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E. F. Schumacher. "E ducation for G ood Work." G .!C\$#, (#H!8; Y; MS4, M69:Z[M!

From Rilke's letter to Rodin on 22 September, 1902:

...Why do I write you these verses? Not because I dare to believe that they are good; but it is the desire to draw near to you that guides my hand. You are the only man in the world who, full of equilibrium and force, is building himself in harmony with his work. And if that work, which is so great, so just, has for me become an event which I could tell of only in a voice trembling with awe and homage, it is also, like you yourself, an example given to my life, to my

With this awakening Rodin's most individual work began. Not until now had all the traditional conceptions of plastic art become worthless to him. Pose, grouping, composition now meant nothing to him. He saw only innumerable living surfaces, only life. The means of expression which he had formed for himself were directed to and brought forward this aliveness.

The next task was to become master of himself and of his abundance. Rodin seized upon

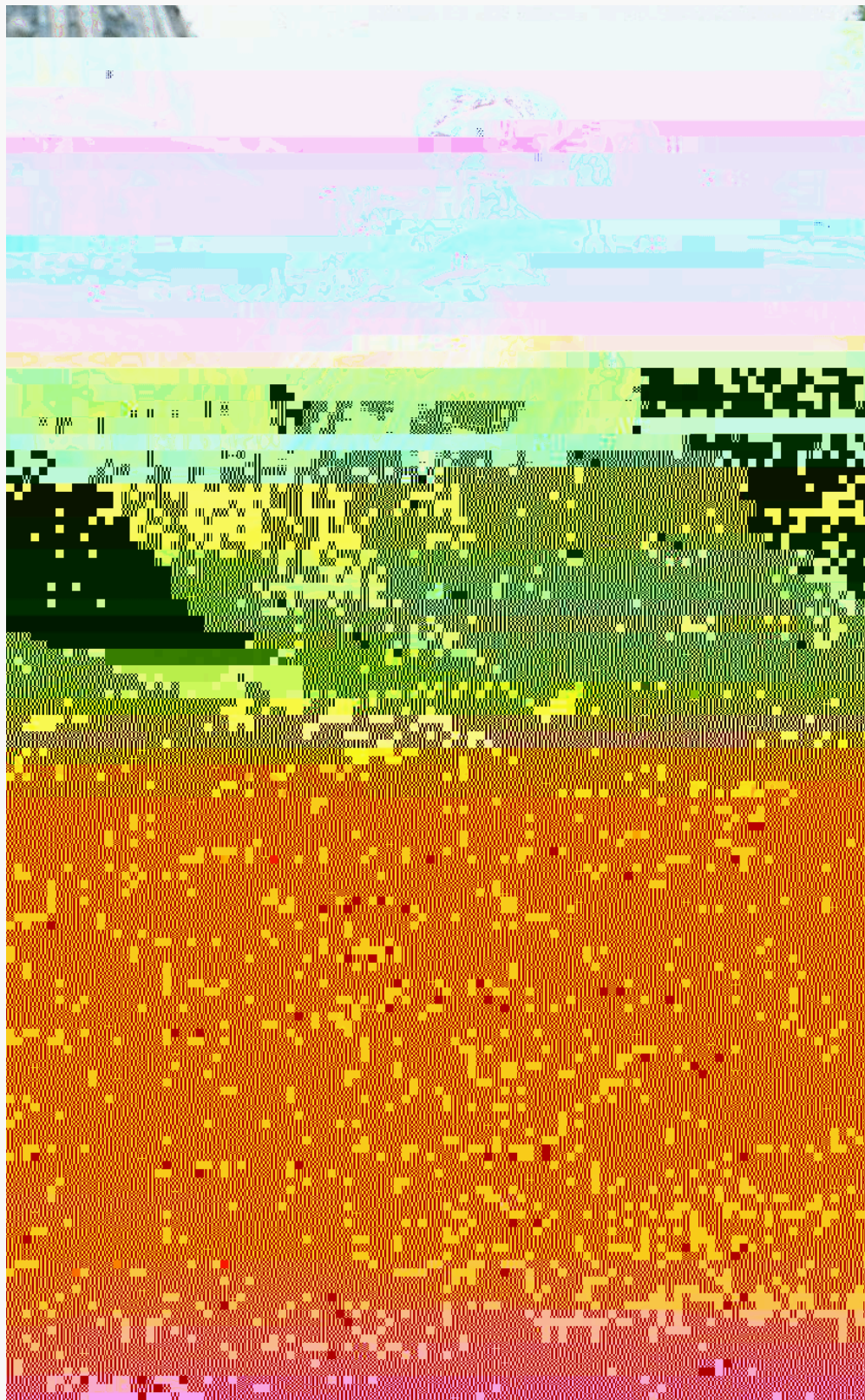
the nape of the powerful neck. And backward against the thick locks leaned the face of a visionary in the intoxication of his dream, a face flashing with creative force: the face of an element. This was Balzac in the fullness of his productivity, the founder of generations, the waster of fates. This was the man whose eyes were those of a seer, whose visions would have filled the world had it been empty. This was the Balzac that Creation itself had formed to manifest itself and who was Creation's boastfulness, vanity, ecstasy and intoxication. The thrown-back head crowned the summit of this figure as lightly as a ball is upheld by the spray of a fountain. There was no sense of weight, but a magnificent vitality in the free, strong head.

