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Child and Man

A JOURNAL FOR CONTEMPORARY EDUCATION

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SUMMER 1969

Vol. VI No. 1

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CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

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EDITORIAL

Shaving every day

IF you ask the soldiers, a famous statesman once said, nothing is safe; if you ask the theologians, nothing is innocent; if you ask the doctors, nothing is healthy. Small wonder, then, in a world permeated by such an outlook, that alienation, which we have made the main focus of this edition of *Child and Man*, is on the increase. You naturally seek a measure of security, of innocence, of wholeness; how then could you not feel estranged in a universe seemingly devoid of them?

The sense of alienation is clearly stronger among the younger generation than the older. This is perhaps to be expected. The older ones, most of us at least, retain a little of the support given by a social environment in which you were still to some extent backed and carried by your group—family, class, local community, nation—and by an age relatively undriven and unhaunted by this epoch's evolutionary urge to "go it alone" and "do one's thing", to, in other words, go through the dark valley of solitude towards individuality.

Your only problem, in fact, as an older person is perhaps boredom and routine rather than alienation, and the cure of boredom and routine is comparatively simple—you find, albeit with Victorian mini-pushes of the will, an absorbing activity, and ask no more questions. But how to find an activity if you are well and truly alienated, and everything is a question. When, like Blake's pale Thel, you fade away, seek the "secret air", and lament? Remember that Persian proverb—if you have two pennies, with one buy bread, with the other buy lilies. How, alienated in an affluent world, can you avoid spending both pennies on the lilies, and thus putting all the emphasis on flowers?

The difficulty with alienation, of course, is to see that it has point and, through seeing it has point, to be able to accept it. For accepted it must be, as acceptance of it, rather than running away from it, is the first step towards overcoming it. If you can only come to know amid all the angst, boredom, solitude, frustration, terror, that your self can and should and does persist, then you are on the path to recovery. Alienation is a fire that burns away all extraneous influences; the burning is an ineluctable stage on the road towards "doing one's thing", that call of the very spirit of this age.

But, alas, it is easier, as another proverb says, a Russian one this time, to bear a child every year than to shave every day. And nowadays you are in a sense asked to shave every day. The deliberate element in shaving is an essential part of "doing your thing". The easier path, the path of nature, no longer suffices of itself to bring meaning back into life. "Doing one's thing" is no merely passive act, but involves a factor of choice among the myriad possibilities of an existence freed (for the majority of us in the West, at least) from the struggle for mere physical survival, and must to some extent be deliberate and considered.

The only sense in that otherwise absurd, much bandied phrase, "God is dead", is that you now have the responsibility for initiating action, like a child that has left home. God, of course, is not dead, but is simply waiting for recognition; it is the enforcement which is dead.

This does not make things easier. Deliberation, "shaving" every day, calls for forethought, planning, restraint, in a word for knowledge, and this attitude can only with difficulty and patience be combined with any true impulse. It involves the process of which Steiner speaks—the combination of consciousness with what goes on in sleep and after death. Euripides, prophetically, posed our modern dilemma. "Knowledge", he lamented, "we are not foes, I seek thee diligently. But the world with a great wind blows, shining, and not from thee."

* * *

LIFE must be an incessant education: everything must be learned, from talking to dying.

—FLAUBERT (in a letter to GEORGE SAND)

* * *

SELF-ASSERTION is essential to individuality, and until we have reached individuality through self-assertion, imagination cannot function.

—MAX PLOWMAN: *Introduction to the Study of* BLAKE

Rebels with cause

EILEEN HUTCHINS

IT is a far cry from the scholars of medieval times to the rebel students of today. In the thirteenth century those in search of knowledge trudged barefoot across Europe to find their teachers. They often endured poverty and hunger. Today higher education is open on relatively easy terms to vast numbers of young people, but pupils and instructors are out of step. How has this change come about?

The students' revolt expresses itself in many different ways—not all by any means admirable—but we need to penetrate to the deeper causes of unrest. Some of the slogans of the French students are enlightening: "Look for the value of things, not their prices"; "We reject a society which prefers quantity to quality"; "We do not want any economic system which ignores man".

What values, on the other hand, are presented to our young people in schools and colleges today? Though there is no lack of idealists, their voices can hardly be heard above the clamour: "Britain must improve her economic position"; "The country needs scientists and technicians"; "It is essential to get good qualifications to compete in a mechanical civilization". In this atmosphere pupils find the instruction they receive barren and uninspiring. Probably we have all met adolescents who are bored to death with the intellectual subjects taught at school, and university students who sink under the weight of the factual knowledge they have to acquire for exams.

* * *

In the Middle Ages the teacher of higher knowledge was able to inspire his pupils. His words kindled and fired an activity within them so that they felt united in a realm of creative thought. Even in Elizabethan times great preachers could pour out their eloquence for hours and the congregation would go away invigorated. Today these powers are lost. No one now can speak with such force and imagination, and very few people are capable of listening to another for more than a few minutes.

The last few decades have seen a general decline, moreover, in the ability of the old to guide the young. At the beginning of the century certain standards were still widely upheld. The rising generation was imbued with pride of country, social position and family. Although this kind of idealism contributed a

good deal to the First World War, it at least provided an aim for which the growing boy and girl could feel enthusiasm. When the traditional standards failed, the disillusioned older generation withdrew from giving guidance. The "bright young things" of the 20's were more or less left to their own devices and felt themselves betrayed.

Today many young people reject the whole pattern of society into which they are born. They experience life as anarchy. In the midst of the most spectacular scientific developments, individual and racial relationships are in chaos and there is more evidence of appalling misery than ever before. The structure of the universe or of the atom, as described by modern research, offers nothing for solving the problems of their daily lives. Scientific knowledge and human experience are poles apart.

In the Middle Ages the themes of study—however fantastic they may seem to us today—were united in a religious world conception and together formed a harmony. The student of grammar, dialectic and rhetoric felt himself led towards a wider view of the spiritual and the divine. Today few subjects are related even to a genuine interest in the human being.

It is thus not surprising that the students themselves have made the demand: "Let us join forces in applying the new measure of man". The attempts now being made in England to solve these problems are theoretical. There is no longer understanding of the relationship between teacher and pupil; the wishes of parents with regard to their children's schooling are often held to be of little or no importance; and the whole structure of schools is being designed by the state in a comprehensive plan for efficient mass education. A fine machinery may be set up but the human values are being destroyed.

* * *

Whatever change is to be brought about will have to begin with human understanding and initiative. The old relationship between teacher and pupil needs to be re-won, but in a new way—not through the teacher of the adolescent coming vested in authority but through his being interested in life. Young people long to receive some confirmation of their hopes for the future. They need to hear the experiences of those who have faced the abyss and survived.

Not all teachers can supply such experiences from their own past, but there are many contemporary biographies that can. In her autobiography, *Into the Whirlwind*, Eugenia Ginsburg shows how her sufferings in prisons and labour camps taught her what she had never learned as a successful communist. In hardship

and deprivation she was helped to survive by the generosity and courage of those who had suffered more than herself. Compassion created truer brotherhood than communism. In this and other personal records of the tragedies brought by war and tyranny there appear countless witnesses to man's power of transforming his circumstances through the inexhaustible resources of the human spirit.

Whatever subject is presented to young people, they are nearly always interested if it is related to their own experiences. In history, the rise of a nation or a civilization can be compared to the life of a human being. There is a phase of youthful energy, a period of leadership, and a gradual decline. What is more important than dates and records is the change and transformation of a people in the process of time. No subject can illustrate better than history that man reaps what he sows. Illusions of national power or superiority bring retribution. Single examples of wisdom and courage can work as a leaven. The literature of a period should accompany this study, for the ideals and motives which prompt events are more illuminating than the events themselves.

All young people need to discover their own powers in the realm of thinking. It is difficult today to liberate them from preconceived theories and superficial attitudes. Their own judgement can be developed only through attentive observation and pondering. A study of the natural sciences should aim at awakening these faculties which can then be led over to a sympathetic perception of their fellow men.

* * *

It is the fashion today to decry leaders and applaud the anti-hero. This is a distorted expression of an unconscious feeling that, hidden by the ugliness and the misdeeds of each individual, there lives a unique personality. The most depraved character is worthy of interest. The attraction felt by many young people towards social outcasts is not truly understood. They can no longer accept religious forms but are instinctively seeking for the Christ experience in connexion with their fellow men. They long for a social life but do not know where to find it and the tastes and interests of the older generations cannot satisfy them.

But when some creative activity with a social impulse is called for there is a warm response. Even expeditions requiring endurance and initiative have considerable appeal. Only when the qualities here indicated can be recognized will a way be found to meet the demands of our young people. In their eyes their elders are woefully lacking in sympathy. Perhaps their demand for a truer measure of man can be a challenge to us.

Maps, clocks, and the roots of alienation

JOHN DAVY

IN a recent research project, groups of schoolchildren in Honolulu and in Nepal were asked to make drawings of "the way to school". The Honolulu children made careful maps, with appropriate directions for turning left and right, and notes about traffic lights. The Nepalese village children, in contrast, drew pictures of their homes and of their schoolhouse as seen from ground level, and joined the two with a double wavy line—the road or path leading from one to the other.

