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CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

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EDITORIAL

Metamorphosis into leadership

"IN older civilizations", says Eva Frommer in *Voyage through Childhood* (a notice of this recent publication by Pergamon will be found in our book section), "only the recognized leader of a group was permitted to use initiative". The magnitude of the change that has come over the world can be gauged by the attempts that even armies are making to alter their codes of discipline and bring them more into line with the modern demand that every person's point of view should be taken into account.

This is true of even West Germany. A set of rules called "Inner Guidance", which is incorporated in the country's law of the constitution, the "Basic Law", says that soldiers must be brought into "constant intellectual argument with totalitarianism" in any shape or form. The leadership required to organize the "citizen in uniform" must bear no relation to the old hierarchical and authoritarian thinking.

It is a change, a wind—to what is it due?—that has brought into being the democratic systems of government. And even those are being labelled as inadequate—witness the worldwide protest of young people, students in particular, against all existing forms of authority, and against their exclusion from decision-making. Nazism and fascism were (one hopes) the final lashing of the totalitarian dragon's tail.

But the right to initiative, spontaneity, leadership, to do one's thing—call it what you will—is heady stuff. At what age does one come into possession of it? Can one regard with equanimity the demand of pupils at, say, the primary school stage, for participation in the governance of their class or school? What is the desirable relationship nowadays between parents and children? Is A. S. Neill's grant of total freedom to his pupils at Summerhill of universal validity?

The problem is the main theme of this number of *Child and Man*. Various aspects of it are dealt with by our contributors—the changed relation of parents and children; the metamorphosis of leadership through history, and its reflection in the stages of a child's development; the way leadership is achieved in schools (such as the Waldorf or Steiner schools) which have deliberately

dispensed with a headmaster; leadership in economic production.

The kind of society called Humpty Dumpty is indeed dead, and "all the King's horses and all the King's men" cannot mend the shattered pieces. But some measure of social cohesion, of what is socially right and proper, there must be. Where does one look? Undoubtedly one direction in which to seek an answer is education. Individual freedom, the demand of the age, does not spring fully mature at birth, as did Athena from the head of Zeus; it calls for the gradual inculcation of what in a sense is its opposite, namely restraint, tolerance, imagination for what others legitimately need or want, respect for others, a willingness to cooperate.

Any sort of resolution of present clamourings and clashes is probably unthinkable without clearer ideas about the meaning of "individual freedom" than most of us have (it is significant that Steiner's *Philosophie der Freiheit* was first translated into English as *Philosophy of Spiritual Activity*, and might well have been called *Philosophy of Creativity*), or without a clear realization that individual initiative cannot possibly operate in all human activities in one and the same way.

One gleam of hope amid the prevailing anarchy is the dawning sense of the tripartite nature of human activities. All the world, east or west, diehard capitalist or Stalin-style communist, now divides those activities up into three categories — political, economic, and cultural (or social; there is a good deal of uncertainty around of just what this third sphere of activity involves). Universally there is a dawning realization that each of the three realms has its own appropriate mode of leadership. And the job of education is to prepare children to play their part or parts, as the circumstances of life demand.

Steiner schools can justifiably lay claim to be in the van in offering an education that matches up to the impulses of the ruling Zeitgeist. They steadfastly maintain the generality of their teaching until the end of their 12-year course, and obdurately, as far as lies in their power, fight off the demands of the affluent world (and even of their own parents and other supporters) for them to be specialized and avowedly vocational. They give every child a knowledge of, and a feeling for, both science and art. Their pupils emerge competing, not with each other, but each with his own past achievements; they learn where they excel and where, in consequence, they can lead. And anyone who knows that, is happy to follow or to support another when the situation demands it.

F. N.

Schools without a headmaster

In place of a head, Steiner schools have a college of teachers. How does the institution work?

R. LISSAU

ALL the Rudolf Steiner schools founded during Steiner's lifetime, and most of those set up since his death in 1925 are characterised by a "college of teachers". This college is the school's ultimate authority, responsible for its spiritual health.

It lays down the broad principles concerning the curriculum, general policy on admission, examinations, discipline, publicity, relations to other bodies and authorities. It appoints new teachers, and deals with all educational problems whether general or those of individual children. According to the particular circumstances of the school, the college of teachers is also responsible for the school's economic and administrative organization, or participates with other interested bodies of parents and friends of the school in the handling and solution of such problems.

In the experience of the present writer, who has been working for over 25 years on one and the same college, this feature is essential for a Steiner school, and its inauguration by Steiner was one of the most far-reaching and imaginative acts of the founder of anthroposophy.

To grasp the full importance of this institution, let us imagine a school without a headmaster, a board of governors or a local authority. All the responsibility and all the work carried usually by these bodies and individuals will now devolve on the actual teachers. They will no longer be able to put the blame for anything they do not like on somebody else, or to shun responsibility for an awkward problem. Responsibility for the school is totally and unequivocally theirs. They alone cannot make the school flourish—that will depend on many other factors as well. But the school cannot flourish without their making a success of the college of teachers in which they are grouped, and exercising their responsibility consciously and wisely.

This very fact alone contributes to the attractions which a Steiner school holds for active, creative teachers. It allows much wider room for initiative compared to what many other schools have to offer. In these the head may have to work with a staff which is allotted to him, and the individual teacher has to operate in the elbow room left to him after his head of department, head, board

of governors and local authority have finished their task of delineation.

In every sphere of contemporary life, the old relation of master and man no longer works as it did in a more feudal age when, with no more than average awareness and humanity on either side, human relations usually proved fairly successful. Today, in factory and office, workshop and university, we have to find new social forms adequate for our time. A Steiner school provides a field of activity for free men. I know I cannot be "bossed around" by my colleagues. Equally well, I know that I cannot boss them around either.

The assurance of being and remaining one's own master now appears to be a precondition for the unfolding of initiative, responsibility and imagination in any sphere of activity. The desire for a responsible unfolding of one's individuality is much more widespread than it was in previous centuries, and the complexities of modern life make for stricter organization than any people of former ages, slaves being probably the only exception, were used to. To preserve this creative freedom for its members is one of the noblest tasks of a college of teachers.

In one sense the main function of a college consists in providing never-ending further education for its members, embracing increasing awareness for, and sensitivity to, the three great spheres of life which we may refer to as body, soul and spirit. By "body" we mean everything which belongs to the realm of practical, physical activity. A new building for instance has to be erected. It is likely that the general questions of its prospective use, situation, cost and style will be discussed by the college, while one colleague will be responsible for liaison with builder and architect, and keep the other teachers informed about the progress of operations.

Or, a new prospectus of the school has to be issued. Does it really forward our policy in the present circumstances? Are layout and type adequate and attractive? The problem—one of the many in the realm of soul—will be how to balance the legitimate interest of all members of the college in any particular project, with the special responsibility which one or more members have accepted in order to see the thing through.

But to return to "body". The mathematics specialist and interested class teachers will tell the other teachers of the new maths, the physics or English masters will report on their new approach or a changed syllabus. Thus the knowledge of each individual college member is being increased all the time in both width and depth—knowledge which is not academic but eminently practical and topical.

A special increase of knowledge results from the constant discussion in the college of educational problems and individual children. We learn how the same child sets different teachers entirely different problems, we realize the one-sidedness of our own view of a particular child when a colleague reports his experiences with that child. We hear of a special educational approach which we, too, may try out. In such discussions not only is our knowledge of psychology and educational practice increased, but also our sensitivity towards, awareness of, and insight into the children whom we have the privilege to teach.