Rodin had seen in a moment of large comprehension and tragic exaggeration his Balzac and thus he created him. The vision did not fade, it only changed.

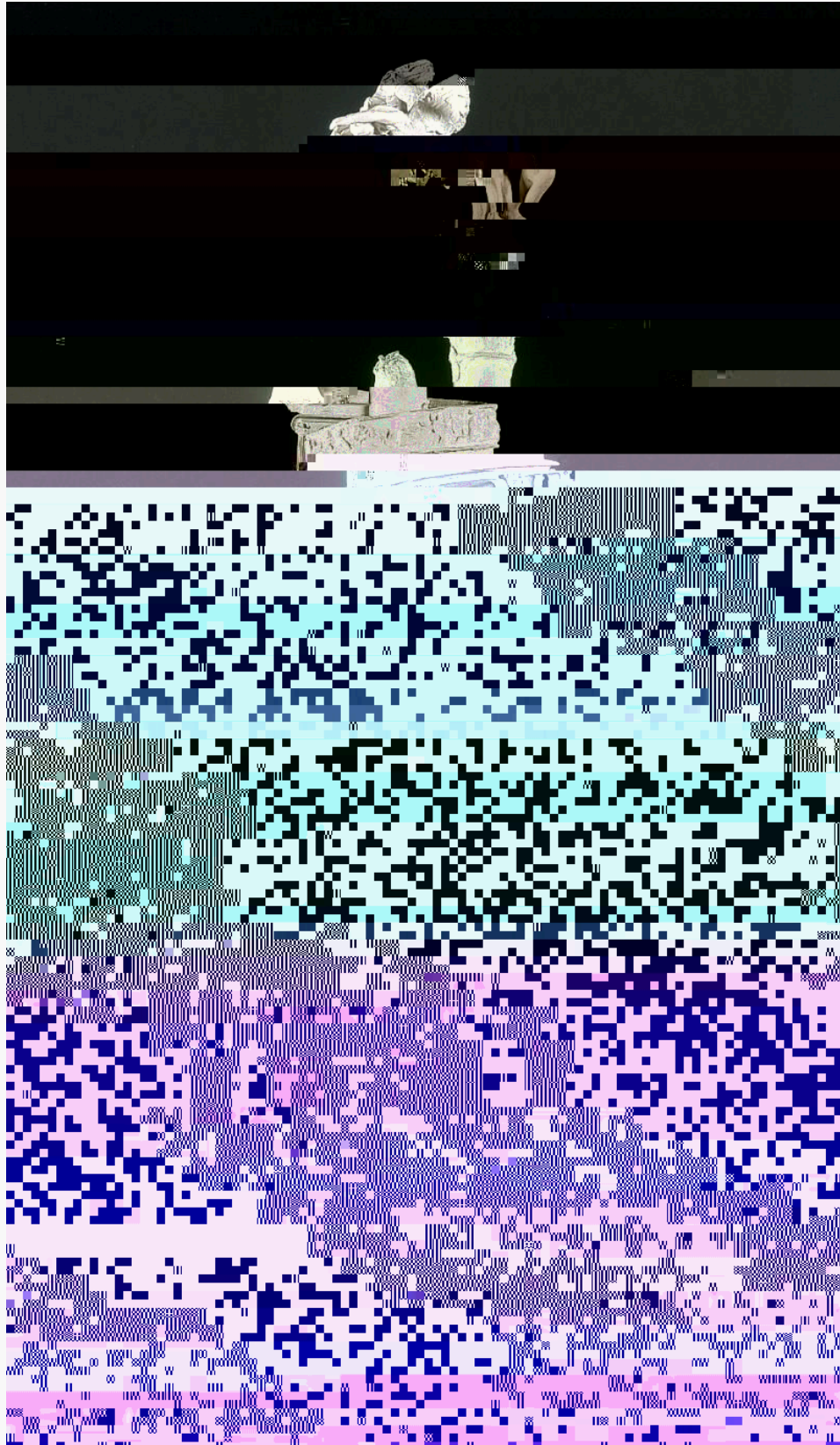
The comprehensiveness which gave breadth to Rodin's monumental works gave to the others also a new beauty; it gave them a peculiar nearness. There are among the more recent works small groups that are striking because of their concentration and the wonderful treatment of the marble. The stones preserve, even in the midst of the day, that mysterious shimmer which white things exhale in the twilight. This radiance is not the result of the vibrant quality of the points of contact alone, but is due in part to the flat ribbands of stone that lie between the figures like small bridges which connect one form with the other over the deepest clefts in the modeling. These ribband fillings are not incidental, but are placed there to prevent too sharp an outline. They preserve in the forms that otherwise would appear too clear cut an effect of roundness; they gather the light like vases that gently and continuously overflow. When Rodin seeks to condense the atmosphere about the surfaces of his works, the stone appears to almost dissolve in the air, the marble is the compact, fruitful kernel, and its last softest contour the vibrating air. The light



