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The picture on the cover is of Class 8 students and some parents on Troubridge Island, St Vincent's Gulf, whilst participating in the annual sailing camp held at the Mt Barker Waldorf school. During 4 days students sail about 100 km on the ocean and cycle a further distance on Yorke peninsula, S. Australia.

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Letter from the Editor

Dear Readers,
The Spring and Summer are behind us and the school year here begins as Summer fades and the Autumn season, with its fire, its fruits, its gentle, golden light, its morning mists and its reminder that outer experience must be breathed in, reflected upon, digested and brought to inner life, is all around us.
This edition of the journal brings a variety of articles, both from the Southern hemisphere, but also from friends and colleagues in Asia and Europe. There is an article from Mrs. K Bhanumathi in Andrha Pradesh, India. There is one from Halina Rubisz, a teacher from New Zealand, now working in the troubled kingdom of Nepal.

The leading article is from Peter Guttenhöfer, who originally wrote the article in a special edition of the Journal "Elemente der Naturwissenschaft" (2003, Vol 1) in tribute to Georg Maier's 70th Birthday. Georg came to the Southern hemisphere for the first time last year to give courses at the Block Teacher Training at Mt Barker Waldorf School. For those of us who were privileged to experience Georg, it was very moving to see the way he brought so much depth to the content of his courses, combining his biographical directions and connections with his research into 'being on Earth'. (This is also the title of a recent book, still awaiting publishing, that he has co authored). This manifested in the courses on the twelve senses, aesthetic connection to the World and Optics. During this time, Georg made me aware of the article by Peter Guttenhöfer as well as the work of Baumgartner. In the journals to come, perhaps there will be opportunity to bring to light more of this work, which is, I think, very important for the deepening of our teaching. It is what is needed in answer to the call from Stephen Spender in "An elementary school classroom in a slum" where he writes in the last verse of the poem:

> *"Unless, governor, teacher, inspector, visitor, This map becomes their window and these windows that open on their lives like catacombs, break, O break open, till they break the town and show the children to green fields, and make their world run azure on gold sands, and let their tongues run naked into books, the white and green leaves open the history theirs whose language is the sun."*

Florian Oswald who has visited both Australia and New Zealand , most recently in 2002 on behalf of the Pedagogical Section, has written an article on Technology which can lead into the theme that will be taken up in the next journal, 6.2
John Wright's article seems timely within the present world context, which demands of us a greater understanding of the great world religions and their tenets.
This volume is less thematic than the last, broader in its scope but, nevertheless, I hope you find it both stimulating and helpful for your work.
Thankyou to those who responded to my letter

earlier on, asking for articles for the Journal. I am now beginning to build up a bank of articles. Our next journal will feature some articles about the use of computers and computing in our curriculum. If you have something of interest developed at your school, please, write about it and send it in. It is a theme demanding our careful attention so that we can help the children and young people, as well as their parents build a relationship to it that is healthy and fruitful. Articles on any aspect of Steiner Education are welcomed. They are sent to members of the Editorial team to be reviewed before publishing. This process may require that they are sent back to the writer for some modification, before publishing. It is best that you send the articles either on CD, or as an email attachment, unformatted. If you have pictures to add, please send them as separate files and indicate in the text where you want them placed. As well as articles, reports of conferences, anecdotes of special events at your school or responses by letter to written articles, are all welcome for the journal.
I would particularly like to thank Alduino Mazzone and Neil Carter for their support and help with the editing process.
Best wishes for your work,
Peter Glasby.

Aesthetic knowledge as a source for the Main Lesson

Peter Guttenhöfer
(Dr. Peter Guttenhöfer is a teacher of 30 or 40 years experience, a founding member of the Teacher Training Seminar at Kassel in Germany and a musician. Among other subjects he teaches History and German literature at the Kassel Waldorf school.)

The main lesson of the Waldorf School is different to a double lesson. It is a unity of three parts, composed like a sonata.

The classical sonata form demands three movements. The first movement, the "Head movement", gives the theme, forms it out, turns it around or mirrors it, submits it to many dismemberments and distortions, (Verrückungen) and through the repetition makes the listener once more aware, in review, the drama of these transformations. The second movement brings a totally new atmosphere, in a slower tempo and a changed key, however, still totally related with the musical "substance" of the first movement. Here the task is less a working through of the theme than the direct touching of the inner space of the soul. Finally, in the third movement, the restrained drive for movement is let go. Quickly, the rhythmically accentuated, thematically light-footed, final movement plays itself out. Here too it arises from what has been laid down in the first movement but still has something of its own. Like something freshening, the playful Scherzo (joke) that often slips in, so may no main lesson go by without the weight of the content, at least once being lightened and relaxed by laughter.

The parts of the main lesson are something other than the sonata. Both are artistic compositions in which the three sections go out from a middle point organically and are not simply put together in an additive way. They arise out of transformation of the foregoing. Between the Sonata movements are small pauses, but without interrupting the musical flow, instead a deep drawing in of the breath, a short repositioning of yourself, a thoughtful clearing of the throat. The applause and coughing only come after the final movement. There lies Recess.

We begin to realise, that these three parts, which build a whole, are somehow related to the three parts of the human organism, which is why the sonata is so healthy. The main lesson too should be health giving, not only instructive. We can understand it as an aesthetic phenomenon, like the Sonata. Rudolf Steiner spoke of an 'art of education', and practice shows that the main lesson must be artistically formed. With this the question is raised about a kind of 'aesthetic' concept for school teaching. The concept 'aesthetic' is used for a process which is artistic and which has as a product, a piece of art. How do I teach artistically?

The three sections of the main lesson are determined by the threefold constitution of the Human Being, in which the bodily division into the nerve-sense system (head), rhythmic system (chest) and metabolic-limb system are related to the differentiation of the soul in thinking, feeling and willing. This threefoldness is also related to the three steps of the logical process – conclusion (Schluβ), judgement (Urteil) and concept (Begriff) which Steiner (1919) presents in the ninth lecture of "The Study of Man". Here, he reverses the usual Aristotelian logic and puts the word "conclusion", in a provocative way, at the beginning of the logical operation. It doesn't mean "conclusion" in the sense of "end" and also not in the sense of "conclusio". It doesn't mean a thought process has come to an end and a deduction is being made. It refers more to the process where the human being and the World encounter each other, where phenomenon and sense perception meet or where the phenomenon appears through the World colliding with the human being without swallowing him or carrying her away in a sleep condition.

World will pushes up against the dark self will, which the human being carries out in his embodiment. The 'I' touches through the sense perception, those deeper levels of being, from which all phenomena press into appearance. And the Human Being does not fade away in that great fire, instead, because she experience herself so

closely connected to the World, she closes herself off, protects herself from becoming one with the world in the act of conclusion. Goethe expressed it in the following way:

> *When I at last come to rest with the archetypal phenomenon, it is still only resignation; but there remains a great difference, if I resign at the limits of humanity, or within a hypothetical limitation of my narrow minded individuality. (Goethe 1817, Verse 138)*

Yes, the conclusion is the amazing moment of phenomena emergence, before defined representation (mental picture), before the wandering judgement, before that "hypothetical limitation". Steiner (1919) states laconically: "The lion is a conclusion".

The judgement links itself to the conclusion, or, the act of the conclusion awakens the movement of judging. And at the end of the judgements, weighing up…, comparison, affirmation etc. stands the concept, which created the quiet in Goethe's soul. The fiery seconds of the conclusion stands in polarity to the constancy of the worked out, not misunderstandable word formulations of the thought form.

Now that the long practiced, joyfully suffered syllogism has been overthrown, and so that the old meaning of 'conclusio' does not shadow the 'conclusion' – the conclusion stands in the middle of the main lesson. Something new from the content of the main lesson is presented, in the most various ways: A physics experiment is demonstrated, a historical event is described, a botanical drawing is observed, a new problem type from trigonometry is presented or a literary text is read etc. the teacher is active, the students take it in, silently. They don't write, they are totally sense organ. In this moment the pure inner will activity of the students prevails. The emerging appearance of phenomena is prioritised above all understanding. No question is allowed. The World touches the student, who lets him/herself be touched. The student becomes "World" and not only an 'observer of the World'. The student forgets himself and is totally "in" the thing (interest).

> *The total absorption in the Archetypal phenomena sets up in us a kind of anxiety: We feel our inadequacy. Goethe (1817, Verse 137).*

This doesn't mean that there is always something of the archetypal phenomena in the teacher's presentation. However, the emergence of a phenomenon has something fundamentally numinous, and the feeling of inadequacy awakens the need to judge, to take a position, to reject or to become enthused. So, after the teacher has completed their presentation, there begins the judgement and the third section of the main lesson sonata is played. It ends open-ended and the students go with the opened up and unsolved problem into the recess.