Sensitivity, insight, awareness—do they not also belong to the realm of "soul"? Indeed, we cannot think of any point on the agenda of a college which does not. Its very institution makes human relationships a creative task, the accomplishment of which will have far-reaching consequences for every single college member. There is no hierarchy and there is no seniority. Every issue is open, every office elective. This is indeed a school of personal relationships where individual and unequal talents have to be fully utilized without the ideas of the more gifted colleagues becoming paramount.

There are only three possibilities: the college breaks down under the difficulties, it slowly settles down to permanent uneasy relationships, or it evolves and ever renews its true form, the form inherent in the individualities which comprise it. The latter possibility, the only long-term solution, is a necessary basis for teaching in a school which sees its main business as preparing not only for the stress and strain but also for the joys and glory of life. The relation of teacher to class is a one-sided affair and can easily become stale over the years. The constant give-and-take of the college, the necessity of ever new adaptation towards, and better understanding of, each other, the ever-increasing sensitivity towards one's colleagues, their problems and possibilities—all this is an ideal training for adaptability, self-knowledge and tolerance in the classroom. If a college were to achieve nothing else, it would still fulfil a valuable function and testify to the pedagogic genius of its founder, Rudolf Steiner.

Through the intimate cooperation which extends over the years, colleagues develop an awareness of each other's unique stature and moral potential. Then a new field of experience opens up: moments in which the strength of a unity arising out of diversity becomes palpably manifest, moments when during the process of decision-making, you realize that the decision is not yours, nor his, but belongs to you all.

A practical comparison in styles of education

The author is a teacher, and currently Primary Schools Adviser to a northern local education authority. This article is a shortened version of a contribution to Verdict on the Facts, published by the Advisory Centre for Education as a reply to the Black Paper.

PETER BENSLEY

SATURDAY mornings at school for us, in 1939, followed a simple direct pattern. The headmaster made his rounds of forms, and the form orders, based on a weekly total of 120 marks, were read. Those who scored from 120 to 110 had a "red" testimonial and were praised; those with 110 to 100 had a "blue" and were warned; those with less than 100 were, later in the morning, beaten so that they might apply themselves more diligently.

Those who operated this system believed, I'm sure, with Angus Maude that "No society can abandon all toughness in its educational system without, in the end, becoming soft itself". This toughness, with its assertion of authority, backed if need be by force (natural and super-natural) was something which we, at that time, accepted as the pattern of our lives. It is a pattern which I think many of us went on to reproduce as adults in our dealings with children. The distaste for the method stays, but many of the assumptions of the system stay too.

Training for teaching after the war placed too, in my case, greater emphasis on academic excellence and one's own level of achievement than on method, or the possibility that those to be taught might be other than micro-adults. With a fairly sound knowledge of the Mosaic authenticity of the Pentateuch, I began work in a south-east London secondary modern school. Most of the children in the school had been traditionally taught in a traditional ethos. Some rote learning, mostly arithmetic tables, had stuck, but the majority of my 13-year-olds were non-readers, and many of them would leave school unable to decode any but the simplest print.

Our English lessons were something of a trial, and English with other classes a torment. When the class and I were together for a complete afternoon and I had given away (gladly) to a request of "Can we go on with this, sir, instead of history?" ("this" was a piece of work on the Quagee, Deptford's own stream), I found for

the first time how communication over a shared job brought out a quality of language that never came in our formal lessons. In these, our collecting of plurals, our synonyms and antonyms, our putting of the "right" word in the space—vermillion clouds, fleecy geraniums—had aroused little enthusiasm, and I found it difficult to sell to the class the joy of completing one dreary English workbook so that they might start on another of equal banality. My lack of experience did not let me develop the new situation, but it was something to note; they were self-motivated, self-organized and concentrating as I had not seen them before.

Flimsy Partition

The limitations of the timetable and the need to leave a class at the point where interest was there and work was coming seemed pointless. The 40-minute period (for many of us, a case of five minutes to get books out, five minutes to get them settled, and 10 minutes at the end to get out in good order—20 minutes to teach) seemed an extravagant way to organize the day.

Primary school teaching was in many ways a luxury. There was a timetable but it was elastic and could be rearranged. There were, however, some fixed points. 3C's room was separated from 4 C's by a flimsy partition. At 10 a.m. I was told: "We do tables with Mr. Cowley's class now, sir", and through the partition came the stirring chant of "Once five is five" and from 3C the response "Twice five . . ." Thus we went through our tables. Many of the children in that class "knew" their tables, and "knew" the pattern for long multiplication and long division, but they had no notion of whether their answer was roughly correct or incorrect. There were no connexions made: you did this and that was the result. It was a school with a strong academic record. The A stream went to grammar schools: two Christ's Hospital scholarships in some years, and many children knew not what they did.

The connexions were made in the next school in which I worked. A streamed school, 60-plus children in an old building, with a skilled, highly formal and dedicated head, and a *mélange* of methods on the staff. The informal taught well informally, and the formal taught well formally. A Christmas offering (dramatic) was expected from each of the 15 classes and the head's standards were high. From each according to our ability we gave. Some of the plays and poems were well produced, beautifully dressed and deadly dull. Santa arrived on cue and the cast cried "O, Santa, what a surprise!" with the exact Cymric intonation of their class teacher and his very gesture-turn, *pace*, hand over heart.

Higher Quality

There was a nativity play from a first-year class. One had seen nativity plays before with Blyton-esque angels in tinsel wings and wooden characters in bath towels. "If I've told you before I've told you 50 times, King: be regal". I had not connected the eight-year-olds dashing round the corridors and across the yard with shepherds on Bethlehem down. But these shepherds came in haste. Their teacher had read Lancelot Andrewes's sermon for the morning of Christ's nativity to them and they had translated it in terms of Peckham.

Of course there was structure from the teacher, and of course the materials had been put in their way. They would probably not by themselves have found Andrewes and "Welcome all wonders in one sight", and not have looked at the Fra Angelico Annunciation before making their angels' wings: vast mathematical wings, so that a child said: "Miss, when angels come in the story people are always frightened". These children were not looked on as vessels to be filled; much was expected of them, but specific responses were not expected, and there was no teacher's right way of doing it. Because of this the quality of the response was far higher than one would have dared hope.

These children, many of them from culturally deprived homes, were absorbed in their work, studying those wings minutely: "How can we get our wings to go over and down? Are those eyes on the feathers? Why do the pillars go up and look smaller? And those rods between the pillars don't look right". All starting points.

Work in this way and of this quality was new to me. With so many things going on in a room at the same time one might have expected lack of precision, lack of quality because of lack of direct supervision. This did not happen, and what did happen seemed to depend on reason and the stirring of imagination and emotion. You cannot say to a child: "Be surprised, Mary, when the angel comes".

One noted too, that this teacher worked far harder than most of the formal teachers one saw; there were few points in the day when attention could be paid to anything other than the present activity of the class. What was obvious when one saw teachers like this in action was that making children responsible for their work was not an abnegation of responsibility on the part of the teacher.