The researchers commented that the Nepalese children were representing their actual experience of going to school. But the Western children were exercising a remarkable intellectual skill: a map represents a helicopter view of terrain. Probably none of the Honolulu children had ever been in a helicopter—but they had acquired the ability to translate their ground-level experience into an abstract representation of the way to school as seen from a few hundred feet up. They had "alienated" themselves from their immediate experience of going to school, sacrificed the vividness and imagery of the Nepalese pictures, but had produced something of practical use to strangers.

This small episode illustrates, in miniature, some essential features of recent human history which are deeply involved in the problem of "alienation". Universal education in industrialized countries has equipped whole populations with intellectual skills which were formerly confined to a minority (notably priests and scholars). The 3 R's are essentially a schooling in abstraction.

The ability to read, for example, rests on an astonishing capacity to translate strings of abstract signs into an inner world of mental images. Arithmetic, and mathematics in general, lead us into a world of pure thought, in which we can move freely without reference to anything in the surrounding world apart from the purely symbolic props—numerals and mathematical signs—which we may jot down as a guide.

* * *

Map-making is a further abstract technique which has played a profoundly important role in the development of the modern world. Making a map demands the ability to separate oneself from the immediate experience of any particular place, and create

an abstract representation of many places at once. Accurate map-making developed together with the systematic voyages of exploration and the navigation techniques which inaugurated our present age. The decision to explore must itself spring from a certain capacity for abstraction, an ability to imagine the possibility of other oceans and other lands, remote from immediate experience.

In *A Pattern of Islands*, Arthur Grimble tells many stories of remarkable feats of "navigation" by Pacific islanders. But it is clear from his accounts that these islanders are not navigating in our sense. Maps and navigation methods are tools for travelling in places where you are a stranger, where you don't know the way. But the islanders evidently sail across familiar seascapes which they recognise from the smell of the wind, the lift of the waves, the tug of the currents. By learning to read maps, to calculate a position, to plot a course, we have lost the intimate, extraordinarily subtle instinctive relationship to the natural environment which such peoples still possess. But a Pacific islander would be lost in the Atlantic, whereas we have gained the freedom of the entire globe.

Clock time

We have also acquired a new relationship to the realm of time. In a primitive village, time is interwoven with real and immediate situations—the height of the sun, the progress of the year. Anybody who has lived in such communities can describe the immense difficulties such peoples have in coming to terms with "clock time". For clock time is also an abstraction: each clock day is the same length, although in real personal experience some days pass in a flash, others seem endless. In nature, summer days are longer than winter days, spring and autumn are times of rapid change, while at midwinter and midsummer, nature holds her breath.

An urban industrial culture is utterly dependent on clock time. A factory cannot function unless employees arrive "on time". Orders, deliveries, the flow of raw materials, must all be scheduled and matched to the time needed by machinery for various production processes. The complex integration of production, consumption, transport, and the plans, timetables, schedules and forecasts on which this depends, all demand the acceptance of a common framework of time.

The capacity to exploit clock time has allowed us to organize an industrial civilization in which our daily lives are not bound to the natural cycles of day and night or the seasons of the year (we have midsummer temperatures in midwinter living rooms and a small portion of the Arctic permanently trapped in the kitchen

refrigerator). At a deeper level, the whole of experimental science and the technologies which it has produced, depend on an ability to work within a fixed but abstract framework of space and time—they depend on *measurement*. Thus it is no accident that maps and clocks were intimately bound up with the beginnings of the modern age, when men learned to enmesh the globe with an accurate grid to measure latitude and longitude, while accurate chronometers, the basis of navigation, divided the day into hours, minutes and seconds.

Many earlier measuring units were less abstract, and reflected daily experience—the foot, the bushel, the notorious rods, poles and perches. But even in England, the more abstract metric system is taking over the measurement of space, while clock time is defined more accurately by the vibrations of caesium atoms in “atomic clocks” than by the passage of the sun across the Greenwich meridian.

A price to pay

Abstract time and abstract space are now embodied in the machines with which we have surrounded ourselves. And we are beginning to discover that there is a price to pay. Maps and clocks, which allowed men to explore regions where they were strangers, have led to intensively planned cities whose citizens are strangers to nature and to each other, and where loneliness is an endemic social disease. The price of learning to plan and organize, to map out an industrial way of life, has been an estrangement from nature and the destruction of social communities bound together by blood, tradition and instinct. The price of our mastery of clock time has been the rush hour and the rat race, and a situation in which we are in danger of becoming servants of the machines which we created in order to become free of the immediate demands of nature.

The potential of technology for tyranny, which is a persistent theme in modern protest movements, is not a new discovery. It was perceived by Blake, by Emerson and Thoreau, and by many others. There is, as we have seen, a real justification for linking alienation with technology and with the kind of thinking which makes it possible. But if we trace this link back to its origin, to the exercise of certain remarkable human faculties, the story becomes more complex. For we then discover that these same faculties are deeply involved in the modern experience of freedom.

* * *

Science and technology belong to the same revolution in thought and feeling which destroyed the medieval and feudal way of life,

and led eventually to the concept of the “private citizen” with certain inalienable rights (notably free speech and free thought), irrespective of his class, race, family connections or intelligence quotient. The first scientists were some of the first truly private citizens, who dared to think their *own* thoughts about the nature of the universe, irrespective of the authority of the Church or of tradition.

This inner freedom is closely bound up with the capacity for abstraction—for moving in a mental world not tied to immediate experience or inherited dogma. But it is accompanied by something else—the capacity to “objectify” nature. Experiment in the modern sense presupposes that the experimenter can feel himself to be separate (or “alienated”) from nature in a way which must have been scarcely conceivable in medieval times and is still strange to primitive communities today. The new objective relationship to nature opened up the possibility of cold-blooded and destructive exploitation of the planet, which (as is increasingly recognized) has gone dangerously far. But it also promoted a quite new interest and devotion to the details of natural phenomena.

The early explorers gradually replaced myth and travellers’ tales with exact descriptions of distant lands and peoples. Darwin, Wallace and many other naturalists undertook astonishing voyages to collect, study and classify the plants, rocks and animals of the planet. This century has seen the emergence of ecology—an increasingly subtle understanding of the interactions of plant and animal communities with each other and with soil and climate, and of ethology, an understanding of animal behaviour which has grown out of long and patient observation of the lives of creatures in their natural circumstances.

These developments have coincided with something else in the purely human sphere—the awakening of the liberal social conscience. The detached relationship to nature of the modern, “alienated” onlooker, can bring either thoughtless exploitation, or a new kind of devoted understanding. The same detachment between human beings can lead to cold manipulation and exploitation, the treatment of men as things, a technologizing of society. But it can also awaken a new kind of social concern, based not on ties of instinct, blood, race or clan, but on recognition of a shared humanity. We have seen both possibilities realized in this century, which has produced unprecedented exploitation, but also unprecedented efforts to relieve suffering and establish certain rights for individuals all over the world.

The roots of alienation

It is thus possible to see that “alienation” belongs in a much

wider context. It is part of an evolving relationship between human consciousness and the surrounding world. The capacity for abstraction has disinherited us from an older connexion with nature—but it offers the possibility of inner freedom. The capacity to see the world objectively, as an onlooker, is part of the same story—but it brings an opportunity to develop a new kind of love.

There is a strong tendency to react to the technological age by seeking again the rich instinctual life which it has destroyed, to combat alienation by seeking the kinds of relationships between human beings and with nature which are still alive in unsophisticated communities, and are also a natural part of childhood. The love-ins and be-ins, the attempts to form new communities insulated from the technological machinery of the big cities, express this urge. But even if we grant that the instincts and capacities for such a way of life are still sufficiently alive (which is doubtful), there is a price to be paid. For just in the sphere of instinct, we are not free. The love that is rooted in instinct, sexual love, is undoubtedly one of the most real and powerful instincts we still possess, and has its place in the most alienated community. But it is not free in the same way as that love which springs from an objective recognition of the humanity of another person, and which seeks to perceive and meet his needs out of free choice.

There is no need to go back to nature or to our instinctual roots to meet the problems of alienation, if it is recognized that the true human capacities which have given birth to science and technology are also those which are needed to solve its problems. Alienation arises when the capacity for abstraction is imposed on nature and on society in the name of power and not of love. The result is a technological machine which threatens the inner freedom from which it originally sprang. If science is seen only as a practice of abstraction, and technology glorified as a means of power, we shall see more alienation and perhaps a full-scale rebellion against technology as such.

It is a task for everyone, and most particularly for teachers, to perceive and nurture the true spirit of science, whose twin roots are devotion to the variety and wonder of natural phenomena and a free and independent individual imagination. Then we shall discover a technology which is the servant rather than the master of real human needs, and shall become able to guide its use with love born of full human freedom.

What are Steiner school old scholars like?