The Waldorf teacher tries to take into account, that in the coming night the noticed riddles are taken into the sleep. What that means, is withdrawn from our usual consciousness, and shall not be attempted to be explained here. What matters here is that, when the students appear in the main lesson again the next morning, they are in a completely changed relationship to the content of yesterday. With quiet, almost serenity they now go with the teacher into the thoughtful penetration of the business of working the concept to the phenomenon. That is the first movement of the new main lesson, which again is followed by the "conclusion" event and the third movement of judgement.

Each main lesson begins, therefore, with the concept part, which works with that which has arisen from yesterday. This gives the sequence: Concept – Conclusion – Judgement. The logical cognition process on a topic, however, runs with the structure: Conclusion – Judgement – Concept. The night is taken in between Judgement and Concept. In this way there are always three days of main lessons following each other that belong together. When the teacher forms the main lesson with this in mind, there lies within it a spiritual dynamic of its own.

From where does the nourishment of this process proceed? It comes from the event in the middle part of the main lesson, from the encounter of the student with the reality of the World, not from a speaking about a somehow imagined reality. Everything depends on whether or not an actual "connection" (schliessen) – a happening (conclusion) – happens for the student. Out of this insight arises the task of furthering the concept of "aesthetics" in relation to the main lesson. That it is related in its structure to the musical Sonata, makes it, when successful, an artwork. However, the actual aesthetic process is grounded in the being of the conclusion.

To understand this, it is necessary, to release the concept of aesthetic out of its traditional frame of meaning. There have been a series of researchers who have tried to do this in the last few years in connection to A. G. Baumgarten's "Aesthetica" (Baumgarten 1750/58).

Wolfgang Welsch (1990) described, how in the time after Baumgarten "there was a restriction of the concept of aesthetic predominantly to art or even to only what was beautiful. That, in my opinion needs to be turned around today." (Welsch 1990, p.9). Especially the work of Hans Rudolf Schweizer has brought recognition of Baumgarten's original aesthetic concept and paved the way to an understanding of aesthetics, not as a theory of beautiful art, but as a philosophy of sense experience. He has formulated Baumgarten's fundamental principles, into the language of our time in the following way:

1. *"Aesthetics is not a specialised area within the whole of Life's process, but the basis for the experience of reality.*
2. *Aesthetics brings the unbroken phenomenality of 'things' to validity. It is, as 'pure phenomena', the unrepeatable, individual happening in time.*
3. *Aesthetic cognition is a purely intuitive cognition, which at first remains without conceptual treatment. It is that knowing, which one must rely on in daily life.*
4. *Aesthetics is a field of relationships between the Human Being and the World, Subject and Object. If one denies it having any objective meaning whatsoever and ascribe to it a simple subjective feeling or a subjective 'Forming power', then one has lost its content and its being." (Schweizer, 1976, p.74)*

With this we understand, that the happening of the "Conclusion" is the moment of aesthetic experience (Barth 1999, p. 111). Here there is no limitation to a specialist area; this is not only about the observation of art! Here we glimpse the existential moment of World encounter in the pure perception. We are standing at the spring for all teaching.

In reality, can there be such a moment in the practice of a school? Isn't each pedagogical activity narrowed to the discursive, symbolism of a science orientated, theoretical cognition, which limits necessarily "the life" out of school – something, which in fact all the students of the world experience when they are older than twelve years? The concept of "Conclusion" as the moment of the aesthetic condition (Schiller, 1793/94, Letter 20 and 21), in which the world and human being stand before each other naked, really means that just in the centre of the lesson, "life" touches the student in the most intimate way, much more strongly and purely than in ordinary existence. This, ordinary existence, presents itself mainly simplified for trivial aims or modified through desires of all kinds, and is seldom presented unclouded. Generally, the everyday person goes on his way in a fog in regard to the meaning of things. Actually, more than that, he doesn't even know the names of the plants, which grow in front of his door. So then, this centre of the main lesson is always a special "space", in which the being of things can show themselves: the shiny silver pearl of molten tin, a quince leaf, the description of the Sea battle of Salamis, or the sudden illumination of the connection between the pentagram and the golden mean. The objects of teaching are not won from conventional ideas of a Canon for general education, but from a sense for the "symbolic meaning" (Cassirer, 1982, p. 235) of things or processes, which as archetypal phenomena of the experience of meaning, can speak – in a more fundamental way to the sense cognition of the student.

If such a demand is hard enough to fulfil in a natural science lesson, then lurking in the humanities subjects are even more awful conditions, which threaten to lure the teacher off the track. Chief among these conditions is the opinion and the longing that everything must be "interpreted". What is the meaning of Hamlet? To this question, there can be as little a satisfying answer as to the question of the meaning of a mountain stream after a thunderstorm (cf. Schadewald, 1974, p 206). Yes, but how can we then read one of the greatest tragedies of antiquity, with our students and allow them to experience directly what Hölderlin tried to express in the words:

> *"The presentation of the tragic depends mainly on the unspeakable, of how God and the and Human being are paired, and the boundless nature power unites in rage with the most inwardly human, thereby understanding that the boundlessness becoming one, purifies itself through boundless separation."*

The heart piece of our German lessons, (literature lessons in class 11 of English speaking schools, too!! …..*Translator's note*), Wolfram von Eschenbach's 'Parzival', reveals most clearly, what is actually demanded. 'Parzival' is not a book 'about the Grail'. In fact, it is not a 'book' at all, as the author emphasizes: "Who wishes to hear of further adventure (aventiuren ??), should please not take it as a "book". (Wolfram von Eschenbach 1981, verse 115, 25-116,4). The reading of this book is itself an approach to the Grail. Rudolf Steiner said:

> *No one gets near to the Grail with words or indeed with philosophical speculation. The Grail is approached, if one allow, all these words to be transformed into sensibilities (Empfindungen)……." (Steiner 1914, p. 109).*

The transformation of words into sensibilities in the soul of the teacher during his/ her preparation, allows a process to begin, which allows reality to emerge for the student. The student communes with this reality in the "conclusion" happening of the main lesson. Then finally, comes the scene, in which Parzival redeems the suffering of the suffering Amfortas, with the question: *"Uncle, what ails thee?"* (Wolfram von Eschenbach 1981, verse 795, 29). This question is the archetypal phenomenon. To it there is no answer. It heals directly.

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(English translation by Peter Glasby in consultation with Georg Maier)

Jihad- Holy Struggle or Holy War ?

John Wright, Sophia Mundi Senior College, Melbourne

(John has taught in schools in NSW and Victoria, as both a class teacher and a high school specialist. In recent years he has been studying part time in N America, whilst helping pioneer the high school at the inner city school of Sophia Mundi)

When teaching Medieval History to Class 11 I have attempted to cover both the Christian and Islamic sides of the Holy War. The following may be of use to High School history teachers, teachers presenting background on issues of our times, comparative religion and those interested in drawing on other perspectives for their own personal understanding of Islamic teachings.

Both the terms 'crusade' and 'Jihad' have been used in so many ways. Is there a core meaning? Are there many related meanings? The word crusade comes from the Latin 'crux' meaning cross. The Crusaders fought under the cry' Deus Volt' meaning 'God wills it'.

By contrast, a central belief of Muslims is that one must submit to the will of Allah. One way of achieving this state of submission is to conquer inner obstacles to one's own development. A central question to explore therefore, might be: Does the Bible and the Qur'an state one principle and the people who act in its name do quite another?
In this paper I intend to illustrate some interpretations of how Jihad is commonly understood. I will define Jihad from its Arabic sources, provide a counter view and then explain the variations of the meanings available in order to reveal the levels of interpretation in Islam and the complexity of the notion of Jihad.

While reading some books and articles on Islam and attending a talk by a Muslim University lecturer from South Africa following September 11, I discovered many misrepresentations of the term, Jihad. In fact, the Western press, Islamic fundamentalists and many historians have so misinterpreted the term because they have not consulted dictionaries of the Arabic language. Contrary to the common interpretation of Jihad as 'holy war', Jihad is actually an Arabic word whose root is the word Jahada, meaning to strive or struggle for a better way of life. It is a struggle with one's own self against worldly temptations. The word mujahida, another root word, means 'the exerting of one's power in repelling the enemy.'

The Encyclopaedia Britannica writes 'modern Islam places special emphasis on waging war with one's inner self.