“The Prodigal Son”



“Balzac”



“Tower of Work”

GOOD WORK

E. F. Schumacher

PREFACE

When E. F. Schumacher died in September 1977, his friend Barbara Ward described him as belonging to that intensely creative minority who have changed the direction of human thought. And his two books *Small is Beautiful* and *A Guide for the Perplexed* would alone ensure that his ideas will remain very much alive.

Fritz Schumacher's ideas were the product of a highly original and creative mind; they are generally radical, demanding drastic alterations in conventional ways of thinking and doing; and they have a universal quality about them, which appeals to countless people of different ages, classes, races, and shades of political and religious belief. But I think that there is an even more uncommon quality about his ideas, which is that they lend themselves to, indeed invite, action.

The most obvious example is his

Once the Group was started, Schumacher continued his analysis of the impact of conventional technology and its supporting structures upon people, upon living nature, and upon nonrenewable resources. In *Small is Beautiful* he launched a powerful attack on conventional economics and technology, and the value system supporting both. But he did not stop there; he also mapped out a sane route toward a sustainable way of life. This was followed up by *Guide for the Perplexed*, which offers the individual a philosophical framework, a guide to the moral values that underpin *Small Is Beautiful*.

be helped to raise themselves to a decent standard of living. We ourselves must also work for a more

education. So, if the problem is "survival," one might fairly expect to find some discussion relating

What is the nature, what are the characteristics of this our actual, present-day industrial society? Everything has a many-sided nature and many characteristics; by what standards are we going to distinguish the essential from the nonessential? If I try to do this "in the light of the Gospel," I must first define how the light of the Gospel

far wrong if I asserted that the amount of genuine

today more firmly established than ever before. It is ideas that matter more than facts. It is not so long ago that ideas like colonialism, imperialism, "masters and men," and the like seemed perfectly reasonable; they do not any more. Many people, indeed, still argue against the practicability of freedom, of ensuring the dignity of the person, of self-determination, and so forth, but no one argues against the ideas as such.

fight evil and try to restore order. "Woe unto the world because of offenses? for it must needs be that offenses come; but woe to that man by whom the offense cometh? " (Matthew 18:7). Anyone who merely "washes his hands" is one of those by whom offense comes.