A Correspondent who has known two generations of them, and is one himself, gives a personal view

DAVID STEDMAN

IF men and women whose education was in Steiner schools have any distinct contribution to make to the community, then part of that contribution is a reluctance to accept without question much of the language and the thought-patterns that exist in contemporary society. The present writer, for example, is not quite sure what is understood by either "alienation" or "Steiner old scholars". But perhaps it will be interesting to find out.

Steiner old scholars differ; their schools differ from each other; and each school changes as year follows year. But, even more important, the aim of Steiner schools is to educate, not to instruct—to "draw out" rather than "pile in". For this reason one should not consider *what the school has made of old scholars, but what old scholars make of themselves.*

The distinctive quality of a Steiner school should need little description to readers of *Child and Man*. To put the matter rather crudely, a world which originated from a planetary collision; in which man arose out of a series of biological accidents; and in which "spiritual" has come to mean those things which fall outside the sphere of sensible inquiry—such a world will produce one attitude to education. On the other hand, a world which is conceived of as a physical phenomenon embodying some unseen spiritual reality and which can—however convulsed it may from time to time become—be mastered by human beings who also have a spiritual origin: such a world will produce a different attitude. Steiner schools stand four-square on a spiritual conception of education. Most others, notwithstanding the lip-service, do not. The community, insofar as it is aware of the difference, is therefore entitled to have some expectations of "Steiner old scholars".

Feelings of "alienation" in society today have given rise to all manner of protest, and have led many people to go a-whoring after strange gods. The significant thing about many of the protesters is that they seem to lack not only the ability to communicate the nature of their discontents, but also the powers of observation and thinking to recognise the evils against which they protest and to spell out the alternatives.

Our institutions—government, church, universities, and the rest—are built upon outdated modes of thinking. It is of no use to demolish them, if the thinking is to remain unchanged. On the other hand, however, if people could only learn to think in a new way, the institutions would, willy nilly, become renewed. It is useless to consult “experts”: they are themselves the products of the very system (of society in general, and of education in particular) which has so disappointed us. You can’t tinker with a monkey and produce a man. But you can, once made aware of the shortcomings of monkeys, start to have imaginative ideas about manhood. So, with society, we mustn’t take its institutions as “given”: we must clear the decks of our minds of the thinking which produced them. Only then can we think in terms of new institutions for a new society, where the only “given” factors are the nature of Man and the nature of the world he lives in.

The sort of basic questions I should expect us to ask ourselves are not “How can the universities supply society with sufficient scientists or technologists?”, but “What is the best education we can provide for young men and women who have got to shape tomorrow’s world?”. Not “How can the organs of government encourage more participation by the people?”, but “How can people be helped to become more sensitive to each other’s needs, and the world’s needs, and to fashion new instruments of administration which can carry out their will?”. Not “How can the churches redeploy their diminishing resources?”, but “How can spiritual matters be shown, once again, to be important in the world?”.

We must scrutinize the terms we use with great care. The meaningless jargon which assails us from the pages of our popular dailies, intellectual weeklies, and learned quarterlies must be recognized for what it is. The sociologists, psychologists, and economists, for example, must be asked not just to take an occasional look outside their own disciplines, but also continually to check upon whether the concepts they are using in their own disciplines are real—or merely sired by faulty thinking out of shaky hypotheses. And we must fit the knowledge that we gain from all these specialists into a total picture that has some meaning for humanity.

It is within everybody’s power to develop a realistic way of setting about these tasks. It isn’t easy, and it can involve throwing overboard many ideas which we value but which, upon closer inspection, we may find to be of doubtful worth. Like Professor Joad, we must constantly ask “What do we mean by the word . . .?”. We shall find not only words that have no meaning, but also meanings that have, as yet, no words to express them. Many

of the glib remarks exchanged today would remain unvoiced if they had been given two minutes’ thought. But, as Cecil Harwood is fond of quoting, “Thinking is hard work, and two minutes is a very long time!”.

If the six Steiner schools in Great Britain are painfully and imperfectly trying to turn out men and women with even a glimmer of a notion of how to start observing the world around them in a new way; and putting together sensible thoughts about it; and working in however humble a corner to establish fruitful relationships with people: then those schools are contributing towards the renewal of society and its institutions.

But the schools have a dual responsibility. For the scholar has both to live in the world as it is, and to help make it what it can become. If the education drifts towards the devil of a too materialistic approach on the one hand, or towards the deep blue sea of wishy-washy idealism on the other, then the children will suffer. And even if it succeeds in steering a straight, middle course, the old scholars will always, in some sense, feel alienated. For education at a Steiner school cannot properly pretend to be more than an introduction to the larger education which is life itself. Its old scholars must be people who are willing to go on learning, and its function is to help them to learn how to learn.

It is thus a liability as well as an asset to be an old scholar of a Steiner school. One is not immediately helped to gain qualifications, to find a job, or to communicate readily with people. But as Steiner teachers become more confident in the application of their ideas, and more experienced in fitting their children for life as it is, the real difficulties which many old scholars suffer will diminish. Meanwhile, if feeling “odd man out” is what “alienation” means, there will be alienation a-plenty.

It is worth remembering, however, that the opposite of alienation from society is an unquestioned acceptance of society. This may be less painful, but it is also much more dangerous.

The happy medium, in my view, is acceptance of society, but an acceptance which embraces a loving desire to renew it. And the first step towards this is the renewal of our own thinking about society, and about the world at large.

How to murder your teacher

ALAN HOWARD

UNREST among students is so universal that it is doubtful if it is fundamentally different in Canada from anywhere else. It may just be, judging by such publications as *Student Protest* (an anthology of essays recently brought out by Methuen) and *Student Manifesto* (by the Alma Mater Society of the University of British Columbia), that the protests students are making find a clearer and more rational voice here than elsewhere.

Not everyone, of course, would agree. Some even consider such writings valueless. One reviewer, writing in *Dimensions in Education* (published by the Ontario Department of Education) has nothing more to say of *Student Protest* than that there is nothing in it that is "fresh", nothing that "television, newspapers and magazines do not tell us every day though in cruder and more direct terms".

Maybe; one cannot claim to have seen all the television or read all the magazines and newspapers. But to say something more directly than it has been said before, even though not fresh, should add something to its value. Take, for instance, one of Gerald F. McGuigan's remarks in the first essay in *Student Protest*:

"The new left, in order to free us, is apt to demand of us that we *must* accept its view of reality. The radical students have not pushed beyond the limitations imposed by this view of reality. . . . They must take this one further step if they would be faithful to their own theory of revolution, confrontation and education. If this is not done . . . the new left can become as established and oppressive as the worst of fascist ideologies."

One cannot win, however, in polemics so highly charged with feeling as they are on this subject. The whole thing goes too deep. As long as, as seems to be the case, youth lumps everybody over 40 (or more likely 30) as already fossilized in the establishment, and as long as age considers everybody under 30 as unfledged and immature, little progress can be made.

To dare to suggest that Seymour L. Halleck, professor of psychiatry at Wisconsin, writing in the I.B.M. journal *Think*, is talking sense when he says "Every society must find the means of revering their elderly members", is to put oneself beyond the pale. But, to drop into the jargon so often used in these polemics, "What the hell". If it is an age/youth issue, then age has a case as well as youth.

To come down to more concrete matters. Students in Montreal decided to "occupy" one of their buildings as a protest against discrimination, claiming that no coloured student had ever received a grade higher than C, and against the kind of education they are getting, and to demand a definite share in university government.

Search for motive

All this, be it noted, in a country where, apparently, everything is being done for education. Seventy cents in every tax dollar is said to be spent in one way or another on it. Students have far easier access to universities than in Britain. They can take their courses piecemeal, doing one or two now, with the rest later, with no fear of losing the credits thus obtained. Campuses are bursting at the seams with growing student populations.

Then why? why? why? is the question in everybody's mind, when virtually day after day some fresh disturbance is reported. One cannot entirely rule out political intervention; a university is to some activist students as good a place to try out political talents as for others to make the first steps in a football career.

But however the unrest is started, quite a lot of it is taken up as a "lark", and proceeds on its own momentum of *joie de vivre* or mass hysteria, as when some 2,000 students last October invaded the faculty club of U.B.C. and helped themselves to beer and smokes, and remained there in diminishing numbers for two days.

It must be remembered, of course, that this sort of thing involves only a minority of students. The vast majority take no part in it. They carry on with their life in the same old way, so much so that the establishment is actually supported as much by youth as by age. The official student body of U.B.C., for instance, condemned the invasion of the faculty club after it was over.

But this is where youth gives itself away as merely youthful. Naive even, for many of those who thought what a fine thing it was to do to invade the U.B.C. faculty club, quickly got bored and even disgusted when it happened. This factor was also noticeable when hundreds of high school students recently demonstrated at the City Hall in Toronto, against the lengthening of the school year by a few days. In the evening news report the nearest single voice to the microphone was that of a girl demonstrator, shouting, "This is all wrong. This is not what we came here to do. This will get us nowhere."