Other nouns include Juhd, Ijtihad and other meanings are 'endeavour, strain, exertion, effort, diligence, fighting to defend one's life, land and religion.' All Muslims are required to practise Jihad and normally in the Qur'an it is written as 'Jihad fisabilillah,' which means to strive in the way of Allah or dedicate oneself to the cause of Allah. A Muslim might describe Jihad as the way to exert one's ability, to strive to be closer to Allah and to subdue one's passions. Jihad is done with the intention of worshipping Allah in the name of peace. The word Islam has two roots 'silm' and 'salam. 'Silm' means surrender (ie. surrender to the will of Allah) and 'salam' means 'peace'. Muslims greet each other by wishing 'peace' in everything in life by surrendering to the will of Allah. Jihad is the personal striving to always improve one's intentions to surrender to Allah.

A Jihad against unbelievers is Jihad using the Qur' an, not the sword. Jihad contends 'with an object of disapprobation; and this is of three kinds, namely a visible enemy, the devil and one's self.'

Historically, European interpretations of Jihad describe it as a holy war against unbelievers, in order to convert them to Islam. Jihad is seen as 'a sort of holy war', a war in which Mohammed urged his followers to fight for Islam. A further explanation describes how Muhammad organised a Jihad against Mecca, and began by attacking that city's caravans. A cursory glance at other texts, such as The Cambridge Illustrated History of the Islamic World and Paul Lunde's Islam- Faith, Culture and History, reveals similar definitions. The Encyclopaedia Britannica defines Jihad as a religious duty... to spread Islam by waging war.

The homogenising of frameworks on terrorism and blaming everything on Osama Bin Laden's al-Qaeda, can be compared to the homogenising of the war by terrorists in the name of Jihad. September 11th was termed a Jihad by the perpetrators. The architect of the Bali bombing, Mukhlas, wrote that Australia's involvement in East Timor and Iraq 'ensured it is a primary target of Jihad or Holy war by Islamic fundamentalists'. Another Bali bomber, Imam Samudra, wanted to go to Pakistan and Afghanistan to learn Jihad. Further to this understanding a political definition states Jihad is dedicated exertion to actively defend Islam wherever and whenever it is threatened.

Many people and historians believe Jihad means holy war against unbelievers. In actual fact the Qur'an only sanctions war with other nations as a defence measure when Islam itself is in two waves; the first soon after Muhammad died covered Syria, Egypt, Armenia, Persia and North Africa. The second in the eighth century took Islam to Spain, southern France and threatened and as a means of preserving national existence. Under no circumstances does the Qur'an allow Islam to be spread by force. War and force have no place within the dissemination of Islam, as the Qur'an itself clearly states:

Q22: 39 = Permission to take up arms is hereby given to those who are attacked, because they have been wronged.
Q2: 190 =Fight for the sake of God those that fight against you, but do not attack them first.

This view is rarely represented. When Muhammad fought a war in Medina the non-Muslims attacked first and the Muslims defended themselves. The Muslims would have had to renounce Islam if they had not fought. The town of Mecca was still in a state of war when Muhammad and his followers returned there. Here one may also examine the great conquests of Islam throughout history, especially between the years 638 and 732. The history of the Muslim conquests presented to

students could show it occurred east to the Chinese borders.

War has no role in the dissemination of Islam. It is meant to be spread by Dakwah, an Arabic word that is translated as religious proselytising or missionary endeavour. Muslims must endeavour to promote Islam by wisdom and politeness but never by force. The way of Dakwah is to convey information about Islam, teach people about the principles and invite them to become Muslims and to embrace the religion. In the time of Muhammad, some people did not accept it, some refused it and some attacked Muhammad and his followers. They sent people to stop the attacking and then fighting and war developed.

War, according to the Qur'an, can end when religious persecution has stopped, whenever the enemy want peace or if the people accept Islam. The Qur'an says prisoners of war must be kept honourably, like brothers. They should be given proper food, not punished, and given an explanation about Islam. The Prophet forbade the killing of women, children and old men unable to fight in war. When Muslims conquered a country they levied a tax or jizayah on free non-Muslim subjects. It provided protection and usually people could remain autonomous. This was the case in the Holy Land for some 400 years before the Crusades. Where Muslims ruled they still did not interfere with the religion of those they had conquered. The tax was usually less than the zakat (obligatory charitable tax) paid by Muslims.

It is interesting to delve into the twelfth century and discover that an anonymous Persian wrote an encyclopaedic treatise called Babr al Favaa'id, which set out the twelfth century doctrines and regulations of Jihad. They described two types of Jihad; an 'interior' Jihad against one's moral flaws and an 'exterior' Jihad against the enemies of Islam.
The exterior sort was further broken down into an offensive Jihad, which aimed to extend the 'Land of Islam' and the defensive Jihad to drive out the aggressors who occupied the 'Land of Islam.' Those going on Jihad must fulfil certain criteria. They must have parental approval if under-age, if married ensure the welfare of one's wife, have no expectation of pay and in battle can only flee if confronted by two infidels. It is believed that only a minority in the Middle Ages believed Jihad was a defensive war only.

It can be seen that there are many variations on the meaning of Jihad. It is clear that the practice of Jihad is much more than going to war. Furthermore, the meaning of 'Holy War' or war declared to propagate Islam (a definition proselytised by European writers, perhaps even coined during the Crusades), is unknown in the Arabic languages and in the teachings of the Qur'an. Military action, seen as a subgroup of Jihad, is permitted for Muslims when a war has been declared against them. This is the idea of 'Greater and Lesser Jihad' where the Greater Jihad is the continual struggle throughout one's life to combat evil and the Lesser Jihad is legal war. This is reinforced by the words of Muhammad to his companions after a military campaign,' This day we have returned from a minor jihad (war) to the major jihad (self control and betterment).'

There are many variations of the meaning of Jihad. But ultimately the duty of Jihad surely means more than holy warfare. We cannot be too careful in our interpretations when we examine the reporting in the daily newspapers.
The following verse from the Qur'an clearly shows that the Bali Bombing and the September 11th attacks are not Jihad and are considered as heinous crimes in the eyes of Islam.

Q5: 32= Whoever killed a human being, except as a punishment for murder or other villainy in the land, shall be regarded as having killed all mankind; and that whoever saved a human life shall be regarded as having saved all mankind.

The only way forward is for both sides of the West-Muslim debate to analyse Islamic history, from a Muslim perspective as well as a Western perspective, to illuminate all points of view. Jihad, far from being limited to holy war, is a life-long struggle with one's own self for moral and spiritual development.

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Thoughts on Information and Communication Technology

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(*Florian teaches mathematics and Physics amongst other subjects.He is a member of the Hague circle which organises the International conferences at Dornach , Switzerland, every 4 years. He has made warm connections with the work here in the southern hemisphere over some years,)*

As parents, teachers, educators, in short as contemporaries we are daily confronted by the achievements of technology. We are challenged to find a relation with it. In that information and communication technology holds a key position, I would like to try to bring some thoughts together with respect to this theme and develop some ideas about how to use this technology.
Two pillars, which support a sensible usage, will be described in the following:
1. Technology can always be misused. We can try to understand the apparatus. Thereby a consciousness of its functioning comes about.
2. Through our own inner steadfastness a sensible usage will evolve.

I will elaborate in a few words what is meant by the first pillar. I would like to walk through the history and development of the different media. The first mass medium was the book. But only printing made it that. Previously it was the privilege of an elite group, because only a few individuals could read. The importance of printing in making the book the fist mass media has often been underestimated.

A next milestone was the development of photography (1839). Originally it was developed to preserve an image of a building as a document for posterity. Photography can capture an object. A collection of precise images can be made. Photography has the property to banish to a (photographic) plate, later to paper, a particular detail out of a field of vision. A three dimensional object is retained on a plane. A nice anecdote from Picasso can clarify this. A lady was annoyed by the way Picasso painted people and asked him: Can't you paint a person as he appears to us? Picasso looked at her with astonishment and asked her what she meant by that. The lady produced a photo of her husband and explained to P that that was a proper image of him. After a short glance at the image, P said: “I hadn't thought that your husband was so flat.”

The telegraph opens a further door. Neil Postman wrote in his book Amusing Ourselves to Death the following:

The strength of the telegraph was to transmit information, not in storing, explaining or analysing it. In this sense the telegraph is the exact opposite of book printing. Books for example are excellent containers to store, for calm sifting and systematic analysis of information and ideas. Writing and reading a book takes time.

The transport of news wasn't dependent on the speed of human transportation any more, but on that of electricity. The receiver didn't have the original.