When next I worked in a junior school, it was with a head of great tolerance and understanding who allowed his staff to operate as they thought best. With no timetable restrictions and a nominal syllabus, I found it was possible to teach no formal arithmetic, no rules of spelling or of sentence structure, and have a largely self-

regulating class whose 11-plus results, mostly grammar school places, did not differ from the fiercely coached classes of other years, nor greatly from other educational shops. One incident from the work of this class I found instructive.

We had taken the greater part of a term working on the Peasants' Revolt and they were preparing a play for end-of-term performance. Most of the play I had not seen and on asking about its progress I was told: "We've only got to the sacking of John of Gaunt's palace so far". The final performance was a week away and the Revolt had to be brought to a satisfactory end. So I helped the class compose a couple of scenes. These were the weakest part of the play. The poverty of my pattern was in strong contrast to their own work. My language was stilted, the sort of language that I thought people should use in such historical situations. Much of theirs was clear and immediate, coming from the intensity of their imaginative experience.

The tax collectors come to the village on the Essex coast and a mother says: "I've given two sons to the war, what more do you want?" These are not lines you can teach. Three 10-year-olds read Brecht's poems, learn several, and adapt one, *Address to Danish Working Class Actors*, for the end of their play. Again, not a way of working you could impose. You put the materials there; the children take what they want at the point they have reached.

As a head, I had the opportunity to unstream a school. Most of the staff wanted to unstream; they had seen the results of streaming in terms of social division, and had seen too its sheer ineffectiveness. Ostensibly, the reason given for streaming in the school was that of academic progress. The slower children would learn at their pace and the more able would not be held back. This was in a two-form entry school; there were about 45 children in each A class and 30 in each B class. The range of ability in each class was wide, and yet because the children were divided into categories, we tended to treat classes, certainly the A classes, as homogeneous and to teach them as a class.

In the school too there had been much emphasis on competition; we had not always been able easily to reconcile an emphasis on loving one another with a fierce competitive spirit. Competition with us seemed often to emphasize the divisive nature of streaming. The period following our act of worship was the peak hour for our sheep and goats:

I can see a good, smart row of school uniforms over there. Miss Lake, how many uniforms in 4A? Forty-five? Splendid! Miss Pratt, how many has 4B managed this week? Only four, Trevor, sit down, you have no school tie; but your parents give you plenty of money to spend on sweets, and so we would continue, through

school fund, "3A 5s. 9d., 3B 1s. 1d.", through the sad catalogue of social defects and dreary attitudes. This sort of pettiness would, I know, be possible in an unstreamed school, but the results could hardly be as devastating. It would be that much harder to equate social graces and conformity with supposed academic levels.

Head's Choice

My experience of teachers and children leads me to believe that those ways of working an organization I have described are humane and reasonable. We as teachers mostly have a remarkable autonomy. What we teach and how we teach in the primary school are largely our own affair. The decisions a head makes about the organization of his school are largely his own; inspectors and advisers inspect and advise but the choices are his. He will decide whether or not to stream, to timetable, to encourage his teachers to combine and make use of each other's strengths, to play down competition, to make his school an open place where parents are welcome and where people do not need to hide behind a mystique. George Eliot says in *Middlemarch*:

There is no general doctrine which is not capable of eating out our mortality if unchecked by the deep-seated habit of direct fellow-feeling with individual fellow men.

It is this direct fellow-feeling, together with the direct communication that comes from it, that is best fostered in an "open" school.

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Growing toward freedom

True freedom is being able to choose how one will meet the demands of life, and it does not come at birth.

EILEEN HUTCHINS

ONE of the conundrums facing parents and teachers today is to decide how far children can be allowed to go their own way. Do they become conscientious, responsible adults if they have been strictly brought up according to a code of desirable behaviour, and well trained in subjects of general usefulness? Or are they more creative and sociable if they have been left free to act out of their own impulses and to learn what pleases them?

When this century opened, it was commonly held that a child was like a puppy to be taught good habits or like a horse to be broken-in. It was considered that children's impulses had to be tamed. Then the psychologists began to swing in the opposite direction, and affirmed that a child's assertiveness should in no way be frustrated. The inferiority complex became the great bogey.

Today, in progressive nursery classes and kindergartens, activity is not repressed but guided into desirable channels. But, while the child who was sternly brought up suffered in many ways, his will to resist was strengthened. The will forces of modern children who are allowed to do as they please have little upon which to exercise themselves, and they become ineffectual.

Worthy of imitation

It is in the first seven years of life that the impulses to action can most fully be developed, not by leaving child to do as it likes, but by giving it examples for imitation. Just as he learns his mother tongue from the words that are spoken around him, so does he derive enthusiasm for activity from imitating the deeds of grown-ups. And, behind the outer manifestation, lies the feeling that all the grown-ups do is good and right. Just as a baby draws in life with his mother's milk, so does the little child drink in the conviction that it is good to work.

Today's children suffer severely from the fact that so few adults do things suitable for imitation. The boom of the aeroplane and the whirr of the drilling machine have taken the place of the homely sounds of the cart and the spade and the pickaxe. A growing child accepts the machine as the model worthy of imitation, and his first wish is to take it to pieces to see how it works.

Again, we adults are often unaware of the effects of our thoughts and words. Parents and teachers alike often discuss their troubles or criticize those they dislike in front of children, for they imagine that what they are saying will not be understood. But children are far more sensitive than grownups to the mood of what is being said. From the tones and gestures they breathe in the anxiety or the antipathy which underlie the words, and their confidence in life is sapped and weakened.

Young children need to be in the care of those who are truly good. It should never be thought that they are unaware of concealed wrongdoing in their surroundings. They sense deception and selfishness, and imitate them as surely as they imitate outer actions. A child's acceptance of adult behaviour cannot be taken too seriously.

The teacher in the nursery school can do much to overcome the negative influence of modern life. Grownup activities can be regularly imitated, such as cake-making, washing up, planting seeds, nailing pieces of wood together. Children can repeat in ritual games the farmer sowing his seed, the fisherman casting his net, the mother nursing her child. The inborn longing for assurance that the powers of good are greater than the forces of evil can be satisfied by the fairy tales of folk wisdom.

Give and take

Then, in the period between seven and fourteen, children increasingly lose the faculty of imitation and become more awake in their sense perceptions. It is the teacher's task in all subjects to quicken his pupils' interest and joy in the beauty and wonder of the world.

The place of art, music and movement during this period is now well recognized, and considerable attention is paid to developing creativity. But in the praiseworthy endeavour to give pupils scope for their free initiative, the part to be played by the teacher should not be overlooked. Left to themselves few children at this stage can discriminate between what is good and what is bad. The child who in his painting expresses only his own moods becomes caught in a vicious circle. The pupil who has not learned to listen can hardly compose a tuneful melody. Children unaware of the living beauty of language can never inspire others with their eloquence.

There is a danger today, in fact, of pupils becoming too easily satisfied with their own achievements, and coming to the conclusion that they do not require a teacher. In reality there needs to be a wonderful give-and-take between the teacher's guiding inspiration and the pupil's free activity. During these years children develop in a healthier, happier way when they have confidence in the authority of adults.

The greatest problems for the educator come at the time of adolescence. In the past there was no question of regarding a young person as fully responsible before the age of 21. There was a reality in the coming-of-age ceremony. Today adults have withdrawn their control to such a degree that boys and girls from 13 or 14 onwards consider they should be free to choose for themselves. The trouble is, they do not really know what they want. They tend to reject what is given, yet accuse their teachers and parents of not fulfilling their tasks.