Quite the most serious reason behind it all is the genuine dissatisfaction with the kind of education students are getting, the feeling of a real "let down" between university life as they experience it, and what they had been led to expect. Education is tied

too closely to the economy and big business. It is training, not education. It has no immediate or ultimate bearing upon the improvement of social life. Lecturers are dull and ineffective, and little opportunity is given for discussion.

Much, however, according to some observers, depends on what studies are in question. Engineers, for instance, who see their studies more directly allied to their future work, are said not to be so prominent in the outbursts. Nor are some science students—physicists, for example. It is among the arts students that the difficulties over educational values mostly arise.

Medieval Echoes

The radical student is surely right in that great changes will have to be made in our conception and practice of education. We are still in many respects back in the Middle Ages. Many professors and teachers realize this, and are doing what they can to improve it. One of the more hopeful cases in point is that of the University of Rochdale, an experiment in an "open-ended" university.

Somewhere, too, among the factors contributing to all this unrest, there must be a place for the attitude of society generally to the teaching profession. As a person in authority, the teacher, be he as human and broadminded as he may, is also, *ipso facto*, "one of them".

For instance, a well-known columnist on Canada's most prominent daily, the *Globe and Mail*, filled his column on the first day of school this year with a list of all the ways a student could upset his teacher. He blatantly headed it "How to Murder Your Teacher". After it had appeared, some people tried to play it down as a joke in his usual puerile vein. But if ever a joke was in poor taste, that was it.

One other thing. Education is compulsory, and is run by official, public authority. Therefore the discipline that sustains it is, in the last analysis, however discreetly screened, official and public, too.

So far, where this discipline has not been maintained by crude and humiliating punishments, it has been largely a matter of bluff. Now, when strikes and demonstrations are *de rigueur* in social and public life, that bluff is being called by those who have the intelligence to see through it, and the recklessness not to care.

It is a grim situation. It is a situation that will not quickly alter. The only thing that will do any good in the long run is a complete rethinking of the concept of education for our time. That would be the real revolution, for "Thought", to give Gerald McGuigan the last word, "is revolution, and revolution is thought".

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Tackling the 'System'

MARGARET HEITLER

OUR young are sick, or so it appears to an older generation being made to feel more and more aware that they are somehow both the cause of the sickness and the obstacle to its cure. Can there be only complete alienation between the generations? Or is there a point where the two can, not necessarily meet, but support each other, albeit back to back?

Probably never before has so much systematic care been poured out upon a rising generation, especially upon that darling of the age, the young intellectual. Higher education establishments have mushroomed. And yet here is the focal point of ferment. We have another "revolution" on our hands. Another to add to the surfeit of revolutions already going on. The mind boggles. To keep separate and yet see the interrelationship in all our apparently contradictory revolutions is a formidable exercise.

From the plethora of banners that sprout at any "demo", one can pick out these revolutions. *Ban the Bomb*: the very real concern of all humanity against nuclear destruction. *No Germ Warfare*: here again, very real concern. *Vietnam*: now the concern becomes confused with other issues. *Keep Africa Black*: the revolt of a suppressed people from the aftermaths of colonialism. But *Biafra* brings the contradiction of a rising militant nationalism. The occasional *Mao* or *Che* remind us of other revolutions. And above all, *Feed the Hungry*: the very real cry of the have-nots of the Third World.

The real target hides successfully behind this confusion of aims. For want of a better name some call it "the system", others the affluent society. To a large part of the world it is known as the West. To the naive few it is known as "them". Steiner, at the beginning of the century, called it Ahriman and gave it concrete spiritual being, but one must be careful not to allow that to become just another name for it to hide behind.

That "the system" is also all our ways of life, in which we are all intimately entangled, is now beginning to emerge. For the Third World longs for its fruits and the Communist world has them already but calls them by another name. It has us all by the neck. It is full of contradictions, but contradictions that are both self-correcting and self-perpetuating. It is terrifyingly, rationally irrational.

No ordinary revolution can unseat it. As the American philosopher Marcuse points out, most revolutions are quantitative. Any

revolution coming out of the Third World will be that. The developing countries (as we are pleased to call them) want a share in the good things that scientific technological know-how has given the Affluent Society.

But the Third World has very little to offer in return. The raw materials that it could once sell are now replaced by man-made substances. Its labour force that once was needed and helped to build the western world system is now largely redundant.

In a certain sense all the Third World's revolutionary aspirations will be of necessity abortive, although they will probably bring in their trail great suffering. Black Power feels this and talks of revolution from strength, but with little hope of achieving it. Advances in White technology will constantly thwart it. The "system" is very efficient and grows ever more so.

Quantitative revolution must not be allowed to happen. Only qualitative revolution can help *all* mankind. Marcuse dares to hope that it will come, and he offers what he calls a "terrible concept" for the future—society as a work of art.

And where are the bearers of the qualitative revolution? They must come from the strongest point within the "system"—the intellectual young. Nothing could more ensure our utter servitude to the "system" than that they should be docile people only interested in getting a good degree leading to a worthwhile career, and grateful for the grants given them by those in authority.

But while the "system" oppresses outwardly and obviously that vast majority of the world's people who stand outside it, it oppresses inwardly its young beneficiaries. Mankind has heart as well as head. At a conference of the British Council of Churches, at which Janet Lacey of Christian Aid was one of the main speakers, the suffering of the young people present was obvious as they experienced their helplessness fully to relieve the starvation of people whom they would never meet and with whom they had no bond of race or creed.

And so compassion is turned back upon itself. No wonder our young seem sick. But here is the stuff of which the qualitative revolution is made. Outwardly the revolution takes its stand upon the affluent world, inwardly from a great spiritual and individual need. It will be worked out on the stage of ordinary everyday life, but its origin and motive forces lie beyond the grasp of the rational mind.

Hope there is, not least perhaps in the Steiner educational movement, in which are many of the seeds of the future. In its potential it already stands the other side of the qualitative revolution, although hard pressed by the ever-present temptation to see, not society as a work of art but as the artistic society, and to consider the forces of sensitivity and imagination, not as tools for corporate

creation but as the attributes of the creative individual.

We must learn to look at the events of our time as a modern sacramental act, but the spirituality that lies behind them is also in our day-to-day life. The path of modern initiation lies in the world. The crisis of contradiction that we are now in the midst of is the beginning of catharsis. The willingness to experience it consciously is the point where the generations meet.

NOTES ON OUR CONTRIBUTORS

Carol Coates. Born in Japan of Canadian Methodist missionary parents and lived there for 16 years. Since graduating from the University of British Columbia in Vancouver, Canada, has taught in Tokyo, Toronto, New York, Edinburgh, Forest Row, Oxford and London, including 11 years in connexion with Steiner schools. Her work has figuratively and literally ranged from A to Z: from teaching the alphabet to the Cambridge English-as-a-Foreign-Language examinations, from infant to A level English, from six-year-olds to American airmen, from the maladjusted to the normal, from the subnormal to the brilliant. Now teaches mornings in a junior mixed school in Shepherd's Bush, London (over 50 per cent in her classes are dyslexic), and devotes afternoons to the tuition of those referred to her for reading and spelling difficulties by Dr. Challinor Davies, schools consultant for the Association of Preparatory Schools for Boys, and of the families of personnel connected chiefly with Shell International.

Margaret Heitler. Trained in elocution and dramatic art. Worked during the war in welfare services, mostly among women of the A.T.S. After war took training course with Y.W.C.A. in social work, specializing in youth work. Mother of two student-age children and landlady to other students from Bristol University. Lecturer in social history to the training course at St. Christopher's School, Bristol (Steiner-based school for children in need of special care). Chairman of the Bristol Anthroposophical Group. Does voluntary work among the elderly and dramatic work with children.

David Stedman. Attended Michael Hall Steiner School 1934-47. He is aware that the "old scholar" concept is of decreasing validity. While the number of Steiner schools remains constant in Britain, the number of educationists with a background of Steiner's teaching increases each year. Considers that the emphasis should again be on the "movement" rather than on the institutions.

Are Steiner school old scholars alienated?

An attempt at an answer, in the form of a letter to an imaginary Steiner school old scholar

Dear Peter,

So you've left! I hope you will enjoy L.S.E.—make the most of the opportunities!

Last time we met, you made some passing remark about some old scholars feeling “alienated” when they went into the big, bad world. You seemed to wonder whether I thought this was a problem. Of course it is! So is getting married, finding a job, and most other worthwhile activities.

It is a problem which takes different forms for different people. And some of the people who have talked to me about it are of your father's generation, so they have had time to weigh their words.

Much of the resentment, where it exists, centres around the vexed question of examinations. “Tell me”, said a parent member of the council of a Steiner school the other day, before we had hardly been introduced, “What do you think about the school's attitude to A levels? Don't *you* think that they're important?”. “Ye-es”, I said, “But it's not quite as simple as that . . .”