Printing, photography and the telegraphy are used by the newspaper medium. Increasingly news items from all over the world appeared and the presence of photos would also be on the increase. The newspaper therefore is changing from being a news medium to a medium of entertainment.

In 1876 the first telephone conversation took place. A conversation with a non-present person could be held in real time. The voice of the non-present person is imitated.

Edison thought about how to store the human voice and in 1877 he presented the phonograph. The machine, initially purely mechanical, plays a piece of music in exactly the same rendering as often as we want to hear it. In the case of Live Music the same piece sounds different every time because it is played slightly differently every time.

Again Edison indicated the direction when the transition from photography to moving images took place. He wrote (18th Oct 1888) in his application for a patent: “I am working on an instrument that does for the eye what the phonograph did for the ear, namely the recording and reproduction of moving objects, and that in a cheap, practical and simple manner”.

The film allows for bringing various elements together. The first film, which showed a coherent story, was called 'The Life of an American Fireman'. In this film documentary scenes of a burning house were brought together with scenes from a theatre performance. The audience saw a coherent picture and did not notice that two completely distinct 'shootings' had been mixed.

A new era begins with the introduction of electronic media, radio, television and computer. Radio today doesn't play the same dominant role as it did when it was introduced. Previously 'National radio' was the news dispenser purely and simply.

A colourful mix of information, radio plays and music was on offer. Today most young people listen only to music channels and the texts of included ads.

In its beginnings television had quite a different approach as compared to the cinema. Films were seen in the cinema. The television was regarded as an electronic newspaper. On it you would see the up-to-date national and international news.

Today TV offers a flood of information, which often is hard to digest. In particular we need to make a big effort to establish a reality-link to the images.

According to Neil Postman the problem with TV isn't that it brings us entertaining topics, the problem is that every topic is presented as entertainment. The introduction of television brought about wide discussions within many areas of society. Both the content and the time spent in front of the TV were questioned. The result was an extensive literature demanding a more conscious use of this medium.

The invention of both audio and videotape changed again the field; listening and viewing habits became more individualised. We can put our own programme together according to our wishes and needs. Using video camera and video player we can view our own pictures without having to process a film.

These media were still closed within themselves, ie there wasn't an instrument that could satisfy all needs of seeing, hearing and speaking. The computer fulfils the desired need. It is the first machine that pretends to be adapting. The use is not just determined by the construction of the device but also by the program, the software. Human ingenuity has turned it into a multitude of services. Writing, typesetting, drawing, painting, photography, filming, scanning, printing, copying, data sorting, creation of databanks, calculating, learning, programming, driving appliances, listening to radio, watching TV and video, listening to CDs, computer games, communicating by phone, image telephoning, e-mail, chat rooms, on-line shopping, on-line banking, trading, advertising, looking for a house, surfing the internet, sex images, sex films, phone-sex, etc., creating music, modifying, storing and listening to it. The list could be continued. The broad range of its uses creates ever new opportunities targeting every age group. The special appeal lies in the virtual worlds, which can be created. Everything seems possible. Here, the user is not put into a passive role like when using TV. One can contribute to the action on the screen.

This brief excursion into the world of media demonstrates that in the course of its development more and more senses have been incorporated. It's a question of time until the majority of our senses can be reached by cyberspace.

With the introduction of electric and electronic media the arts have increasingly been included. At first it was music, then drama, now almost every artistic aspect can be imitated by a computer. It has become possible to reproduce art in many ways. The question whether we actually can create a work of art on the computer or not is asked more and more frequently.

How do we respond to the different technological achievements? What kind of interaction takes place? For every technology a special consciousness, a certain maturity is required. The devices described above present a challenge to us. Already book-printing brought about a far-reaching change. Handwriting was replaced by print. A process which we regard today as totally ordinary! It is characteristic of such processes that we get used to them. A talk on the phone or a face to face conversation is something different. Let us also ask what can be discussed in a phone call and what kind of conversations would need a face to face situation. Often it's not easy to get away from TV. Many programs literally draw us in or entice us to surf the channels. Many people listen to music mainly from a loudspeaker. The computer has found its place in lots of daily chores and determines the way they are carried out. A long list of observations from daily life could be included here. We live in a high tech world. Differences disappear through the application of a technology. Strength of character is required. Are we still able to say no and decide freely which technology we apply at a given time? School and home are faced with a challenge. The second pillar can be built erected by their effort. Three areas need to be considered as they play an important role: training of the senses, inner firmness and ability to discern.

All media make use of the senses. However they address them in an incomplete way. In a phone call the holistic perception of the speaker is missing. He/She is reduced to voice. TV appeals both to vision and to hearing. The experience is therefore more complete. Nevertheless the lower senses are absent. They could make the experience truly real. To establish a real "connectedness" with the world, with matter, is a fundamental skill. This skill helps us to build a healthy relationship with our physical body. An intensive training of the senses in the first and second years of life can provide security.

With forming a judgement it is the same as with many things that require a certain maturity. If they come in too early we will never find out what maturity would have achieved. We can learn to discern things and ask ourselves whether it makes a difference to listen to a live concert or to listen to music from a loudspeaker. Does it matter whether I type a letter on the computer or whether I write it by hand? What kind of relationship do I have to images and sound transmitted by TV? A huge task lies ahead if we are not to be taken over by technology. A gesture of distancing oneself is always necessary and subsequently a finding of what's appropriate in each situation. As we cannot know everything we depend on authorities. The skill we can acquire is to discern truth of the authorities. We can learn to discriminate who is a good judge and who isn't. The central issue is how to nurture the faculty of judgement.

Inner steadfastness is another key issue. I observe with myself and others, how these devices have a tendency to possess us, to "suck us in". I forget the time in front of the computer, have difficulties to move away from TV, because I want to see quickly what's on the other channel or I feel the security which my cell-phone gives me as I am permanently available. The use requires inner discipline from me, a self affirmation in the truest sense of the word. In short, I would like to be able to say no. I am called to take responsibility for my actions. This implicates a training of the will. Here the toddlers can teach us a lot. The world of adults and adolescents is suffering from something that these young human beings don't know at all: laziness. Toddlers are persistent and master all kind of obstacles. In contrast to this our culture tends to remove possibly all obstacles for our young people! Experience shows however that the stones we remove from their path they tend to throw at us later. Our task is not to remove the stones but to help the young people to find a way to deal with the obstacles.

In modern technology there lies a wakeup call of a special kind. It is not understandable by pure thinking. The function of a car and all its parts I can learn at the desk, but I still can't drive it. Intellectual understanding needs to be complemented by thoughtful application, because without application the device remains only an idea. Today the opposite is the case. We apply technology, which we do not understand. We are totally caught up in the action. Neither experience alone nor idea alone will lead us to a responsible way of dealing with technology. The healthy insight comes from the meeting of those two poles. In this sense modern technology is a challenge that we have to tackle consciously.

We are risking a lot, but by intensively grappling with it we also stand to gain a lot.

(English Translation by Diederic Ruarus and Martin Gastinger)

Teaching Vowels in Class I - Thoughts from the EurythmyTeacher

*Kristina Hamilton ,*September, 2003
(*Kristina is a Eurythmist trained in Stuttgart, Germany. She teaches now in Perth , West Australia, after a career which has included teaching disabled children, classes in the Waldorf School and adult classes)*

In response to many queries I've had over the years from Class I teachers regarding the teaching of the vowels, I would like to share some thoughts from the point of view of Eurythmy. It seems to be an on-going dilemma stemming from the fact that the names of the vowels in the English language are sometimes different from their sound gesture. I hope by this essay to stimulate discussion amongst teachers so that a new way of working can be prepared which will benefit all the Class I children coming up in the future. This is in no way a criticism of what has already been done and I would be extremely interested to hear in more detail how various teachers have approached this puzzling problem.

If we cannot solve this problem we run the risk of doing real damage to these young developing souls. Their feeling life is just coming into being, and far too early they are being shown that it can't be trusted, that it is not pure and truthful. As if tainted by lies and tricks, they have to learn that the name of something is not what it really is. This is similar to the now common experience for young children of seeing their mother's or teacher's hair colour as not the real thing. It is a lie, one that can blithely change from month to month. I believe such experiences lead to a dulling of the feeling life, a symptom of our modern culture. Waldorf Education needs to rescue and nurture the feeling life more than ever!