Human relationships

Every teacher at this stage needs first to find a human relationship with his pupils from which he can begin to work. His most important task will be to bring them to experience the strength and energy of their own thinking. Just at the age when they most tend to criticize everything, they have to learn that thinking has its own, objective laws.

We cannot think, in fact, what we like; refusal to accept facts brings inevitable retribution. The understanding of a situation—or of a person—requires unremitting effort, for life is always in a process of flux. Truths are not dogmas which can be learned and then applied, but experiences which have to be striven for. Pupils will value the fact that their teachers are not so much concerned with imparting knowledge as with encouraging them to seek for essentials. In this quest they will gradually learn to appreciate the culture of the past.

Adolescents long to find social relationships. They can now discover that connexions built upon mutual understanding are more enduring than those of merely physical attraction or feelings of sympathy, and that no good work can be done except on a basis of knowledge. Just as boys and girls need to develop bodily strength in activities requiring skill and courage, so do they need to see their thought life as a world of adventure with its own dangers and rewards.

Maturing is a slow process and for many finding their true vocation comes relatively late. The important thing is that a young person knows how to learn from life and can choose his own way of meeting its demands. Herein lies his freedom.

Parenthood's changing face

Youth's revolt against parents and others of their elders may be a call for manhood.

ALAN HOWARD

WHY are children today in revolt against their parents? In a recent interview on American television Dr. Franz Winkler, author of *Man, the Bridge between Two Worlds* and medical advisor to the Waldorf School on Long Island, gave two answers; one concerned daughters and their mothers, the other sons and their fathers. Both Dr. Winkler's answers were based on what young people had told him. Daughters, he said, often found their mothers to be rivals for their boy friends. Again and again, he said, young teenage girls told him how they took their boy friend home, only to find mother so staging the welcome that the boy friend was captivated by her.

This disgusted and shocked the girls, for they could see that their mothers, consciously or unconsciously, were simply exploiting their feminine maturity. Mother's subsequent tittering declarations of amazement that "he could see anything in an old woman like me" only made matters worse.

The difficulty between sons and fathers had a different basis. Fathers on the whole did not exactly antagonize their sons. In fact they were often described as "nice guys". But they were so dull and unenterprising—just going through the routine of their job, their gardens or golf and their television-watching, day after day. "He's all right", was a typical comment, "but gosh, I hope I never get like him".

It would be an unjustified generalization to lay all the troubles of present-day youth at the feet of baby-snatching mammas and boring fathers. But the prominent part their behaviour plays in those troubles, according to Dr. Winkler, does indicate how parenthood has changed.

Young people have always found their parents a problem, and probably always will. But in the past the problem centred on their possessiveness and authoritarianism. Today parents have abdicated their authority, and exchanged possessiveness for permissiveness. This, together with a universal attempt on the part of all older people to look and feel and be as young as possible, has blurred the sharp distinction between youth and age, on which parenthood basically rests.

Or would appear to have done so. For actually, to the young people at least, the distinction is all the sharper. The young girl who has only her naive coquetry and charm with which to make the grade with her boy friend—and can usually do so, given a clear field—resents the unfair advantage her mother's maturity and sophistication gives her. She recoils from the simpering innocence of her "Fancy, at my age", in much the same way that respectable matrons a few years ago recoiled from loose women. The youth who is looking for some personified ideal to fire his imagination, some image to look up to, fails to find it in his routine-ridden father.

We are all so young-seeming and gay and free and permissive today, that we have succumbed to the illusion that age differences don't really exist. The really young, however, see them in greater relief, and revenge themselves by glorifying their own youthfulness. To be 30 nowadays—in some cases even less—is from the point of view of the really young to be really old. The fact of age has become a new kind of obscenity, which really young people won't acknowledge except in jest. It has become essential to disguise the fact, for age has nothing to offer youth but the perpetuation of routine living, the accumulation of material advantages and the diminution of vital forces.

Preoccupation with sex

Moreover, the changing attitude to sex has almost made parenthood just a side-effect of sex. In the past, sex was something appertaining to marriage. Marriage was the only open acknowledgement of sex, and sex-in-marriage was the means whereby children were begotten and adults became parents. Though no doubt many parents maintained, and in some cases enjoyed, sex activity in marriage long after its avowed functions were fulfilled, it was never admitted or discussed. The ritual and pattern of social and domestic life was such as to pretend it just didn't exist.

All that is over now. The sexual problems and techniques of the married and of parents are openly discussed everywhere. A vast literature illuminating every aspect of the subject is available to all, and books on how even the over-60's may still enjoy a vigorous sex life are unblushingly exposed for sale in reputable bookshops.

We pretend to deplore the preoccupation of youth with sex, but it is doubtful if they are anything like as sexy as our 30, 40 and 50-year-olds, with their broken marriages and partner-swapping parties. Sexual preoccupation in youth is at least accompanied by a certain romanticism and idealism, but the older a person becomes the more does he find the *raison d'être* of sex in the activity itself.

The effect of this on parenthood must be to make the procreation of children more and more an incidental to personal enjoyment. Years ago people felt they were fulfilling God's will in having children, or carrying on the race, or contributing sons and daughters for their country's glory. Women like Susannah Wesley valiantly had her brood of 19 on this basis. But does anybody bring children into the world for such reasons nowadays? If not, for what reason do they? Is there any real reason at all?

It could be, of course, that parenthood is still basically God's or nature's will, and that our best reason for having children would be just to take what comes. But even if this is so, the whole trend of modern life is dead against it. All our concern with population explosions, planned families and experiments with artificial insemination show we are determined to do something about controlling parenthood.

Parental 'rights'

And "we" are not merely individual parents, but public bodies that make propaganda for these causes. In other words, the state is taking more and more part in what parents shall do about their children, which is perhaps doing more to change parenthood as we have known it than any other factor. Already compulsory education and social services have combined to provide families with opportunities for health and enlightenment which were unknown a couple of generations ago. And from one point of view this is as it should be, but in the process parents are also losing what would have been regarded as some of the basic rights of parenthood.

Only the well-to-do, for instance, have any choice today in where and how their children shall be educated. The commonsense with which parents once diagnosed and treated their children's ailments is rapidly being eroded by official medical dicta which do not hesitate to play upon parents' fears. "Have your children immunised before it is too late". Parents are relying more than ever on the instructions they find in the latest best-selling book, or in TV and radio programmes, on bringing up their children. The children are often grown-up, before the parents realize, if they ever do, that such advice can change overnight, and a new and contrary idea take its place.

While it would be wrong to assume that all the changes that have taken place are retrograde, it is essential to realize that if parenthood means anything at all, no state department can ever replace the personal relationship and intuitive wisdom that goes with parenthood. Parenthood is an intimate relationship with certain unquestionable rights. If those rights are taken away by

force or neglect, parenthood could become meaningless, except as a biological arrangement for producing children, which the state would subsequently register, inspect, grade, immunise, educate and (if it thought fit) remove from the parental control altogether. Indeed, such things are already happening.

Changes in parenthood are of a piece with greater changes that are going on, which tend to rob the individual of that vigorous independence with which he once fought for those social advantages that have now become a threat. Any change for the worse in our status as parents is also detrimental to our value as individuals responsible for our own destiny. To maintain individuality in all adult responsibilities within the social framework, is the greatest demand of our time. It could be that the so-called "revolt of youth" is far more deeply connected than we realize with the changing face of parenthood. It could be that it is not so much a revolt *against* the older generation, as a revolt *for* the restoration of its proper image.