But I would have needed at least an evening, not just three minutes, to say what I wanted to say to him. And I won't bore you with it now. I'll just say this. If examinations are worth taking at all, they are worth taking properly. And if you want certain careers, you have just got to face the fact that you must have the necessary grades in the appropriate examinations. It is true that an educational system based on examinations is far short of perfect. But neither you, nor your thousands of contemporaries, can wait for it to be altered. If a school doesn't set any store by examinations, that is up to the school; provided, of course, that it make its policy clear to its pupils' parents before they start their education there.

Even if you get the examinations you need, you may still feel “odd man out” at your college. It isn't just that your colleagues won't have learned eurhythm or history of architecture. It isn't that you aren't as up-to-date on current affairs as they, and able to join in the chat about Ian Smith or “Hair” or rugger tours. It isn't even that you feel self-conscious about coeducation (that's old hat now anyway) or strange teaching methods (you should see *The Times Educational Supplement* some weeks). It is, I think, something more basic.

If your Steiner school was a good one, you will have been taught by rather exceptional people. People who put up with all the administrative disadvantages of not having a headmaster, in order to work together to produce the sort of education which they think is right. Each had an amount of freedom in the classroom which most teachers worth their salt would envy. Each tried to make each lesson not just a recital of facts, but a creation—a creation that he could share with you. The hard-pressed class-teacher—who had to cope with you for the first half of every morning for eight years—may have stumbled from time to time when trying to lead you into some fields of knowledge. He was only human. But that is where you were lucky: he was human. He wasn't just a teaching machine programmed to a relentless curriculum.

I expect that for a while you won't want to join that strange body, the old scholars' association. With any luck you will be swept up in the other new experiences that will come your way. You have, after all, a lot of ground to make up. All the things which for educational reasons you were discouraged from doing before (and if I were you I should suspend judgment on whether or not this was right), all these you can now explore. You are approaching the maturity which it is wise to reach before getting too much involved in politics, specialist societies, and so on. You will enjoy them now, and learn from them, and have something more fruitful to contribute than if you had started learning all the old clichés at a more tender age.

But, if I dare suggest it, do use your ears more than your tongue! A lot of other people have had excellent teachers too; and, what is more, they are probably going to beat you in arguments! So don't start saying what is wrong with the world, until you have seen more of it than was outside the window of your home, your classroom, or some ski chalet in the Tyrol. More than 99.9 per cent of the population are managing rather well without a Steiner education: they are likely to be well worth meeting. If, one day, some of them find that their philosophy of life starts to come apart at the seams, you may find you can help. Meanwhile, don't be too overconfident about the stitching in your own!

You'll be puzzled, exasperated, frustrated—alienated, in fact. Sex, you will find, preoccupies people quite a lot—talking about it, I mean. So does sport. Maybe you are keen on sport. I must confess I'm not. (And why some Steiner schools think it better to run around, bent double, holding a crooked stick, than to kick a ball, I'll never know. Both activities seem barmy to me.) But that is a personal prejudice of mine, because I get a nasty feeling whenever I hear sporting terminology used in politics and war, that people have been brainwashed into treating these important

matters as games. They talk about the Second World War as though it were a return match for the First; and they vote for Harold Wilson, not because they are socialists, but because they think it is time to call him in from deep extra cover to have a feel of the bat. But that's by the way.

Another topic on which you may not find it easy to be ready with a slick comment is religion. Some of your colleagues will have had the traditional religious background to their education. Others will have been subjected to humanism and the rest. Your own education, even though you probably skipped all those Sunday services, was religious through and through. And, if you were fortunate, all the subjects were presented to you out of an understanding of the spiritual side of life as well as the material. This doesn't mean that you were indoctrinated. It simply means that, unless something went wrong somewhere, you have been brought up to have a certain reverence for life. More specifically, I hope you have a reverence for knowledge and for those who can bring you knowledge, and for the sources from which knowledge springs. This may be difficult to appreciate at L.S.E., where I see that during a recent sit-in one had to tread carefully over couples making love in the corridor to reach one's tutor's door. Or if, as in my day, your tutor continually crops up on television programmes talking nonsense about "what would happen if there were a General Election tomorrow".

Your attitude to the world may take some severe knocks. But if it is a sound one, it will survive them. It's something you will have to work at, however; your teachers weren't in the prepackaged education-with-character-building-in-the-stripes business!

Your "good start" in life hasn't been a start in the sense that athletes use the word. Your "good start" may well be one that leaves you yards behind, when others are racing off down the track. What you may find is that you have staying power—spiritual stamina.

But I expect you will laugh when you read all this; and drift off to the Students' Union, to have a pint and chat up the birds. Maybe you're not alienated at all. If so, do write to me sometime: most of those who do, are!

Give my regards to the Beaver. Yours ever,

Timothy.

P.S.—So you're reading sociology? Then one day you'll be in the half of the world that noses into the other half's business. Do some research on Steiner old scholars, in about 20 years' time. I think you'll be in for some surprises.

Creativity comes into its own

What is creativity? Can it be measured? What is convergent and divergent thinking? Creativity was the theme of our summer number two years ago, and in this article the author explores further into current attitudes and research on this vitally important subject.

FRANK NEWELL

THE FOSTERING of creativity is gradually emerging as the true aim of all contemporary education at whatever level. It may prove to be the point of existence as a whole. The coming decade, *The Times Educational Supplement*¹ said in an editorial, may well see the penetration by "the concept of creativity" of the whole vast field of selection by examination.

If this proves to be the case, education and even mere training will undergo a profound metamorphosis and get a desperately needed new lease of life.

A century ago

The seed of scientific concern with creativity, and with the possibility of testing and teaching it, goes back just on a century to Galton's studies of men of genius². He focussed his endeavour on understanding the hereditary determination of creative action.

From Galton up to the end of the first half of this century, only sporadic references to creativity, usually under the rubric of "imagination" or "creative imagination", were made. Behaviourism came to be the order of the day, implicitly if not explicitly. Psychologists paid scant attention to so intangible an object as creativity. Two writers, however, Schoen³ and Guilford⁴, each devoted a chapter to it in books addressed to newcomers to psychology.

The psychometrists were unable to ignore the question of creativity entirely. Terman⁵, for example, recognised one of a certain set of tests as a test of ingenuity. Various psychometrists pointed to the lack of correlation between tests recognised as belonging to the creative category and those relating to intelligence scales.

Some psychologists investigated the stages, put forward by Wallas⁶, that culminate in creative performance: preparation, incubation, illumination, elaboration. Others looked into the question of the ages at which individuals are most likely to achieve their peak of creative performance. Little or nothing was deduced about the nature of creative thinking.

The halfway point of this century brought with it a veritable explosion in attention to the nature and the testing of creativity.

In 1953 Osborn⁷ published his book *Applied Imagination*, and founded the Creative Education Foundation in 1954. The foundation's activities include the organisation of an annual Institute for Creative Problem Solving at what is now the State University of New York at Buffalo.

Ann Roe⁸ made a study of outstanding scientists in 1952. Mackinnon and Barron and their associates in the Institute for Personality Research at the University of California in Berkeley made studies of recognised writers, architects and mathematicians, which were made public by Mackinnon⁹ in 1960.

In the 18-month period from January 1965 to June 1966, it has been estimated¹⁰, some 1,250 bibliographic entries on creativity appeared, an output which in bulk equals that of the preceding five years, which in turn equals that of the preceding 10 years, which again matches the output of the preceding 100 years.

Recent major research

A recent major attempt to elucidate the nature of creativity has been undertaken by the Aptitude Research Project at the University of Southern California, under the direction of J. P. Guilford. He rejected the prevailing view that intelligence is a single, monolithic ability, and the view that creativity lies outside the realm of intelligence. He also assumed that creativity is not confined to an elite, but is probably widely distributed, in varying degrees, throughout the population. The outcome of the studies is given in his *The Nature of Human Intelligence*¹¹.

The latest manifestation of the current intense interest in creativity is the appearance earlier this year of a quarterly devoted exclusively to the subject, *The Journal of Creative Behavior*, and published in Buffalo by the Creative Education Foundation set up by Osborn. Its managing editor, Dr. Eugene A. Brunelle, has the backing of a strong editorial board that includes Guilford, Leo B. Moore of the Massachusetts Institute of Technology, and E. Paul Torrance of the University of Georgia.

Two articles in the first number of the new quarterly cover the feasibility of inculcating creativity in engineers-in-training, and the relation of questioning to creating as a model for curriculum reform. An extract from a book by Gardner Murphy¹² and Part I of a bibliography of the literature of creativity form a jewel chest for the inquirer.

The tests of creativity devised by Torrance, Guilford and others are now being widely applied, and in the eyes of many teachers the assessment of pupils by means of I.Q. tests is falling into

mounting disfavour. A survey, for example, of 1,200 Catholic primary schools in six Mid-West states by the Opinion Poll Survey Centre of Depaul University shows that 60 per cent of the teachers are for abandonment of the I.Q. test in favour of an achievement test. A similar approach is mirrored in New York City's 1964 decision to relinquish group intelligence testing.

Divergent and convergent thinking

The researchers' current approach to creativity is grounded in two main abilities—divergent thinking and convergent thinking—out of the five main abilities revealed by Guilford's factor analysis of the mind.