Through my long association with Eurythmy, the difference between the consonants and vowels has changed from being a mere concept (i.e. consonants build from the outside; vowels sing out from within) to a real experience. They are worlds apart! This difference is inherently real for children, too, as well as those adults who can set

free their faint 'child' buried deep within the concepts. Making the child learn the alphabet in sequence reinforces the idea that vowels and consonants are equal to each other, which of course they are not. In Waldorf Education the teaching of the consonants as a group through pictures, and vowels as a group through 'Angel sounds' helps to reaffirm the child's true experience of language. I assume that children eventually need to learn the sequence of the alphabet, but does it need to be in Class I?

The vowels are the breath of life. In ancient times they were never written down. Only the consonants were allowed to be written. In Hebrew times it was forbidden to write the word for Jehovah, 'Jahve', with the vowels. The vowels are the secret, magical messengers of the spirit, the breath of life, like a wind that can't be seen. One can only see its effect, such as leaves rippling. Therefore I feel vowels do not need any pictures at all when presented to the children in Class I. The consonants need pictures, formed images, but the vowels need tone. There are levels to initiation. 'Imagination', being able to see pictures or images of the spirit, usually comes before being able to 'hear' the harmony of the spheres. I believe the vowels belong to this higher faculty and should be allowed to remain free of image. When vowels are intoned in the Eurythmy lesson and their true gestures revealed then these 'Angel sounds' are gently brought into the child's earthly experience.

It must be an excruciating experience for the child's soul to open arms towards the heavens in wonder and vulnerability in the Eurythmy gesture of 'Ah' and then think it's called 'A', the name of the first letter of the alphabet whose sound calls for just the opposite gesture, a closing and protective crossing of the arms. Too often I see in the Eurythmy class that, because a child has an inner picture of the name and shape of the letter, the soul gesture is confused. For example, if I ask for the gesture for the sound 'Eh', as in hey or frame, which calls for the crossed protective gesture of the arms, some will mistakenly respond with the open vulnerable arms of the sound 'Ah'. What a deceitful trick to the soul! It's like the wolf trying to trick the Three Little Pigs, 'Let me in! Let me in!' The children open their arms wide because they are tricked by the name and image of the letter. In comes the wolf and forever after wreaks havoc in their feeling life.

The children need to learn to write, of course, but I do not believe they need an image associated with the vowels as they do for the consonants. Having learned to form the consonants, the mechanical skill required to write a vowel should not be a problem. That's just something they have to learn and the less one dwells on it the better. For example, when they are learning to write the letter A, that letter could be on the board without any pictorial embellishment. The same day, without making any overt connection to the letter, a story could be told in which the exclamation of wonder, 'Ah!' is sung out often. Every time that vowel occurs in key words such as 'star', it could be emphasised by being intoned. The quality of this first letter of the alphabet would inhabit the child's soul life as a mood, free from image. Later in the Eurythmy class1 the gesture would arise quite naturally and purely because it would not be disturbed by an association with the name of the letter. That holy space between soul and the impulse towards gesture would remain uncluttered, allowing the spiritual content of the vowel to traverse in freedom. Much later in life the children can come to terms with the more intellectual trick regarding the difference between the vowel names and sounds.

This raises the underlying question, 'Just why is it that the English language has evolved with this trick in it?' Perhaps we, too, should leave it for much later in life! However it is fascinating to make a few preliminary forays into this mystery. What has happened? The Moon sound 'Ai' enters into the central ego position of the English names, pushing the 'Eh' and 'ee' one place backwards, and the wonder of the Venus 'Ah' is pushed right out of the picture! This could be seen as a

Planet Colours	Venus-green	Mars-red	Mercury-yellow	Jupiter-orange	Saturn-blue	Sun-white	Moon-violet
Letter	A	E	I	O	U	AU	AI
Sounds as:	Ah	Eh	ee	Oh	oo	ow	ai
Sound of name in German	Ah	Eh	ee	Oh	oo	ow	ai
Sound of name in English	Eh	ee	ai	Oh	you	ow	
Planet-colours for English names	Mars-red	Mercury-yellow	Moon-violet	Jupiter-orange	Saturn-blue	Sun-white	

puzzling, perhaps negative condition for the English language. However I feel it is indicative of its evolution. In German the meaning and the word are closely united: You say exactly what you mean, and the vowels and consonants with their planetary and zodiacal origins are consistent with the meaning; the sound and meaning support each other. In English everything loosens up and becomes ambiguous. The meaning is no longer united with the word. The spirit of the language lives in the space between the words, playing between the people having a conversation. Words allude and point in certain directions but do not always mean exactly what they say.

The letter 'Y' is a good example of this playful quality. Born alongside the letter 'I' in Mercury, it is so mercurial that it can even act as a consonant, usually at the beginning of a syllable. Like its playful friend the English 'I', it can also take on the guise of the Moon in the sound 'ai' or shrink to a short Mercury 'ee'. English vowels have many different expressions of sound but their origin should not become misplaced by their confusing antics.

There is confusion only if we ascribe the new English names of the vowels with fixed importance. Treat them lightly and use as name-tags only when necessary. Brush them aside as easily as you would the colourless Latin name of a flower when it's true beauty, colour and scent is trying to touch your soul. Beneath the name-tags the real qualities of the vowels with their original planetary connections are still there, singing through the speech. These are the qualities that need to be nurtured in the young child through story, singing speech, and the art of Eurythmy when available.

1 I would not recommend the class teacher use the Eurythmy gestures, even in schools that don't have Eurythmy. Class teachers can best imbue the mood and quality of the vowel through story and verse. Eurythmy lives in the voice anyway.

This photograph of a beautiful carved stone with spirals is from India, photographed at the National Museum, Delhi.

A Nature School in Hyderabad, India

Mrs. K Bhanumathi March 2004

(Mrs Bhanumathi has been leading the work of Samata for many years and recently has become interested in the methods of Waldorf Education as a means of working with the children in tribal areas of India.)

Samata is a voluntary organisation working with the Adivasi (indigenous) people in the state of Andhra Pradesh in South India. Samata has been in existence since 1990 and works for the protection of tribal rights and of the ecological wealth of the Eastern Ghats. Initiated in 1987 and formally registered in 1990, Samata organized tribal communities for raising their consciousness, resisting exploitation, strengthening local community institutions, and asserting their Constitutional and Customary rights over their natural resources, mainly land and forests.

Starting with helping tribals in 49 villages get access to ration cards and caste certificates, the work of community mobilization spread to 200 villages in East Godavari and Visakhapatnam districts to intervene in problems of land alienation, forest conflicts, state neglect in providing basic facilities and infrastructure, human rights abuses of state and extremist forces, trade and economic exploitation by non tribal societies and external threats to traditional knowledge systems**.**

A glimpse into tribal education:

Education is a privilege to many children in India, and particularly so to the tribal children living in the interior hills. Due to lack of even primary education facilities, many children either walk long distances, crossing streams and forests, or remain illiterate. In the state of Andhra Pradesh the literacy rate of tribal people is 22% and that of tribal women is 8%. Dropout rate among tribal children is highest in the primary level itself (73%) and among tribal girls, 89%.

The quality of education offered by the government, does not equip them adequately to obtain educational skills or qualifications to keep up with the mainstream society in various professions and occupations, it also makes them incapable of going back to practicing their traditional form of agriculture and livelihoods. This is reflected in the high incidence of poverty, increasing migration, degradation or stagnation in

income levels, high dropout rate in schools, unemployment leading to extremism and violence.

Our Efforts:

Contrary to popular belief, education is one of the foremost expressed needs of the tribals who have realised that education is necessary in order to face the world outside. As a voluntary organisation, we find the need for fulfilling this urgent need of these children who are marginalized by the mainstream society. We assist the tribal people in fighting with the government to set up schools.

But we also have a larger vision.
A Nature School:

We have seen the disparities in the quality and accessibility of education in our country. We have seen the wonders of Waldorf education to some of our children. We find it unfortunate that the children of the tribal people do not have access to this education. Yet, the tribal way of life is closest to nature. It imparts a culture of traditional knowledge systems and skills to its children, which are symbiotic with the ecology and forest life. Only, the lessons are not through the text books. Science, language, medicine, calculations, geography, philosophy – are all taught orally, spiritually, culturally and socially.

Samata works in the tribal villages and helps run small community managed schools. We feel that it would be a beautiful effort if we could carry the Waldorf philosophy and teaching to the tribal schools.

But how do we do this?

We want to set up a Nature School based on the Waldorf method outside the city of Visakhapatnam, which is the closest city to the tribal villages of our work. The school will have children from all social and economic walks of life. It will also be the Centre for Learning and Teaching of Waldorf education for all the village schools managed by the communities. This Centre will be the model school for learning, developing education material, developing curriculum for integrating tribal artisan and cultural skills into education and training the teachers in these methods. The curriculum of the school will include agriculture, farming, traditional occupations and knowledge systems, Also: improved methods of these livelihoods, school engineering which is relevant to the region like rain–water harvesting, traditional housing, and micro-hydro projects. These would be an important component of the school and would have an integration into modern curriculum required for the high school examinations in the state.