The Golden Blade

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Time out of school

Where do we go, after putting a man on the moon?

DAVID STEDMAN

IT was clever of us to put a man on the moon. But it is surely a misreading of the event to talk of it as the beginning of a new era. It is more like the climax of the old one.

The new era that we need is one in which we will get beyond our cleverness. Our cunning has served us well, but it is not without significance that technology's greatest triumph has been the exploration of a dead planet. Our next task is to cope rather more successfully than heretofore with our own one, which is not dead, yet.

In these few lines my task is to look at the educational influences that exist outside the classroom. This is a matter more important now than ever before. The great victories of technology are going to tempt the educationists to lean ever more heavily upon programmed learning, teaching machines, computers, language laboratories, and the rest of the 1984-style ironmongery, and the living needs of the child and of the teacher-child relationship are likely to become overlooked.

A child learns from stones. Handling, throwing, building with them, getting struck by them—all this is part of childhood. They are shiny, dull, jagged, smooth, porous, flinty. The landscapes they form are manifold: the genius of the English countryside is that one can identify each county from its landscape.

A child learns from trees and flowers. Some branches break easily, other are resilient. Some trunks are straight, some twisted. The leaves of each variety differ not only in shape, but in hue, texture, translucency, tenacity, weight, scent. The poets can tell us as much about the trees and the flowers as the botanists.

A child learns from animals. The birds, with their choices of nesting-place; their use of the thermal currents for gliding; their flocking to migrate, their eye for a rain-tempted worm and a newly sown lawn. The horse: what purpose-built creation of man has ever rivalled it for combined beauty and utility. The cow—a great motherly stomach; the bull—a walking mass of erectile tissue; the herd—its order of precedence determined by brute violence, or the threat of it. A child who has not lived for a while on a farm is underprivileged indeed.

A child learns from his body. The effects of pain, of heat, of fear, of cold, of a soaking. He tests his muscles, his steadiness of

hand and eye, the quickness of his reactions, in the fight, the climb, the cycle-ride, and on the sportsfield. A child learns from other children—the bullies, cowards, cheats, goody-goodies, whiners, moaners, tell-tales, flirts, teasers, dreamers, and the staunch companions.

A child learns from grownups. Some grownups remain alive and alert; others decline into a premature senility of set behaviour and predictable response. Some do what they promise, others forget or prevaricate. Some find time for the child when there is a need; others needlessly interfere when they are not wanted. Some are skilled with their hands, others clumsy. Some forever moralise; others talk over one's head.

A child learns from society, or rather from that part of society with which it is allowed to become acquainted. It learns from observation what is meant by the words neighbour, friend, family, worker, property, home, wealth. It also begins to arrive at meanings for words like honesty, truth, beauty, and love. Later it will turn to dictionaries; meanwhile, it looks at us.

A child learns from books. Not just books of knowledge. Books of imagination and adventure and experience. Myths, legends, fairy tales. Books about life in other times and civilisations, and in other lands. Books of travel and adventure and derring-do. Poetry, too—epic, dramatic, lyric, romantic, classical—all is grist that comes to his mill. Books about things to do—photography, woodwork, gardening, cookery, camping, toymaking, puppetry. How did people dress in other days; how did they grow their crops and bring in their harvests; how did they put to sea; how did they build homes; how did they hunt and cook; how did they learn and entertain themselves?

Children learn from being left alone. Shadows on the ceiling; pictures in the fire; fanciful imaginings in the garden at eventide when the shadows lengthen. Thoughts as they wander home, heedless of time, from a rendezvous with their young friends. Thoughts in bed in that interlude between waking and sleeping. Thoughts as they lie on a river bank, letting the sun dry their skin after a bathe. Thoughts as they perch on the topmost bough of a tree, after the brave ascent and before the even braver descent.

Children are learning all the time. The narrower and shallower the life we introduce them to, the narrower and shallower will be their own lives. All the knowledge in the world will be of little avail, if they have no universal perspective in which to place it. All the expertise in the world will be useless if they have no judgment of what is fit and what is unfit. All the cleverness in the world will be unproductive if they haven't learned to live alongside other people.

Leadership for the future

Once leadership held in all situations. It no longer does. It has to be shared.

H. J. TEN SIETHOFF,
staff member of the Nederlands Paedagogisch Instituut (NPI)

IN this our 20th century, the old forms of leadership clearly no longer work as they did. Especially with the generation that grew up after the Second World War, is this the case. Yet leadership of some sort must there be. What is the answer?

During and after the war the social sciences had to deal with this problem and many surveys and experiments were made. The main conclusions one can draw from these are:

- (1) Leadership is not something any more that is reserved for the happy few that sit at the top of the social ladder by virtue of their birth or the grace of God or the gods, and who therefore have to lead in *all* situations.
- (2) One must distinguish between (a) the person of the leader, either by formal authority or personal prestige and (b) different leadership functions to be fulfilled (e.g. to keep the group's aim in sight, to evaluate regularly what has been achieved up till now, to contribute experiences, examples, etc., to speak and initiate, to listen and harmonize).
- (3) Certain ways of leadership-behaviour lead to certain kinds of subordinate behaviour.
- (4) Differences in culture and individual differences in development call for different leadership approaches.
- (5) Human beings can be trained to behave differently and fulfil different leadership roles in different situations.

It is relevant to note that in Steiner schools the traditional headmaster is replaced by the college of teachers. The above-mentioned surveys also lead to the concept of functional leadership in which the leader in a specific situation is the person who by his personal abilities is best suited to lead the team one step further in the process of reaching its goal. The college of teachers of a Steiner school has to function by this concept if it wants to be effective. A distinction has to be made between (a) spiritual leadership, the leadership of wisdom; (b) social leadership, leadership by appointment and/or agreement; and (c) functional leadership, leadership by ability.

Knowing all this we must realize that, in every human or social

situation, human beings are instruments by which ideas become reality and the way they deal with leadership influences other people and the environment. Everything I do has consequences. My way of behaviour is an example for others, and so influences others.

But also I am living in a certain cultural and social environment. I am subordinate to certain rules of conduct, norms and standards which, on the one hand, influence me and which, on the other, I can influence. I must remember that I live with a set of concepts and ideas, values and convictions about human beings, leadership, the best way to deal with others, etc. What are they? What is their nature? Are they still adequate? Where did I get them? These are questions that one has to ask oneself the moment one realizes that things just do not run naturally any more.

If we have to lead, we do so on the basis of how we have been educated to lead. What are the leadership examples I have met in the past? Many people will answer this question by saying, "My father, my boss, the army, the church".

Here we can see how changing cultures change the nature of leadership. Following history and the main line of development which has led to our 20th century West European culture, we see that not only have the main cultural centres moved throughout the ages from one part of the earth to another, but that also their nature has changed.

To get some idea of the nature of these changes we must refer to the basic spheres of a social structure. In former times they were expressed in the different social classes. The upper sphere or social class was that of spiritual or cultural life. It embraced religion, arts and science, and education. In short, everything the individual needed for his personal development.

Then came the sphere of rights, the socio-political sphere. This sphere embraced government, army, police, law and all rules of conduct, norms and standards, written and unwritten, that a society needs to be able to exist. The third sphere was the economic sphere, taking care of human needs through industry, trade and consumption.