The hallmarks of convergent thinking, on the one hand, are discovering an inevitable pattern, getting the sum correct, solving a problem in accordance with the fixed relevant data and rules. Such thinking comes into its own primarily in reaching solutions where the processes and answers are predetermined. Divergent thinking, on the other hand, is exemplified in the picture to be painted, the poem or piece of music to be composed. It entails attaining novelty, free association of ideas, escape from the prison of the set, predetermined pattern.

The evaluation of creativity is based essentially on the divergent kind of thought. The tests currently used measure four elements of it: fluency (number of ideas), flexibility (categories of ideas), originality (novel, statistically infrequent ideas), and elaboration (exposition of detail).

The researchers are finding that scores on creativity tests and those on I.Q. tests go more or less hand-in-hand only up to a certain level of intelligence—around I.Q. 120. Above that level the more intelligent of any two given persons is not necessarily the more creative, and vice-versa.

One recent piece of research in this connection (reported by E. Ogletree¹³, one of Torrance's assistants, now a lecturer in the University of Chicago), is of particular interest. Norman Fuqua of Wayne State University made a study of 80 fourth and sixth graders in a predominantly Negro neighbourhood classified as lower socio-economic. His purpose was to determine the relationship between creativity, academic achievement and I.Q., and the effect of environmental background on creative behaviour. The children were divided into two categories—the educable (those with relatively favourable family backgrounds) and the less educable (those with deprived and unstable family backgrounds). The tests administered to them were the creative thinking tests elaborated by Torrance, and intelligence and achievement tests.

Dr. Fuqua found that the highly intelligent children performed

significantly better on all parts of the achievement tests than did the highly creative pupils. Creativity and intelligence, in other words, do not run parallel beyond a certain level of intelligence.

The highly creative children nevertheless did significantly better on the academic achievement tests than the less creative children. This, Dr. Fuqua concludes, indicates that creativity tests are culturally based measures rather than measures of raw or innate primary abilities, and that creative thinking ability influences the acquisition of academic knowledge. But the correlation between creativity and academic achievement was significantly less than that between I.Q. and academic achievement.

Research in Steiner schools

It is of interest to note that Torrance in 1959, wishing to find out whether the characteristic break in a child's development that occurs in most schools at the beginning of the fourth grade was inevitable or not, turned his attention to the Steiner schools in the United States. He believed, and wanted to put the belief to the test, that the discontinuity in development would not be found in those schools.

The six Steiner (primary-secondary) schools then existing in the United States (there are now eight) did not respond favourably to Torrance's request to conduct tests at them, on the grounds that the tests he proposed to use were possibly not apt fully to measure creativity. E. Ogletree, the assistant of Torrance to whom reference has already been made, has met with more success in the similar request he made to the six Steiner schools in Britain and to three of the 25 Steiner schools in West Germany; he plans to publish his findings shortly.

So far, it would seem, most of the researchers are trying to test only certain aspects of creativity. They are aiming, specifically, at measuring four elements in divergent (as opposed to convergent) thinking, namely fluency, flexibility, originality, and elaboration. Creativity, however, is a wider, deeper sea than this. Just how much wider and deeper is suggested by a *Time* Essay¹⁴ on Arabism and the Arabs. "The world", this essay says, "owes to [the Arabs] algebra, trigonometry, many chemical compounds, pioneering work in astronomy, medicine and horticulture. Yet missing in Arab science was any true sense of creativity; despite its technical inventions, it regarded knowledge more as a matter of gathering the known than exploring the unknown".

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"I know nothing to suggest that the creation of value concepts is an activity which is fundamentally different from that which goes into creating such concepts as space, time, the physical universe, the organization of the nervous system, or the ecology of host and enzyme . . . the objects in science are whatever can be defined in a way which has meaning for most people; and what can be measured is merely the simplest among such objects." J. BRONOWSKI, *New Statesman* (19 November, 1949).

* * *

"We must discover, if we can, the true unconscious, where our life bubbles up in us, prior to any mentality . . . It is the spontaneous origin from which it behoves us to live." D. H. LAWRENCE, *Psychoanalysis and the Unconscious*.

* * *

"That man is free who recognizes himself as the source of the law he obeys." T. H. GREEN.

* * *

"A man born and trained in the so-called exact sciences, and fully matured in his powers of reason, will not find it easy to understand that there is such a thing as an exact sensuous imagination—a faculty without which art would not be conceivable." GOETHE.

Steiner education's jubilee

R. LISSAU

IN September 1919 the first Steiner School was founded in Stuttgart. What is the historical significance of this event when viewed after half a century and from a country with different traditions?

The impulse underlying Steiner education can perhaps be seen more clearly today than at the time of its beginning. Steiner repeatedly declined to be classed as an educational reformer. He did not want to put into practice a particular pet theory or to correct a weakness in the orthodox system of his day, possibly by doing exactly the opposite—by replacing, say, the authoritarian nature of school by pupil freedom.

He was rather a social reformer who deplored the enslavement of man by modern industry and contemporary forms of government. He saw the 20th century as an age of unheard-of opportunities for mankind to throw off the fetters of tradition and authority, and reach for creative freedom in all spheres of life. But the opportunities were not taken. Creativity was the prerogative of a few. After a day's stint the worker had little time and little strength left for living. Governments took it for granted that they had the right to legislate on every aspect of life.

Seeing that little could be done for his own generation Steiner realised the need for a new form of education "to lead us out of the social chaos into which we have fallen". Hence the attempt to set up a school as free from interference by the authorities as possible, a school giving the worker's children a true education, in contrast to the mainly vocational training which the authorities 50 years ago still believed in. A free education, Steiner insisted, is not identical with an arbitrary education. Rather is it to be based on a knowledge of man, of man's development, and of his function in the world. Being a social reformer, Steiner was not interested in founding a few private schools. His schools were meant to lead the way towards regeneration of our whole educational system.

Creativity or comfortable enslavement

The events of the last 50 years testify to the clarity and precision of Steiner's vision. To the extent school systems have changed, they have moved, broadly speaking, in the direction indicated by Steiner, though he might have found fault with some of the more extreme practices of today. His diagnosis of the 20th century

with its possibilities and dangers—the choice between creativity or comfortable enslavement—is today more valid than ever. But there are large areas where Steiner's ideas and contemporary practice are still at variance, either because even today his ideas still seem too radical or because of a genuine difference of views as to the social function of education.

Let us look in greater detail at some of the points at issue. There is, first, the basic principle of general education. This means recognition of the right of every young person to an introduction to the world's cultural, scientific and practical heritage, and to an appreciation of our present problems, whatever the standard of his intelligence, the social standing of his parents, or his likely career.

The present writer once met a man in a certain continental country who had spent a few years at a Steiner school, but finished his education at a conventional grammar school. He was a great believer in the pedagogic virtues of Latin and Greek. His early schooling was all right for prospective artisans, he said, because it gave them an appreciation of culture. When he chanced on a worker or craftsman studying old frescoes in some remote country church, he was sure he had met a Steiner school old scholar.

This rather sneering remark may well serve as a compliment, and testimony that the Steiner schools of the country in question had really achieved one of their ideals. In theory, many teachers in Britain, particularly the younger ones, will agree with this aim, but other influences, from parents, universities and local authorities, as well as the ingrained attitudes of older teachers and the tradition of certain schools, work strongly in the opposite direction.

While it would be ridiculous to claim that Steiner schools have a monopoly in the field of general education or that Steiner was the first man to stress this ideal, it may nevertheless be said that the practice of Steiner schools is still more radical and uncompromising, in this as in other respects, than that of practically any other contemporary schools.

Child-centred

Greater progress, particularly in Britain, has been made in a different field. In 1919 most people would have agreed that, by and large, education meant education of the head. Painting, acting, sailing, etc., were all deemed a waste of precious school time. Today, primary and comprehensive schools have become much less academic in their curricula. Grammar schools and the independent public schools continue on a more conservative line.

Education ought to be child-centred, i.e. be in harmony with the particular stages of a child's development. All children go

through definite stages which should neither be left out nor reversed. This fundamental thesis of Steiner and many of the practical consequences which flow from it are in accord with the widely known and accepted research of Jean Piaget. Piaget's work, however, all too seldom affects educational practice. To give one example: the people who designed the Nuffield syllabus in the various sciences appear not to have asked themselves what approaches to children are psychologically right, but simply to have designed a syllabus. Once again, Steiner's approach, though of 50 years' standing, is in advance of contemporary practice.

On this showing Steiner would appear a far-seeing educationist two generations in advance of his time. But this would do scant justice to his vision. The crux of the matter is Steiner's wish to set up schools which educate for life, and by "life" he did not mean "earning money", but "living". And living can only be taught by living beings—parents at home, teachers in school. Steiner set his school a task to which all other tasks are subordinate: "To lead us out of the social chaos into which we have fallen".

The Golden Blade

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Edited by ADAM BITTLESTON



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The Golden Blade for the years 1951, 1953, 1958, 1960, 1962, 1967 and 1968 are also still in print.