You can help us……..

We invite teachers and volunteers from the Waldorf community worldwide to help us set up the school and undertake teacher-training courses. The medium of teaching and learning will mainly be in English. We are keen on having committed Waldorf teachers who can live with us in the community and work for the not so privileged children of rural India. We will be happy to provide simple basic facilities for living and peaceful natural surroundings.
Our contact is:
Samata
No. 8-2-590/B
Road No 1, Banjara Hills
Hyderabad 500034, AP, India
Tel: 55637974, Telefax: +91-40-23352488
Email: samatha@satyam.net.in

Contact person: Mrs.K.BhanumathiEmail: bhanu_kalluri@yahoo.co.uk

News from the Shanti-Sewa School, Kathmandu, NEPAL

Halina Rubisz

29 July 2003

Dear Neil

I am at the Shanti-Sewa School. I am very happy in my work there. I am presently rebuilding the school, designing new classrooms, landscaping the area around the school, as well as teaching, mentoring the teachers, organising teacher training, doing all the admin, etc, etc, and organising teacher trainers from abroad to come and work.

I am working with a journalist here from America to put together a pamphlet on Shanti-Sewa in English. We have a German version, but we need something in English, which we can send abroad to English-speaking countries, so that they can know about the work here and support our endeavours.

At present, the situation here is once again tense. We had a cease-fire for six months, but now the Maoists have walked out of the peace talks and are threatening to resume their activities. So things could get very bad again and, if fighting resumes, I fear the country will be plunged into Civil War, and Kathmandu will also be targeted; this could put my whole stay here in jeopardy, so feel I must do

as much as possible to get the teachers to a point where they can carry the administrative work, as well as their classes. The school here is not a Waldorf School, rather it is Waldorf-inspired, and it could take ten years until it could really stand in the world as a Waldorf School.

→→→→→→→→→

10 October 2003

……

Hi, how are you? Time passes very quickly! I can't believe that it is almost the middle of October. This new term starting on Monday will be the time when our class three teacher will have her main lesson on the stories from the Old Testament. My life is as full as ever; I have had great fun redesigning the school, watching new classrooms being built, transforming the playground area, etc. I have also got lots of equipment into the school, we now have ELECTRICITY in the school, all the classrooms have desks and chairs, so much better for the children than working on the floor. All the furniture is beautifully made, the blackboards, pinboards, etc, from wood! The school is beginning to look great.

I have lots of Waldorf people passing through the school at Shanti. It is always very exciting when they come; usually they get very involved and do teacher training while they are here. It is good for the teachers to meet other Waldorf teachers, as I think they suffer from over-exposure to me!

The school is growing; we have 125 children in the school, this includes 40 in the kindergarten. I have closed the school at class five and will continue to do so until I feel the teachers are able to continue on to class eight. Next year I have a Waldorf teacher coming from Scotland; he will be with us for about seven months. Among other things, he will do training with the teachers to prepare them for science and maths from class six to eight!

The situation here has deteriorated again; I just hope that the continuing troubles will not result in my having to leave the country.

I would love to get a copy of the September issue of the magazine (Journal 5.1) you sent last time. I enjoyed reading it very much, and found that several of the articles have been very helpful over here. Thank you! Halina

My thoughts following a lecture by Dr Anthony Underwood; "Disturbances in the Development of the Senses", given during the Vital Years 2003 Conference.

Patricia Dougall
Kindergarten Teacher
Golden Hill Steiner School, Denmark WA

The following is not a summary of lecture content, but a reflection on the lecture.
Cynthia Aldinger, our guest speaker from the USA posed the question, during her presentation, "Are we being asked to bring both the Gabriel and Michael qualities in our work with today's children?"

Anthony's opening sentence was, "Autism is a symptom of our times." In the last decade there has been an increase in the number of autistic spectrum children, as many as 1 in 80 children are diagnosed with autism spectrum disorders. Symptoms of autism appear in toddlers around 12 to 18 months old. Often these children seem to develop normally in their first year then, suddenly the development is arrested, or even regresses. What is it that interrupts or arrests development at this crucial stage of development?

The symptoms of autism were characterised. As more and more of these characteristics were described a picture began to form for me. Very briefly some of the characteristics are; peripheral gaze, toe walking, hand flapping, apparent deafness to sense of word yet hearing oversensitive, rigid and repetitive behaviours, over sensitive to touch in head and neck areas, almost impervious to pain in other parts, crawling between the sheet and mattress on the doctor's examination table, limited range of tastes tolerated - closely linked to smells, balance well developed, sense of warmth blunted and an absence of soul warmth, people perceived as objects.

As I listened it seemed as though these characteristics were more like those of a lizard or chameleon, than a child. My mind then leapt from this to a picture of Michael and the Dragon. Are these children here to remind us of our true task in the present? Our modern world seems to be driven by fear and Rudolf Steiner's well-known words for the Michael Age immediately come to mind;

"We must eradicate from the soul all fear and terror of what comes to meet us from the future. We must look forward with equanimity to whatever comes and we must think only that whatever comes is given us by a world direction

full of wisdom. It is part of what we must learn in this age; namely to act out of pure trust in the ever present help of the spiritual world. Truly nothing else will do if our courage is not to fail us. Let us discipline our will and let us seek the awakening from within ourselves every morning and every evening."

When taken in isolation these words may not seem comforting or helpful. Elsewhere Rudolf Steiner has given very precise instructions on how to overcome the fear and terror, how to develop equanimity, in the practise of the six subsidiary exercises described in Occult Science and Guidance in Esoteric Training.

What lies behind the manifestation of autism? Are these children in a sense making a sacrifice to remind us of our task for the Michael Age? In The Spiritual Guidance of Man, Rudolf Steiner refers to the normal course of development in the first three years thus: "This happens because the human soul and entire being are, during the first years of earthly life, in much closer connection with the spiritual worlds of the higher hierarchies than they are later,"

Notes:

1. The Vital Years is the biennial weeklong conference of the Australian Association for Rudolf Steiner Early Childhood Education.
2. Cynthia Aldinger was a long time Waldorf Kindergarten teacher in the USA before introducing Waldorf early childhood practices into day care through the Lifeways Centres she is busy establishing.
3. Dr Anthony Underwood is an anthroposophical paediatrician, practising in Sydney NSW.

School Governance:

A critique of three authors who support organising schools via the TSO (Threefold Social Order)

Allan Wagstaff

(*This forms the third part of Allan's contribution to School administration. It is taken from Chapter 5 of his Master's Dissertation. For the complete Bibliography from the dissertation , please refer to Journal 5.1*)

Three authors with some standing in the Steiner education enterprise who have written in support of organising schools as micro-TSO societies are critiqued in this section. They are: a. Michael Harslem - member of the executive committee of the Federation of Free Rudolf Steiner Schools, Germany and Waldorf teacher educator, b. Dieter Brüll - Waldorf teacher educator and Waldorf school consultant, and c. Matthias Karutz – teacher of technology, mathematics and physics in the Kräherwald Rudolf Steiner School since 1956.

Harslem's interpretation

In a short essay Harslem (2001) asserts that, although contemporary Steiner schools often *refer* to the TSO with regard to their administrative affairs, the term 'is rarely applied in its full sense and is even misused' (p. 35). He acknowledges, without citation, that some authorities have argued the principles of the TSO cannot be applied to 'small social units' (Harslem, 2001, p. 36). Harslem's aim, at the outset of the paper, is 'to contradict this assumption'. This aim, however, is not maintained throughout the paper because in the conclusion he says:

> *My intention, in this incomplete and fragmentary study, has been to identify and describe a few aspects of the social ideas that form the foundation of Steiner Waldorf schools and to apply them to various areas of school life (2001, p. 39).*

Harslem (2001) isolates the three ethos principles: 'liberty, equality, and fraternity' from the complex fabric of the TSO and considers whether *these principles* should govern various interactions within a school community. Steiner's elaborate delineations of the three systems of the TSO, explained in 'Summary of the threefold social order', page 43 of this dissertation, which extend well beyond the three ethos principles, are not alluded to. Harslem (2001, pp. 38-39), using two examples: 'school fees' and 'classroom teaching', suggests all three 'ethos principles' are appropriate for different aspects and moments of negotiation and interaction about all major school issues. Thus, he asserts, with regard to school fees, 'equality', between parent and administrator, must be present at the outset of negotiations, but the equality must respect the 'free individuality of the other'; in turn the 'freedom' must be tempered by 'fraternity' to facilitate the possibility of 'mutual help' if the need arises. In other words, although a contractual agreement appears, superficially, to be in the political system, governed by an ethos of 'equality', in fact, for a healthy school organism,

all three 'ethos principles' need to be at work. As he says (2001, p. 39):

