duty towards her and other living species. And a right to demand dignity in life and death, for ourselves and our children.

Yours sincerely, Jaya Graves

We have received further comments both enthusiastic and critical aroused by the article, 'Temptations of the Ego' published in Vol. 17 No 2. It seemed justified, therefore, to print one further letter representing those readers who expressed their reservations, together with a 'reply' from the author. We are grateful that so many people responded to this article. Ed.

1471 South Clarkson  
Denver, Colorado 80210

Dear Editor,  
I am disturbed by Tony Brown's article 'Temptations of the Ego'. I agree that religions or cults which offer nothing but pseudo-spiritual dogma, and which use unscrupulous methods to win converts are potentially dangerous to the searching minds and hearts of youth. However, Mr. Brown seems to be cloaking his own narrowisms with 'objectivity'.

What came across to me is a derision of some very respectable and age-old Eastern spiritual traditions. Christian spiritual practices cannot be summarily analyzed and dismissed in one paragraph. To do so with meditation, the use of Sanskrit mantras, and the concept of Guru is equally ignorant. I think we must be careful in using this type of 'lump-sum' labeling. There are many Christian religions or religious factions, which purport to be 'mainstream', whose methods and philosophies can likewise be questioned, whose teachers follow Christ and quote the Bible.

My husband and I have followed an Eastern spiritual path for twelve years (not one mentioned in the article), after having been raised in Christian homes. Our children have been in the Waldorf School for five years; I value the respect for their spiritual natures which we find there. I hope their religion classes help them to reflect upon the underlying significance of all religious scriptures and teachings.

Temptations of the ego lie in wait for any sincere seeker of truth. Treating the middle path is not only a 'truly Christian response' but one of any rational approach - be it Hindu, Moslem, Jewish, Buddhist, Taoist, B'hai, or any of the thousands of other paths and teachings in this world. Let us encourage our children to question and rationally analyze any teaching before adopting it as their own. But let us also encourage respect in that analysis.

Sincerely, Vimala Schneider

Dear Editor,  
As my article 'Temptations of the Ego' printed in Child and Man Vol. 17 No. 2 has prompted a certain amount of criticism, mostly negative, even criticism bordering on the personal, I would like to make one or two comments:-

1) *Objectivity*: having had a philosophical training, I am well aware how difficult it is to be 'objective' about anything; in the case under consideration I realise that describing the various cults or spiritual movements from an outsider's point of view is bound to put one at a disadvantage and lay oneself open to criticism; unless one has experienced these movements firsthand, then one naturally has to rely upon what

other people have written or thought about these things, whether their comments be friendly or hostile. However, nearly all of our knowledge comes to us in such a way, and I would like to stress that, as far as I am able, I try to present a picture of the movement's founder, its history and some of its basic beliefs in an 'objective' (for want of a better word) a way as possible. I really try to the best of my ability not to let my own 'prejudices' or opinions dictate how the class should react to a movement under review. In the discussion that follows the pupils draw their own conclusions. I have found that I don't have to prompt their responses. I am a firm believer that knowledge gives strength, and, of course, agree that pupils must be left free to make their own decisions about these things. On the other hand, as a teacher striving to teach out of Anthroposophy, I feel that, if asked, one is obliged to tell the pupils where one stands on these matters.

2) *Eastern Paths*: I had no wish in the article to denigrate or mock at ancient eastern spiritual traditions, and I am sorry this impression has come across to some people. I have a great deal of respect for both Hinduism and Buddhism, and, I hope, recognise the value of their spiritual contributions to man's evolution. My only question that I wished to raise was are these paths, that undoubtedly met a vital spiritual need in ancient times, right for modern-day Western man with his modern-day scientific consciousness? To me I can only say that this is a real question.

However, I might also add that I do not have much respect for pseudo-religious movements that claim to liberate the individual only to enslave, indoctrinate and exploit; movements that, as Steiner says, talk of nothing but 'Spirit! Spirit! Spirit!', but which prove to be excessively barren when it comes to imbuing with spirituality our concrete, ordinary, practical everyday life. I know this sounds dogmatic, but there it is.

3) *Christianity*: I realise that the use of the word 'blasphemous' in the article was ill-advised; to many, I am sure, it conjures up a sense of sin, heresy, inquisitions, auto-da-fés, and a narrow dogmatism. I apologise for the choice of this word but would like to point out something that Rudolf Steiner never tired of reiterating. Of course, Christianity can be seen as a set of moral and spiritual teachings, and can be compared with any other (in fact, in this respect Christianity's contribution is not particularly original), but Steiner stressed that it was not Christ's teachings that were so important but his *Deed* - his passion, death and resurrection; what Steiner calls 'The Mystery of Golgotha'. To Steiner this was a spiritual *fact* in the evolution of the earth; the earth could never be the same again. To my mind this separates Christianity off from all other spiritual teachings as something unique and ineffable. This leads me to the reality of St. Paul's: 'If Christ be not risen, then your faith is in vain.'

4) *Misprint*: Finally, I would like to apologise for the mis-spelling of the Guru Maharaj Ji's name. This was a proof-reading error on my part.

Yours sincerely, Tony Brown

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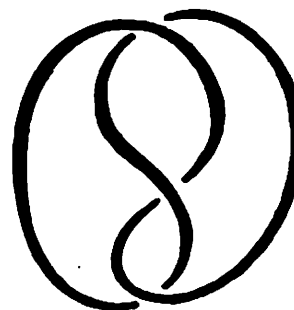
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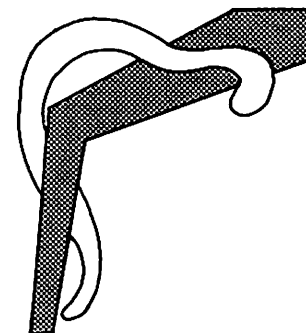
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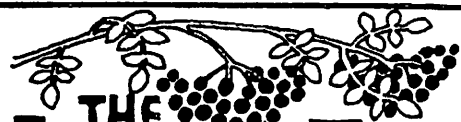
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Karl König

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*Education, psychology; tr. from German; 1st edn 1969, pb reprint June 28, 1984; 21 x 14cm; 144pp; pb; £4.95; 0-86315-011-X;*

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*Religion; 1st edn 1979, pb reprint May 31, 1984; 18 x 11cm; 64pp; pb; £2.50; 0-903540-32-0*

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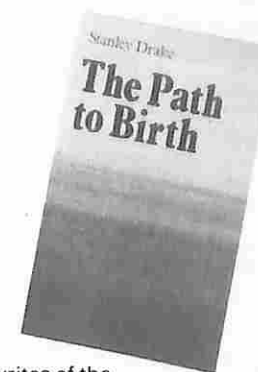
Combining her experience as a mother and grandmother with her studies in psychology and social work, the author presents a warm and human way of understanding the nature and needs of children, develops an awareness of their individual differences, and observes how behaviour is learned.

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## Thirteen to Nine- teen — Growing Free Julian Sleight

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by Alexander Carmichael  
Introduction and chosen  
by Adam Bittleston

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Those who made and used these verses felt the presence of God and his messengers in all concerns of their lives: in their human relationships, in birth and death, in waking and sleeping in their work at home, in the fields and on the sea.

*Celtic literature; 2nd edn 1977, reprint May 31, 1984; 18 x 11cm; xx + 124pp; pb; £2.50; 0-903540-07-X*



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