Dyslexia and the reading-writing process

CAROL COATES

DYSLEXIA is a fashionable word—one hears it on the wireless, on television and in the press. It has now become the cover word for all non-reading, which, of course, it is not. But better that it should be known and discussed rather than hidden away in learned treatises written for the specialist in maladjustment or illiteracy. And for that one most discover what dyslexia is.

Barry was a boy of 14 whose mother, in confidence (and despair) admitted that his thank-you letters at Christmas always caused irreverent hilarity among the relatives because of the bizarre spelling. Barry could read, but patently could not spell. But finally, after four years of struggle and much help in coming to terms with his disability, he passed A levels creditably and finally graduated with honours in law from the University in London.

Airman Smith, aged 20, a cook at an air base in Britain, could write the letters of his name, slowly and painfully, but he knew neither their names, their sounds nor the rest of the alphabet. He lived in constant terror of detection. His main source of despair proved to be recipes and especially the cook sheet posted up in the kitchen each morning, giving the menus for the day—about as intelligible to him as Chinese.

In the first six weeks of lessons, he advanced little beyond the sound of C, T and A. His hands trembled out of fear and shame every time he tried to write. As the weeks slipped by, he grew calmer, but still the effort required to spell even the simplest phonetic word such as "cup" took deep and prolonged thought which brought beads of perspiration to his brow. Even when he had mastered the whole alphabet and knew the different sounds attached to each letter or group of letters, he often could not put them together into a meaningful whole. One day he would be able to recognize a word as an old friend; the next, it was a total stranger.

Fortunately, his whole personality changed when he could at last accept such challenges as *cornflakes, bacon and eggs, porridge and orange juice* (the hardest of all). What are these to the ordinary person? To Airman Smith they represented long battles that he had fought and won.

Dyslexia is a deceptive and crippling disability, the more painful and unfortunate for being hidden and, until fairly recently, un-

diagnosed, not differentiated from other causes of non-reading, and often cruelly and ignorantly equated with lack of intelligence. Even children of high intelligence who are dyslexic, can mistakenly be classed as ineducable. One thinks of the lad of 11 whose parents were advised to send him to school for subnormal children and who later turned out to have intelligence verging on genius—at 14 winning a mathematics scholarship to Oxford.

So a working definition of dyslexia might be the inability to learn to read and write under normal circumstances with normal intelligence at the normal time. This inability can extend to the learning of numbers, musical notation and even Morse code. One of the curious features of dyslexia is that each case is different, affecting perhaps only one area of the reading-writing process, or all. The disability is associated with confusion in space and time—*tomorrow* can become *today*, *left* be *right*, and *b* become *d*, *saw* become *was*. Writing may even start from the right and appear as in a mirror.

Statistics differ as to the incidence of dyslexia in the population, varying from five per 1,000 to 10 or 15 per 100. But that there exists, at least in all western countries, a body of people who labour under this handicap has been fairly well established.

One or two countries, such as Denmark and Sweden, have done much for them by setting up centres for teacher training and for individual and class tuition. Unfortunately in Great Britain, the wrangle between neurologists and educational psychologists as to the origin of dyslexia, has paralyzed efforts to do anything comparable. It is true that the Word Blind Centre exists in London as a private research centre set up five years ago by the Invalid Children's Aid Association but it cannot take more than 50 children and there is no attempt to train teachers.

As is usual in Britain, it is the irate parents who are banding together to secure the necessary help for their children. Within the past 18 months several dyslexia associations have been formed: in Bath, in North Surrey and in Edinburgh. The Scottish society is already appealing for £65,000 to set up a training and teaching centre and at Easter the first teacher training conference ever was held in Bath when Mrs. Sally Childs from the United States, the recognized expert on the well-known Orton method, gave a two-week course to a selected group of 25 experienced remedial teachers from all over Britain.

These are all encouraging signs, but when one thinks of the thousands of trainee-teachers in colleges who are not given more than the most cursory review of various methods of teaching reading (and that only to infant teachers) the magnitude of the problem is evident. How can they be expected to succeed with even normal children on a "use-your-own-method-and-see-how-it

works" basis, let alone discover the dyslexics among them?

However, research since 1925 has proceeded both here and in the United States proving by carefully controlled experiments what the best methods are. There is now a considerable body of evidence in favour of the phonic approach as teaching more children to read more quickly and more fluently than any other. These findings are of major importance to every child, especially the dyslexic, who, as has been proved, can learn only by this method.

The most striking achievement of all has been the establishment of a close correlation between reading-writing skills and neuromuscular development. Tests in these spheres can now predict the probable ease or difficulty that will be experienced in this learning process. A "maturational lag" can be detected, indicating that a stage of reading readiness has not yet been reached. Could this have any relation to what Dr. Steiner indicated when he spoke about the change of teeth as the proper physiological, and psychological time to start reading? Be that as it may, it is more than significant that all the findings revealed as to the most effective methods for teaching reading and writing to dyslexics are surprisingly similar to many of those outlined by Rudolf Steiner for the teaching of these skills to all children. A point by point comparison and analysis would make a fascinating study.

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Comment

FROM time to time we are told horror stories about the breakdown of discipline in American schools. Although so far teachers in this country have not needed police protection, the London branch of the Association of Assistant Masters was sufficiently worried about the deterioration of discipline in certain schools to bring out a report *Discipline in Secondary Schools*. It is unavoidable that conventional forms of discipline cannot be maintained if parents are permissive, young people all over the world in revolt and the number of emotionally disturbed pupils constantly increasing. None of these facts can be remedied by the schools. The undesirable results which they produce are bound to increase in our form of society. To us there seems to be but one answer: the further strengthening of the pupil-teacher relationship. But one fact seems to emerge from the report which educational authorities would do well to heed: the trouble seems worst in some of the larger schools, and so the report calls for maximum decentralization.

* * *

SOME fundamental ideas on the nature of man seem to change like fashion. Only a few years ago we were authoritatively told that intelligence was inborn, inherited, and nothing which either schools or any other agency could do would in any way affect it. Now we are told equally definitely: "The notion that some children are born capable of greater development than others . . . is dead as a duck". The words come from a lecture at Kent University given by Michael Duane, former head of Risinghill School, who bases his views on the work of a Moscow professor A. R. Luria. This view seems, of course, far more hopeful than the one held formerly, but the uncommitted practical teacher might be excused for being reminded of the famous Rosenberg experiment in New York. This showed that a certain experiment with rats produced the results which the scientists doing the experiment expected, although there was absolutely no factual basis for the results. Whatever may be found in the next decades, it seems unlikely that schools will again be subjected to the tyranny of the I.Q.

THE Department of Education and Science has brought out a booklet on parent-teacher relations. It deals only with primary schools, but the problems are likely to be the same in most schools. The booklet gives many examples of a changed and liberal attitude on the part of schools. They no longer try to exclude the parent as a nuisance and interference, but many have made very sensible and sensitive arrangements to enlarge the scope of cooperation. If we are to achieve our ideal of a general and universal education, parents who themselves experienced a completely different atmosphere in school and at home must be reeducated as to the educational and psychological needs of their children. This demands a good relationship between the class teacher and individual parents. Fostering such relations ought to be a primary aim for any teacher in charge of a group of children, and allowance should be made for the time necessary to do this job properly. It hardly needs mentioning that Steiner schools have done much pioneering work just in this respect.

* * *

WE have occasionally had reason to comment on the nature of English public education, so much more liberal than most of its counterpart in the rest of Europe. This is due to the initiative allowed to local educational authorities and their chief officers and to individual headmasters. What *The Times Educational Supplement* (November 15th, 1968) reported of the Gateway School, Leicester, reads almost like the prospectus of a Steiner school. Already the heading "Hands, Heart, Head" sounds familiar. Also the fact that the school has followed the same educational philosophy for 40 years. Gateway is a secondary school. It lays stress on the value of creative craft work and, in the higher forms, on socially desirable technical projects on which every pupil spends a fair amount of his time. Judging by the report and particularly by the repeated use of the word "heart" it seems as if both masters and pupils are involved in this work to a much greater extent than is usual. At the same time undue specialization is avoided, and the skills and virtues of an artist and a scientist, of a craftsman and a technician are fostered in every pupil as well as a social outlook and the ability to work happily within a team.

* * *

ALSO in *The Times Educational Supplement* a most valuable correspondence has been published. It was set off by A. S. Neill who complained about the absence of psychology departments in British universities which study human psychology. David Holbrook took up the case and the letters written in answer to

these complaints completed the picture, a dreary and disturbing one. An un-named psychologist was quoted as saying that "We now know more about the psychology of rats and cats than that of man". The professor of psychology of Liverpool University was proud of being "old-fashioned". His arts, but not his science students, spend *only* 10 per cent. of their time on rats. They "spend *some* of their time (my italics) in clinics or special schools in the neighbourhood . . . undertake a project which brings them in contact with real people and . . . carry out a full-scale case study, not of a rat, but of a human child". The book *Psychological Concepts in Education* was quoted to which a number of educationists contributed. It contained no single reference to Jean Piaget, the supreme contemporary example of a psychologist interested in man and especially in man's development in childhood and youth, but it contained numerous references to rat psychologists. Although Holbrook excepts Edinburgh and Leeds, the general picture is dismal indeed.