Whatever culture we look into, always these three spheres can at least be distinguished. In their modern form Dr. Steiner discusses them in his works on the "Threefold Commonwealth" and the tripartite order of the body social.

Returning to historical development, we can see how, in the pre-Græco-Roman epoch, cultures were led and guided out of the spiritual sphere, making the other two spheres subordinate to it. This meant that spiritual leadership was paramount, and that those who by birth or the grace of God or the gods were leaders,

led in all situations and were accepted as such. In our monarchies we find this element in a traditional form ("We Queen, by the grace of God"), we also find it in the old and wise entrepreneur leading his pioneer organization in family-like fashion.

With the advent of the Græco-Roman epoch and until far into the Middle Ages, we see the socio-political sphere becoming paramount. Roman law, man-made, was gradually replacing the monopoly of spiritual norms. Kings and emperors were disengaging themselves from the Pope's influence until the values of the socio-political sphere were penetrating even the spiritual sphere.

This is very apparent today where government regulates education, subsidises arts, imposes state churches. The consequences for leadership are that leadership by appointment or agreement becomes paramount. The criteria for the appointment can be of any kind. They can be wisdom, membership of a specific group, or the possession of certain abilities. The appointment gives the leader the authority to express leadership behaviour, behaviour based on the leader's concept of adequate leadership. This kind of leadership by appointment we find, for example, in the appointed manager of a limited liability company.

With the development of our economic culture, brought about through the development of natural science and technology, the above mentioned forms of leadership are not adequate any more. The fact that one is appointed as a leader does not guarantee effective leadership in all situations. One begins to see the difference between the juridical liability of a leader, and the responsibility of doing the right thing. With the growing complexity of our modern man-made society, only a form of leadership based on joint responsibility can be effective and thereby adequate. It is impossible nowadays to have knowledge, wisdom, of every situation.

This calls for human beings who can be, and want to be, "self-responsible". The consequences for leadership—in a situation where appointed leadership is changing functional leadership or leadership on the basis of joint responsibility—are that one of the paramount responsibilities of an appointed leader is to further the development of his subordinates towards "self-responsibility". Every individual must now learn to fulfil leadership functions there where they are needed, without being told to do so. For the leader and the led, this means taking risks.

Mum's changing role

Not only students, but mothers, too, are on the march. How can their more silent revolt be reconciled with the needs of their children?

MARGARET HEITLER

ONE of today's seething revolts has been going on quietly for quite a long time. It bears no banners, menaces no hard-pressed police, throws neither stones nor petrol bombs. But nevertheless it surges with a steady, unrelenting pressure against the age-old foundations of society. It is the revolt of Mum.

It goes very deep, this revolt, because it topples not only the outward, man-made structures of the Establishment, but the seemingly unalterable laws of nature too. Whether God ordained it or man devised it, the fact is that half the human race has within the social order played a very different role from the other half. Sometimes reduced to servile dependence, sometimes elevated to the stature of a goddess, the feminine part of mankind has had, with the exception of a few outstanding women, to hide individual personality behind a symbolic and highly emotive role.

"O ye Mothers," cries Faust, "ye that throne
In the Illimitable, ever alone,
And yet companionably. Restless rife
Float round ye, lifeless, images of life".

A little of the awe, a little of the dread surrounding these denizens of the nethermost abyss has overshadowed all mortal women since the beginning of recorded history.

We know that little figurines of a Mother Goddess accompanied palaeolithic mankind in all its wanderings. By our standards they were no beauties, these little Madonnas of antiquity, with their overdeveloped pelvic structure, their diminutive heads bearing crescent moon mouths and owl eyes. Of what they meant to those early stone age people we can have little idea now. We only know that as the age of the nomadic hunters and food gatherers passed over into that of the settled agricultural village, all the attributes of that new kind of communal life reflected the feminine.

It was a stay-at-home life, safe and settled, within the enclosed walls of the village stockade. The understanding that part of this year's harvest must be saved to provide the seeds for next season's sowing, and then the patient waiting for the plant growth to appear

and slowly mature until ripe for harvest—these are qualities belonging more to the woman's way of life than the man's. The skills acquired by the neolithic farming communities were feminine—pottery making (broken fragments recovered thousands of years later still show the mark of the smaller, more delicate woman's fingers used in their shaping) and that ancient women's craft of spinning.

Somewhere between 7,000 and 10,000 years ago, the world was very much a women's world. But it did not last. The villages grew into cities and the cities knew rivalry of each other and so wars began. The masculine element in mankind became predominant and has remained so ever since.

Somewhere between goddess and domestic drudge, women have lived out their lives. Goddess because the mystery of birth and life is theirs. But in the practical sphere assigned to them, the so-called "domestic", they have not escaped the enclosing walls of the neolithic village.

How has this inequality of the sexes come about? Inequality is, of course, the wrong word, because it calls up a sense of social injustice, and there is little evidence until recent times that women have not been content to fulfil the role given to them. Rudolf Steiner, as in so much else, throws light on this question when he speaks of the ego of a man as penetrating much more thoroughly into matter, whereas a woman's inner being reaches only into the soul life. Spiritually there is no difference between the sexes, but in the outer life the psychic and emotional predominate in women and the intellectual and materialistic in men.

Steiner hints, however, that this is changing, especially in the Western world. Not only is the ego penetrating more deeply into the feminine organism, but evolution itself would turn again to the spirit. Woman retains more spirituality than man, and even in her materiality she is more flexible. This is bringing her to the fore in the destiny of the world, but also bringing her, as individual, up against the rigidity and inflexibility of the social structures, based as these mostly are upon the more clear-cut, concentrated intellectuality of the masculine mind.

How does this affect the woman's role as Mum? Many women are here in confusion. The demands of the ancient role of mother are strong, but the fight for freedom and the right to a full expression of personality and use of trained talent which this would appear to entail, is intense. Many women today do try to carry through the fantastic feat of being both wage earner and home maker. It speaks much for the tremendous vitality of the sex, but could that vitality be better used?

In an educational course given at Ilkley, Steiner describes how

the seclusion of the women in Ancient Greece was an essential factor in the education of the children. Up to the age of seven the children lived entirely with their mothers, and apart from the outside world. Only after seven were the boys—the girls remained secluded—placed in the charge of older males. This enabled the vital forces of youth to be preserved in the adult right on into old age.

Now although this method of education could have no place in the modern world, Steiner speaks quite definitely about the link between the etheric bodies of mother and child in the early years. He speaks of an etheric birth, which although gradual, is comparable to the physical birth when the child, up till now sheltered within the mother's body and taking its nourishment through her blood stream, has to come out into the physical world and live as an independent entity. This etheric birth is completed by the change of teeth, at about seven. But during the early years the child and the mother make an etheric whole.

Is this link shattered when the child lies sleeping in a creche, while the mother works at factory bench or office desk? Is the child being deprived of its mother's vital forces while she expends her energy in this way? Both she and the child need that etheric substance—the child for the whole of its future life, and she for her nervous stability.

For it is stability that her children will ask of her in the next stage of their development. The middle years of childhood ask, of both parents now, a reflection of all that the old Roman household gave its young. Authority from the father, an authority upheld by the mother as she, like the Vestal Virgins presiding over the civic sacred fire, keeps her ever-present place at the family hearth. Home is where Mum is. Every mother knows that cry of "Mum, where are you?" that is uttered almost before the threshold is crossed by every homeward returning child from seven to 11.