Why should industrial society fail? Why should the spiritual evils it produces lead to worldly failure~ From a severely practical point of view, I should say this:

1. It has disrupted, and continues to disrupt, certain organic relationships in such a manner that world population is growing, apparently irresistibly, beyond the means of subsistence.
2. It is disrupting certain other organic relationships in such a manner as to threaten those means of subsistence themselves, spreading poison, adulterating food, etc.
3. It is rapidly depleting the earth's nonrenewable stocks of scarce mineral resources--mainly fuels and metals.
4. It is degrading the moral and intellectual qualities of man while further developing a highly complicated way of life the smooth continuance of which requires ever-increasing moral and intellectual qualities.
5. It breeds violence--a violence against

offense. To

Their negations are such as these: I don't

and of course the

around the globe, on which all life depends. If there are any unwanted side effects, science will deal with them. Or take medicine: the whole direction has been one to increasing violence. I know even from very sad family experience that the number of people who are the victims not of their diseases but of the cures prescribed for them is very great, and the damage done is often totally irreparable. Whereas preventive medicine is still virtually totally neglected. A very clever chap once said that if an ancestor of long ago would visit us today, what would he become

these mechanisms become bigger and more complex, and more and more attuned to mass production, and then they become immensely expensive.

Henry Ford started the Ford Motor Company with a capital of \$30,000. The dollar has gone down in purchasing value, mark it down by whatever you like-- mark it

introduced me quickly and said, "This is why we have asked you to come, what do we do? I have been stumping the country with our Five Year Plan, I have told everybody this is now the Bible'-and then with a grand gesture he threw the papers on the floor and said, "I now realize it was the wrong Bible."

What is wrong with it? It applies only to the cities around the Copper Belt, and to Lusaka, the capital, while wide rural areas are totally left out. One of the things the Zambian government was particularly interested in was improving nutrition: they don't starve there, but there is a lot of malnutrition because of what they call the "protein gap." To fill the protein gap, they had a slogan: "One egg a day for every Zambian." And they were building up egg production quite successfully. I visited a lot of these farmers, and I found them weeping over their eggs, which were covering the floors of their sheds. "What are you doing with them, are you

principles, the sort of work that any think tank does, not to start from where others have got to. The prototype was built and we found a small manufacturer. That plant has 2 percent of the capacity of the hitherto smallest plant, and 2 percent of the capital cost; and



If you look at it this way, you find that if one could make visible the possibility of alternatives, viable alternatives, make a viable future already visible in the present, no matter on how small a scale, even if it's only with a Scott

product of mindless

If this is the task before each human being, we can say that "good" is what helps me and others along on this journey of liberation. I am called upon to "love my neighbor as myself," but I cannot love him at all--except sensually or sentimentally-unless I have loved myself sufficiently to embark on this good work of development.

How could I love and help my neighbor as long as I have to say, with St. Paul: "My own liberation baffles me. For I find myself not doing what I really want to do but doing what I really loathe"? In order to become capable of doing good work for my neighbor as well as for myself, I am called upon to love God, that is, strenuously and patiently to keep my mind straining and stretching toward the highest things, to levels of being above my own: only there is goodness to be found.

This is the answer given by traditional wisdom, that is to say, by the metaphysics that has given rise to all the

It is probably wrong to expect, he says, good work. He has been conditioned not even to expect it? He has been conditioned to believe that man himself is nothing but a somewhat complex physico-chemical system, nothing but a product of mindless evolution--so he may suffer when machines become like men and men become like machines, but he cannot really be surprised or expect anything else.

It is interesting to note that the modern world takes a lot of care that the worker's body should not accidentally or otherwise be damaged. If it is damaged, the worker may claim compensation. But his soul and his spirit? If his work damages him, by reducing him to a robot--that is just too bad. Here we can see very clearly the crucial importance of metaphysics. Materialistic metaphysics, or the metaphysics of the doctrine of mindless evolution, does not attribute reality to anything but the physical body: why then bother about safety or health when it comes to such nebulous, unreal things as soul or spirit? We acknowledge, and understand the need for, the development of the person, but do we care for the development of his soul or spirit? Yes, education for the sake of enabling a man or woman to make a living; but education for the sake of leading them out of the dark wood of egocentricity, pettiness, and worldly ignorance--at the most, this would be a purely private affair: does

thistles. Good work cannot grow out of such metaphysics. To try to make