* * *

HOLBROOK then tries to answer the question why this "non-psychological psychology" which has nothing to say about human experience should be so firmly entrenched in our universities and dominate "in a most damaging way, nearly all student-teacher training, educational research and much inservice training". Holbrook plainly thinks that the blame rests on the intellectual arrogance of academic psychologists and their failure to think out the historical and epistemological foundations of what they call "science". He quotes: "The fallacy of refusing the status of 'fact' to what one's own favourite method is incapable of taking into account should be obvious". And "to assume from the superiority of Galileo's principles in the science of inanimate nature that they must provide the model for the sciences of animate behaviour is to make a speculative leap". There is no doubt about this explanation. But surely a depth psychologist like Holbrook could go further. Is there not in much of modern science a sadistic-masochistic streak? Joy in proclaiming that man is but a machine? Scornful laughter for him who takes seriously his own "inner" problems? Such a streak has, of course, a number of advantages. It comforts those who are incapable of experience in depth with the fond belief that such experience is only an illusion. It sustains those with moral scruples, but little resolution, by pretending that moral and psychological problems simply do not exist, that we do nothing but react in an automatic manner to one another. And it encourages in arid minds dreams of power,

of a Brave New World where scientists will plan our lives, indeed manufacture them. Give us experience.

* * *

THE National Union of Teachers has recently been engaged in finding out what the general public thinks of the teacher and his remuneration. The answers were not flattering. The teacher's is an easy job. For the few hours which he works and the long holidays which he enjoys he is paid well enough. Where does this attitude come from? Could it be that the teacher is seen only as an employee who carries out the orders of some local authority? Is it because the teacher is not as free, and not seen to be as free as the medical practitioner and the lawyer to whose status he aspires? Comment has held the view that to attract the best people to the profession the question of status is at least as important as that of salaries. Is it possible that an increase in status can only be achieved by a much greater diversification of schools than has been possible hitherto?

* * *

ANOTHER step might be to make teaching a self-regulating profession with a general teachers council playing the equivalent part of the Law Society or the British Medical Association. It would lay down a code of conduct, regulate entrance to the profession, supervise training, negotiate salaries and generally represent teachers. An admirable goal. But, if the Scottish example is anything to go by, teachers are not ready for such a move. Since the establishment of such a council in Scotland there has been a great deal of squabbling over minor issues and there is a fear that it could lead to an illiberal, harsh attitude to a number of issues.

* * *

LAST year the General Studies Association held their annual conference at Cardiff. Much of what was said there is entirely in line with the policies which *Child and Man* advocates. Teaching is changing fast, but not in the sixth form, which is dominated by the entrance requirements of universities. To concentrate on three A levels does not equip a young man or woman for the life of the next generation, when so much of the factual content demanded by these examinations will soon be outdated. Rather should sixth-form work be built around general studies and built on a moral and general philosophy. In our opinion, however, such a philosophy will only work on sixth formers if teachers are seen to base their lives on it and if there is a good understanding between them and their pupils.

Book Reviews

Flucht und Heimkehr. By Sibylle Alexander. Oliver & Boyd. 8s. 6d.

THIS is an interesting German reader offering a term's reading material in the year before the first examinations. Print, illustration and notes are satisfactory, but a larger vocabulary might not have been amiss. Readers at present deal usually with detectives, space men or some superficial adventure. *Flucht und Heimkehr* chooses as its subject the defeat of Germany in 1945 as seen by an adolescent girl who escapes with her mother from East Prussia, reaches Hamburg after a number of critical situations, and builds up a new life for herself while the city is occupied by British forces. The book has a strong anti-Nazi bias and is obviously written by somebody familiar with Rudolf

Steiner's work.

In the hands of a good teacher it may lead to many an interesting discussion of the issues raised. But without an interested teacher the book might fail in its wider object—to arouse an understanding for Germany in one of her most fearful experiences. With the rather restricted vocabulary and grammar necessary for a reader of this standard, justice can hardly be done to such an imposing subject. Some people might think that both the presentation of facts as well as the attitudes of the characters are oversimplified, indeed naive. This should not hinder others from making good use of this very welcome book. R.L.

The Essentials of Education/The Roots of Education. Two courses of five lectures each by Rudolf Steiner. Rudolf Steiner Press. 8s. 6d. each.

THESE two short lecture courses have just been reissued as attractive paperbacks. Both stem from April 1924 and are addressed to a general public. What Steiner said in his lectures depended to a certain extent on what engaged him himself at that particular moment, but even more so on the audience he addressed. The people who listened to him in Stuttgart, where *The Essentials of Education* originated, were familiar—or at least could easily familiarize themselves—with the work of the original Waldorf

School, then in its fifth year. So Steiner saw no need to describe the organization and teaching practice of the school, but gave a description of his own view of man as a spiritual entity who, following his own laws of development receives a body from his parents and proceeds to remodel it in its own image.

Steiner then outlines the relationships of teacher to pupil in the various stages of development. The teacher must be well aware of his own limitations, of the particular qualities of each of

the stages of development, and of the unique nature of each pupil. Finally he indicates the goal of education: to help the young adolescent to establish himself as a creative and morally responsible individual.

In these Stuttgart lectures Steiner thus gives the background to his practical works. He continues to do so in the lectures given at Bern, *The Roots of Education*, which followed immediately on the Stuttgart course. But with a difference. In Bern he emphasized the social implications of the form of education which he had pioneered and shows in

many examples the identity of theory, his own insight into the world, and practice.

Both books are well translated, by Jesse Darrell and Helen Fox respectively. An enquirer who knows little of Steiner education, would perhaps do well to turn first to another work by Steiner, *Education and Modern Spiritual Life*. But the two books under review are both highly rewarding for anybody already acquainted with the practice of a Steiner school and anxious to know more about what lies behind it.

R.L.

Hay for My Ox. A First reading Book for Waldorf Schools. Arranged by J. Rudel and I. Wyatt. Lanthorn Press. 25s.

FROM every point of view this is a delightful first reader. The cover is gaily inviting, the stories are simply and vividly told and the illustrations are colourful and imaginative. For the first class Isabel Wyatt has created her own versions of some of the ever recurring fairy-tale motifs. There is the theme of the poor boy who through his innocent wisdom wins his way in the world, and of the youngest prince who outshines his arrogant brothers. These stories give children hope and courage in their approach to life.

The animal fables for the second class offer a wide variety. Some illustrate the loving relationship in which man and animal can serve each other; some provide humorous caricatures which can teach children to laugh at themselves. Legends give examples

of the human being in his noblest form.

The language throughout is well chosen and effective use is made of repetition. Included in the reader are a number of lovely poems by Blake, Davies, de la Mare and others, as well as traditional verses. The book owes much to its attractive layout by Arne Klingborg, and to the illustrations, sketches and decorated borders by the Finnish artist, Auvikki Mikkola.

The twelve full-page reproductions are rich in colour, often with strong contrasts of light and shadow, but their chief charm is a childlike simplicity which leaves much to the imagination. There are few children's books published today to which one can give such unqualified praise.

E.M.H.

* * *

5,000 BOOKS for Sale, new, used, Rudolf Steiner and related subjects. New Knowledge Books, 28(CM) Dean Road, London, NW2.

Years of Hope. By Konstantin Paustovsky. Harvill Press. 30s.

READERS who have appreciated the first three volumes of Paustovsky's autobiography will welcome the appearance of the fourth instalment. *In that Dawn* concluded with the evacuation of the White Army from Odessa. *Years of Hope* opens with a description of the abandoned town where every necessity was lacking. There was no food, the pumps supplied only trickles of rust-coloured water, the electricity had failed. Yet there was an atmosphere of hope.

Paustovsky was saved from starvation by finding work with a group of young journalists who claimed to be a government department of information. With light-hearted exuberance they regarded most of their difficulties as humorous escapades. In spite of malnutrition, Paustovsky could write with delight of the eccentricities of his companions and the strangely inconsequent events of life under the blockade.

This volume has fewer tragic incidents than the two preceding ones, and many lovely episodes. One of the most delightful is when Paustovsky suddenly found him-

self in sole charge of a little girl of six whose mother was dangerously ill with typhus. The child's insouciant wisdom is vividly contrasted with the author's anxiety over their lack of food and clothing.

From his association with gifted authors, Paustovsky came to ponder over the creative processes of the writer. He speaks of his striving to quicken his powers of observation and to represent all his experiences in an atmosphere of colour and light. His gift for finding beauty and meaning in every event, however appalling, is illustrated throughout the book. His confidence in human beings brought its rewards. There are many examples of unexpected generosity and of patient endurance. Through the chaos and nightmare of the early years of the Revolution he firmly believed that his country was moving towards "a future of justice, beauty and happiness". Though this ideal is far from being realized, he is able to convince us of the essential nobility of the Russian people.

E.M.H.

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