We get a glimpse of some great mystery for this older age of the child when Steiner speaks of how it is the image of the father that the mother carries that helps here. One dreads the effects of the broken homes of our time on this stage of childhood's development.

As her children grow up, the observant mother can feel the bonds that tie them to her slackening. If she is wise, she rejoices—her freedom to be an individual in her own right is drawing near. Her long ritual of role-playing is nearly over. Soon her children will need her as Mum no more. What a splendid moment it is when they turn at last and see her as a human being like themselves.

A developing pupil-teacher relationship

Child-centredness and old-time discipline call for reconciliation.

HUGH HETHERINGTON

THE debate between the advocates of the child-centred school and the authors of the *Black Paper* is basically an argument over the relationship of child and teacher.

One view would create schools where children educated themselves, the teacher only providing the tools and equipment necessary for the child's independent activity. The advantages claimed for this method are that the child works at his own pace and at those things that really interest him, he develops initiative and an inquiring habit of mind, he is not bothered by dispiriting comparisons with cleverer children, he follows his own activity at his own natural level.

The other view asserts the age-old values of mind-training and discipline, and the necessity of handing on the cultural heritage of the past. Education cannot always be painless, all training has its moments of exertion and heartbreak, we all grow by just such experiences. The authors of the *Black Paper* claim that the present student unrest is the end result of a generation of lax education values and a romantic view of the potentialities and nature of the unformed human personality.

Given that the argument is over the relationship of teacher and child, understanding of the proper relationship must depend on understanding the growing child himself. Has the oft-repeated term "self-expression" any real meaning without some notion of what the "self" is at the various stages of childhood? Is the pupil the unspoilt child of nature, in Rousseau's sense, or the *tabula rasa*, in Locke's? Students of literature will readily recognize a familiar opposition in the whole controversy: that of the classic and the romantic attitudes to life.

It is helpful to consider each view, savouring it not only intellectually, but emotionally as well. Tragically, however, we are not dealing with academic theories or juggling with *Weltanschauungen*, but are considering men's and women's lives at a crucially formative stage. The argument must be resolved, not by some weak compromise, eclectic in nature, taking some things from one and some from the other viewpoint, but by allowing full force to each, bringing to birth a third view. Goethe often

sought polarities in nature and out of such opposites conceived a third and higher principle. Steiner education does indeed suggest, not exactly a middle way, but a realistic approach which takes into account the cogent and justified assertions in both extreme views.

There is no standard pattern of approach for all ages, but a subtly varied one, passing through graduated shades, like the colours of the spectrum. The changes are most closely related to chronological age—this is why in Steiner schools children are kept in age groups of not more than one year's difference, wherever possible. The relationship between teacher and child is one that changes year by year, but can nevertheless be roughly subdivided into three seven year periods, marked by the change of teeth, puberty, and coming of age (the last one of course lying outside school life). The historian will see in Steiner's description an interesting correlation with the whole development of mankind through prehistory up to our present age.

The infant and the small child up to the change of teeth in the seventh year learns by the force of imitation, just as prehistoric man must have done. In the nursery class one does not say "You must do so and so", but "Look, we do it like this". Warm security, abundant opportunity for doing things, beautiful objects and colours to look at—this is the environment for the preschool years up to 6-plus.

For the next eight years, up to 14-plus, the relationship is different, shading off at each end, as spectrum colours do, into what preceded and what will follow. In this period of school life, the heart of childhood, the relationship of teacher and child should be frankly authoritarian, just as it was in the great preclassical civilizations.

Here, at first at least, the class teacher is naturally endowed by the child with a charismatic aura, felt to be divinely inspired, omniscient, the fount and purveyor of all the magical treasures of knowledge and understanding. This relationship, born out of the spoken word, should never be impaired by the careless over-use of teaching aides, such as films, television or tape recorder, or unduly replaced by textbooks.

An example will illustrate the point. In their tenth year (class IV) children in a Steiner school have a "main-lesson" (block period two hours a day for about three weeks) on animals. At one point the teacher will want to tell his class about lions. A similar task has faced innumerable teachers and there have been innumerable approaches to it. A modern-minded young primary teacher might say, "Go home and find out all you can about a lion".

But only one person can adequately speak of the lion: the teacher himself. Only one medium can represent it in all its fire

and glory: the human imagination. Who has surpassed Blake in a description of the essence and sinewy force of the tiger? No written word, no film, not even the lion himself in his natural habitat can replace the imaginative presentation of the beast by a good teacher. Afterwards the children will paint the lion in water colour, freely and impressionistically. Then, once the lion has lived imaginatively in the children, the other possibilities (illustrated zoology books, visits to the zoo and so on) are thinkable.

I have gone into this example in some detail, as it shows upon what kind of teaching the authority of the Steiner teacher depends. A good class teacher has unquestioned authority quite naturally, built up over eight years with his own class, and changing as the class grows older from that of the charismatic leader to that of the beloved uncle or aunt.

While this emphasis on the necessity for authority might suggest that the Steiner approach is classical in nature and non-progressive, there are nevertheless other elements which would be scorned by the authors of the *Black Paper*. The Steiner teaching method depends solely on the pupil-teacher relationship. There are no incentives in the way of marks, competition, prizes and the like; there is no streaming, no internal examinations, no one-sided extolling of intellectual ability as superior to artistic or manual skills. The education of the whole human being and of all types together is a cardinal principle.

Discipline is another name for a relationship between child and adult—external apparatus to maintain it, such as conduct marks and the like, only reveals its absence. Ideally, when children are lazy or antisocial, they should want to put things right, once the situation is pointed out to them. Punishment becomes voluntary restitution. A counsel of perfection, admittedly, but one can come nearer to it than many people believe.

When the class passes into the upper school at 14-plus, their relationship to their teachers is immediately different, and changes steadily during the four last years at school. The first year, class IX, has some characteristics in common with the class teacher age, but, whereas in the lower school the omniscient class teacher taught all general subjects, in the upper school specialists take over. Wider vistas and possibilities of deeper studies are opened up. The pupil-teacher relationship is increasingly one of copartnership in interesting fields of study and research. What now binds the pupil and the teacher together is a common interest in the matter under discussion. The questioning in puberty of all authority, the desire to think for oneself, the insistence on proof may be likened to the demands made by Renaissance man.

Comment

IT is rare to see a scientist make a strong plea for “a great leap backwards” in his particular discipline, but the experimental psychologist Dr. Robert Phillips does just this. According to the *Observer* (April 20, 1969), he feels that some of his colleagues use elaborate machinery as a defence against involvement with real people. He holds that one would arrive at more significant facts if “experiment and subject faced each other in a warm, friendly relationship”. Writing about psychology laboratories, he says: “The need for protest is urgent. As the number of things that bleep, warble, twitter, hum, click, whirr, flicker and flash increases daily, we should bear in mind that these mechanisms are still in their primitive stage of development”.