> *While the functional principles of the threefold social organism each have their own special quality and a role to play, they are all three nevertheless bound closely together – they both determine, and make demands on, each other.*

What this could mean in practice is not made clear in the paper (2001) since no clear structure for actualising the idea is discussed. However, Harslem hints (2001, p. 39) that all negotiations and discussions might be opened by a 'pre-debate' that would determine which of the three 'principles' was appropriate for the issue, when he says:

> *We need to recognise all three functional principles – freedom, equality, and brotherliness – and find the appropriate emphasis, choose the appropriate method of dealing with questions and problems that arise.*

Three main criticisms may be levelled against Harslem (2001). Firstly, although he is aware that the TSO is often partially understood and imperfectly applied to school administration, (2001, p. 35) he falls into the error he has recognised in others, since he only addresses the 'three ethos principles' and completely neglects other major features of the TSO. In fact he does not fulfil his stated aim of applying the tenets of the TSO to a school organism but, instead, argues that the three principles: 'equality, fraternity, and freedom' should be brought to bear on all school negotiations, at some point in their progress. In Harslem (2001), once again the TSO has not been 'applied in its full sense and is even misused' (2001, p. 35). Secondly, after stating that he will apply the principles of the TSO to the 'specific situation of a Steiner Waldorf school' (2001, p. 35), Harslem gives no indication of *how* the process he recommends (i.e. of deciding which attribute out of 'liberty, equality, and fraternity' is appropriate at any given moment) shall be enacted or governed, nor is any mechanism cited that might decide *who* is to make these ethos pre-discussion decisions. Thirdly, he gives no indication of how a Steiner school might be structured.

Brüll's interpretation

Brüll (1997) also insists that Steiner schools must be modelled on the principles of the TSO - but his picture of how this would appear in practice is very different to Harslem (2001). Rather than applying the three principles – 'liberty, equality, and fraternity' as the need arises at different stages of a discussion according to the judgment of participating colleagues, Brüll (1997) wants to separate these qualities into three sharply defined and controlled committee structures.

In a foreword, Brüll (1997, p. 7) explains that his book was written as an attempt to correct 'shortcomings in Waldorf schools which lead to recurring, and perhaps unnecessary unpleasantness'. These problems, he says, always arise because the school administrative structures are inappropriate, i.e. not in accord with the TSO.

Brüll's insistence on using the TSO as the foundation for administrative structures extends beyond its pragmatic utility; he claims, without citation, that Steiner:

> *looked on the Waldorf School as the germ for the future rebirth of this movement [the TSO]. According to Steiner, pupils who leave the Waldorf School should master the principles of the threefold order like they've mastered the four basic arithmetic functions (1997, p. 8).*

Using this argument to bolster the use of the TSO as an administrative structure, true to Steiner or not, is ethically reprehensible, since education, in a democratic, non-sectarian society, does not seek to shape students, beyond the broad promotion of democratic inclusiveness, towards a particular political/social ideology. In fact, Steiner was firmly against *any* form of economic or political interference in education and gave stern admonishments against presenting anthroposophical viewpoints to the Waldorf School students, even warning that this would be particularly difficult for anthroposophists (students of Steiner's thoughts). On this important issue, Steiner (1972) is quoted at length:

> *The principle of the 'universal human', which I have described in its application to the different branches of teaching, is expressed in Waldorf School education in that this school does not in any sense promulgate any particular philosophy or religious conviction. In this connection it has, of course, been absolutely essential, above all in an art of education derived from*

> *Anthroposophy to remove from the Waldorf School any accusation of being an 'anthroposophical school'. Most emphatically it can be nothing of the kind. New efforts must be made every day to avoid falling into anthroposophical bias, shall I say—on account possibly of over-enthusiasm or honest conviction on the part of the teachers. The conviction, of course, is there in the Waldorf teachers because they are anthroposophists. But the fundamental question of the Waldorf School education is the human being; not the human being as an adherent of any particular philosophy (p. 177).*

Notwithstanding the ethics issue, Brüll's argument is based on the assumption students 'should master the principles of the threefold order' as a result of experiencing its tenets in the governance of their school. However, if the TSO were considered appropriate curriculum material, the students could just as well learn its precepts via civics lessons or from historical studies.

Brüll (1997) employs a colloquial voice throughout his didactic exposition (e.g. pp. 27; 38; 40). In addition, sometimes the material is opaque. For example:

> *Such matters must be handled with great consistency: first, in order to penetrate into the sectrets of the "I and you" oneself; and second, for the sake of peace – "What do you really have to do with my children?"; third, for pedagogical reasons (1997, p. 35).*

Further, whether Brüll is presenting a critique of an existent school structure or a theoretical ideal remains ambiguous. What Brüll (1997) advocates for school administrative form is, therefore, difficult to summarise with confidence.

Brüll (1997) seems to suggest, though it is difficult to be certain because his meaning is, at times, unclear, is that a Steiner school should have three committees, that he calls: 'the organ of spiritual life', 'the economic organ', and, 'the rights organ'. These committees would have strict parameters governing (a) the kind of arguments committee members could employ in debates, (e.g. in the spiritual organ no argument about costs could be used), and (b) who could be a member of a particular committee. Thus, major issues would pass through three different meeting processes, to be viewed from three different perspectives (1997, p. 36). Minor issues would have a different process. These twin processes are explained in more detail in what follows.

The 'spiritual organ' provides a forum, in an ethos of 'freedom', where members can voice their viewpoint on any pedagogical issue; prohibited are arguments that belong to the 'rights organ' and the 'economic organ'. If members stray across boundaries during a discussion a chairperson would discipline them:

> *For instance, during a debate, in the spiritual organ, about the plan for a new auditorium, Mr. Sourpuss must be interrupted with a bone-jarring bang of the gavel when he interjects, "But we cannot pay for this!" This is true, even when the colleagues have roamed around in non-affordable wishes. Mr Sourpuss should reserve his concerns for the economic organ. (Brüll, 1997, pp.17-18)*

However, the spiritual organ does not make decisions, take votes, arrive at consensus agreements or institute policies. Instead it airs opinions and makes suggestions that are not binding on individual conscience (Brüll, 1997, pp. 16, 19). As Brüll asserts: 'I have stated radically that our conference [i.e. the 'spiritual organ' meeting] does not make a single decision' (1997, p. 20). In this organ, any co-worker 'who looks at his task as being pedagogical' (1997, p. 18/19) has a right to sit on the committee. The members are free to invite expert opinion to address the meeting but parents and students are excluded (1997, p. 19). If a sub-committee is required, the 'spiritual organ' must ask the 'rights organ' to assign responsibility, 'because it has no authority to make anyone responsible' for anything (1997, p. 20).

In Brüll's system, the 'economic organ' has 'the exclusive function of providing services' (1997, p. 20)– i.e. 'to bring product into the hands of the consumer in the most economic, i.e. efficient, manner' (1997, p. 21); excluded from this committee is responsibility for project choice, prioritising projects, and allocation of funds. These matters, he insists, belong to the 'rights organ'. What this seems to mean in practice – although the exposition is very unclear - (1997, p. 22), is that

the economic organ would price, and suggest efficiencies, for any product or service envisaged by *any* community member; it would also maintain accounts and make payments as directed by the 'rights organ'. As Brüll says (1997, p. 24): 'The economic organ is the place for parents and other participants to register their wishes'. The economic group would also not take any decisions; its work would be to clarify, to offer options, and to point out economic consequences. However, it is also the forum where:

> *'teachers go public with their concerns, such as lack of teachers, decreasing contributions, retrenchments of staff, controversy within the teaching staff, unpleasantness with the authorities, quarrels with the union, and whatever else one usually tends to sweep under the rug' (1997, pp. 24, 25).*

His rationale for this suggestion is that knowledge of problems makes people more willing to help the economic life of the school (1997, p. 25).

The permanent members of the economic organ would be 'primarily co-workers' (Brüll, 1997, p. 25) but a professional might be employed to assist, if the 'rights organ' approves the idea. Co-opted expert advice might, occasionally, be used. However economic meetings would be open to all interested parties, including: all teachers, co-workers, the parents, and prospective parents, professionals and friends with a connection to the school, and other Waldorf education supporters, e.g. doctors, ministers, farmers, politicians; entrepreneurs (Brüll, 1997, p. 25).