* * *

AGAIN, a few years ago, we heard excellent reports about the success of the Initial Teaching Alphabet. Now the *Report on the Use of the Initial Teaching Alphabet in a Sample of London Schools* makes it clear that the earlier enthusiasm was exaggerated. No harm is done if this method is used, but its superiority over other methods can no longer be taken for granted. The explanation is simple: irrespective of method, in the early years of pioneering the teachers concerned with a new approach have a personal stake in its success and so are much more involved in the act of teaching. Later, the same teaching becomes a matter of routine, and the effect of this change on the children is definite and measurable. The report concludes that basic skills can be learned by a variety of methods, but that the acquisition of higher skills is more directly related to the enthusiasm and intelligence of a particular teacher. Such a conclusion does not mean a simple shrugging-off of modern educational methods, but a still more modern awareness of the primacy of personal relationships. In this respect, Steiner's findings agree with those of the various schools of post-Freudian psychologists.

* * *

SUCH findings stand in the greatest possible contrast to the view of education as the country's largest industry, and to the increasing use of industrial action by teachers, which can only lead to driving the more enthusiastic teachers out of the profession. *The Times Educational Supplement* (June 27, 1969) published

a letter from a "Disgruntled Teacher". In a small London grammar school a teacher fell ill and had to be absent from school over a period of months. Neither the headmaster nor the head of the department made any attempt to find a replacement, and the other teachers were asked to spend some of their free periods sitting with the classes concerned. At last one enthusiastic part-time teacher was persuaded to add those lessons to his list. Appalled by the amount of time which had been lost, he arranged for extra lessons in break and lunch time. At last the headmaster and the head of the department were roused to action, and the part-time teacher concerned was rebuked for his "unprofessional behaviour". This is the outlook of the paid slave.

* * *

NOR do tyrannical local education authorities help. Miss Williams, the president of the Association of Headmistresses, had some disturbing facts to report at the association's annual conference, all pointing in the same direction: the teacher and the headmaster form part of a bureaucratic establishment. She told of the headmistress who was refused paid leave to attend the conference, and of the local education authority which appointed new teachers to a school without consulting the head. On meeting a certain new teacher, she gathered that this was to be her future deputy. There were other stories about authorities which refused to include teachers on their committees, or included them but refused them voting rights. Miss Williams made one other telling point against present administrative arrangements when she drew attention to the fact that schools are harmed if they become pawns in the game of party politics. This is, unfortunately, the case at present, and not only in isolated areas.

* * *

THE educational ideal of a Steiner school—the integrated, creative person with wide interests, social responsibility and initiative—is not identical with the ideal entrant which Oxford looks for. Here the high flying intellectual specialist is preferred. So Steiner schools have followed with particular interest the establishment of the new universities over the last 20 years, and have the greatest sympathy with the policy of Keele with its broadly based foundation year. This gives every student a chance of postponing his choice of degree course from 16-plus or earlier to 19-plus. Alan Iliffe, Senior Tutor at Keele, in an article in *The Times Educational Supplement* (July 11, 1969), said that in the the course of the foundation year, 70 per cent of the students

change their mind about the subjects they wish to read. The finals marks in honour courses of students without the appropriate A level passes do not differ significantly from those who have passed their A levels. Such facts make hay of the case of the élitists.

* * *

SUCH facts also raise a number of fundamental questions. If there is no case for early specialization, what leaving examinations are appropriate in modern conditions? These questions are currently being gone into by two working parties under Professor Butler and Dr. Briault respectively. Is it beyond human ingenuity to devise a modern syllabus for science and for language students which makes specialization unnecessary? The present evidence is that the scientists are readier to contemplate a change than the linguists. What is the right age for choosing a degree course and thereby, to a large extent, a career? Personal observation would suggest as late an age as possible; Keele has shown that 19-plus is feasible. Much frustration in later life might thus be avoided.

* * *

THE establishment of a new medical school at Southampton is very welcome. Most medical schools today expect from their entrants three science A levels, which in many cases means working to a narrow syllabus from the age of 13. Perforce the subsequent medical training almost totally excludes social and psychological studies. Southampton will start remedying this state of affairs. It will allow candidates a wider choice of A levels and will set aside the fourth year out of five to a non-medical study in a field of the candidate's own choice. A move towards a more liberal and humane approach will, it is expected, soon be made by some of the longer established schools as well.

* * *

NEWS COLUMN

CHILD AND MAN is planning to introduce a new column, giving news of changes and developments in Steiner schools throughout the world. Schools are invited to put Child and Man on their mailing list, and to send their news bulletins, letters to parents, etc. to:

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Book Reviews

Voyage through Childhood into the Adult World. By Eva A. Frommer. Pergamon Press. Hardback 35s., soft cover 25s.

SUBTITLED "A Brief Description of Child Development", this book is by the psychiatrist in charge of the Children's Psychiatric Clinic at St. Thomas's Hospital, London. It is derived, writes Dr. J. H. Kahn in a foreword, "from Dr. Frommer's professional observations as a child psychiatrist, and it also includes her personal distillation of Rudolf Steiner's teachings. . . . This is the first time that the Steiner developmental and educational philosophy has been brought into relationship with the more general theoretical approach employed by workers in psychiatric and social work services."

The book is easy to read, and arranged under seven broad headings corresponding to the developmental phases in the growth of a child. The author urges sharper

observation as the key to understanding, and tries to show what childhood may feel like to those going through it. A fine chapter on temperament and personality adds fresh insight to the nature/nurture debate. It ends with an epilogue on "The Threshold of Adult Life", and includes a useful list of references and suggestions for further reading.

It is a pity that the price is so high, but there is no doubt this book is much needed. Parents (and some teachers) suffer from lack of education in this most important function of life—rearing the next generation—and those who want a short, easily understood introduction to their own child should buy, borrow or requisition this well illustrated book without delay.

A.J.M.

The Marshall Cavendish Learning System. 72 volumes, 9s. each.

ENTICING, colourful, a joy to read—these are one's reactions to this new mini-encyclopedia, aimed mostly at teenagers tired of toiling through turgid tomes.

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Their chief drawback could be superficiality. "Instant information" is always suspect, but a close reading of some half-dozen of the first titles suggests a depth and balance surprising within so small a compass.

A.J.M.

An Outline of Piaget's Developmental Psychology. By Ruth M. Beard. Routledge. Cloth 18s., paper 9s.

JEAN Piaget's work is of great importance to anybody connected with Steiner education, because the validity of his work has been widely accepted by English educationalists, and so he has exercised a strong influence on present-day primary education. Moreover, as far as it goes, his work confirms Steiner's findings.

Piaget is able to give a description of reality because he deals with real issues and individual children and not with fiddling little problems 'simply because they happen to be amenable to mathematical treatment. Piaget observes children in their natural environment and the questions which he asks arise out of their own nature.

He is, however, difficult to read because of his tendency to

theorise. This may be due, partly, to the French intellectual culture in which he grew up, but more, I venture to suggest, to a desire to win academic respectability in spite of his disdain for statistics. So we turn to summaries of his work such as the one under review here, written especially for an English public and for practising teachers. It is a more advanced work than Brearly and Hitchfield's *Teacher's Guide to Reading Piaget*, which has been reviewed here before. But it has the advantage of leading us clearly and systematically through the various ages of childhood from the sensori-motor period before the birth of language to the age of puberty, the stage of formal operations. R.L.

NOTES ON OUR CONTRIBUTORS

Margaret Heitler. Trained in elocution and dramatic art. Worked during War in welfare services, mostly among women of A.T.S. After War took Y.W.C.A. training for social work, specializing in youth work. Two student-age children; landlady to students from Bristol University. Lectures on social history to trainees at St. Christopher's School, Bristol (Steiner-based school for children in need of special care). Chairman of Bristol branch of Anthroposophical Society.

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