All 'major' decisions, in Brüll's system, are taken by the 'rights organ' (1997, p. 28); decisions are reached 'by democratic vote' (1997, p. 37). The other two committees supply the rights group with information. However, in this group, only arguments about 'rights' between people may be evinced; pedagogical and economic persuasiveness must be excluded from debates and decisions. Brüll expresses this in the following way:

> *Any attempt to force the acceptance of a suggestion with pedagogical necessities or economic pressures must be rigorously forbidden. Everyone knows those factors, because they were present when they were openly debated. The human aspect is the only thing that is being added here' (1997, p. 32).*

Rights issues would involve consideration of ethical, legal, and policy matters. The question of who serves on this committee is, he claims, very important. Brüll's suggestion is that only those co-workers who are willing to 'carry the consequences of their decisions' (1997, p. 29) should be allowed a voice on the 'rights organ'. The 'test' for this would be that worthy co-workers would not take a fixed salary – but would be partners in the school enterprise, taking a share in profits. Membership of the 'rights organ' would be conferred after a trial period.

A further important task of the 'rights organ' is the bestowing and monitoring of mandates to specific functions within the school. This is Brüll's method of ensuring that not all matters pass through the three committees (1997, p. 33). However, he is silent on the definition (and process) for deciding the difference between major and minor issues. A permanent sub-committee of the 'rights organ' is to be in place for dealing with emergency issues and for dealing with 'things too unimportant to trouble the rights group' (1997, p. 34). A person belonging to the group is mandated to act as 'supervisor' – someone who polices the edicts of the rights organ'. This mandate is to have a short term (1997, p. 35).

Brüll acknowledges that this system is difficult to master and might require expert facilitation:

> *'What struck me was that even some participants who had largely absorbed three-foldness got into trouble when faced with a practical case.....An impartial moderator is needed, if nobody among the colleagues has a feel for three-foldness right down to their fingertips. This person has to bang the gavel as soon as anybody crosses the boundaries of an organ' (1997, p. 18).*

He also admits his system is complex and, initially, time-consuming (1997, p. 37).

There are two types of issues that can be raised in considering the 'three committees system' proposed by Brüll (1997). The first concerns its practical feasibility; the second its consistency with Steiner's TSO. Brüll's system sounds unwieldy, slow, and would, it is reasonable to assume, generate many meetings where agenda items would be repeated. Confusion could easily arise regarding

the prescribed ethos for particular debates within the 'organs' and authority confusion could arise between 'the rights committee' and its sub-committee and the 'supervisor' – a position hard to distinguish from a contemporary facilitative principal.

In terms of the TSO, the chief weakness of Brüll's system is that the three organs would have the same membership (i.e. the same teachers would serve on most of the committees); yet the TSO requires the strict separation of society into three distinct parliaments. This is a serious flaw, since the TSO, in Steiner's explanation, can only work when the three parliaments stay strictly within their own zones of responsibility. It seems reasonable to suggest, this would be impossible if some school co-workers were active on all three organs. Karutz (2001) explains the importance of the necessity for the separation of the three systems of the TSO in the following way:

> *The economic and political systems must equally remain independent of each other. They must not be governed by the same legislative and administrative organ, but must each have their own legislation and their own administration, and these have got to cooperate with each other. Quite independently, a third system now joins the previous two: it is that of spiritual creativity……in the same way the third member of the social organism has to be independent and has to have its own legislation and administration. Only then can a healthy cooperation of the three members of the social organism be achieved (pp. 17,* 18).

Brüll's demarcation of the economic organ's tasks is close to Steiner's in the TSO but he is still unable to solve the issue of the 'commodity value' of the education in the wider society. Thus his 'profit sharing' co-workers would be on piecework and their decisions would directly affect their pay. Finally there is no forum where the interests of all three organs can be equally represented. Clearly, in Brüll's system, the 'rights organ' is the true power player; the three systems are not equal.

In the introductory comments (Brüll, 1997, p. 6) the administrative system is recommended to non-anthroposophic schools as an example of how an institution 'can create a structure appropriate for our times'. However, it seems unlikely, given the analysis above, that any school, Steiner or otherwise, would choose to model itself on this system, since there are philosophical, ethical and practical objections.

Karutz's interpretation

Karutz (2001) proposes a further, and different, interpretation of the TSO as applied to school structures. He explains the purpose of his book in the following way:

> *At the heart of the following exposition lies the description of the structure of an independent Rudolf Steiner school. This is embedded in a brief sketch of the basic ideas of the "Threefold Social Order", so we can study both theory and practice in the example of a Rudolf Steiner school which has, after all, proved viable for over twenty-eight years. (p. 10)*

A basic axiom, placed at the start of Karutz's exposition (2001, p. 11) states:

> *What has been presented in [the TSO by Rudolf Steiner] for the mutual life of the whole of humanity holds good also for smaller communities, although naturally in a changed form.*

This assertion, which, I have shown, cannot be supported by the espoused or practiced school structure theories of Steiner, is pivotal to Karutz's case. However, he offers no argument for its validity, nor does he acknowledge that his case turns on the point.

Karutz (2001, pp. 13-40) presents an interpretation of the history and ideas of the TSO, including its relationship to the ideals of the French Revolution. He gives examples pertinent to contemporary life to illustrate Steiner's explanations of the three systems of the TSO. Absent from Karutz's opening sketch of the TSO is any reference to Steiner's ideas about the nature of money and wages; he also ignores this aspect of the TSO in his subsequent discussion of school matters. Although he summarises Steiner's economics as a separate chapter (2001, pp. 70-79), towards the end of the book, Karutz (2001) does not suggest how these ideas might affect, or be integrated into, school administration.

The school structure described by Karutz (2001) relies on a series of interrelated groups. However, the definition of these groups, including details of

their respective roles and interrelationships, is not clearly stated (c.f. 2001, pp. 30-69). Nevertheless, the groups he discusses, and their functions and relationships, as far as I am able to ascertain them given the lack of clarity, are as follows:

The College of Teachers (COT):

The COT is a group of teachers 'who have decided to serve the school for a longer period'. Excluded from this group would be teachers still on probation, student teachers, observers, and teachers 'who have expressed their intention to leave' (2001, p. 56). Eligible teachers join this group voluntarily. The COT is, simultaneously, the 'rights and legal' forum of the threefold system (c.f. 'rights circle' – below). In addition, its duties include: hiring teachers, dismissals, and evaluations of teachers during their probationary period (2001, pp. 56-57).

The Administrative Circles:

The COT forms and maintains, as independent sub-committees of its membership, three administrative circles, reflecting the three systems of the TSO, they are: a 'teachers circle' – the cultural system, a 'technical circle' – the economic system, and a 'rights circle' – the rights/political system (2001, p. 46). Each administrative circle consists of about three teachers, whose service, on any one circle, is limited to three years. In addition, the 'technical circle' has paid administrators it can direct. The function of the three circles is to (a) expedite routine matters that fall inside their ambit, and (b) to prepare for discussion, for a wider group of teachers, items that are more complex, and to facilitate discussion of these items. The difference would be a matter for their judgement. The circles are required to practice the appropriate 'ethos' of the TSO. One person out of the 'circle' would deal with routine matters where possible (2001, p. 46). The 'circles' would receive some of their work from the 'administrative council' but would also be able to identify tasks for themselves. When decisions have been reached, following discussions in any wider forum, the administrative circles action any matters that fall inside their zones of responsibility (2001, pp. 57, 58). The 'rights circle' prepares matters for the limited membership COT forum; the other two circles, for the meeting of all staff.

The Three Circle Session

All nine members of the administrative circles meet on an occasional basis 'when the need occurs' (2001, p. 58). No specific parameters are set for this group.

The Administrative Council

This is a three-member facilitative executive, with one member being drawn from each of the administrative circles. Members are able to serve on this group for a maximum of five years. To do so, they would have to change the administrative circle they belonged to. Karutz (2001, p. 58) explains their responsibilities as follows:

> *This is, so to speak, the internal awareness of the institution. Its members, who meet weekly, make up the agenda for the [weekly] meeting and so form a centralizing consolidation. They represent the school to the public. They sign the reports for pupils and leaving teachers, receive the mail and distribute it to the appropriate people.*

The administrative council also directs work towards the appropriate administrative circle.

The Weekly Meeting

This meeting is divided into three phases. Each phase is devoted to the work ascribed to, and prepared by, one of the administrative circles. Each administrative circle supplies the chairperson for its section of the meeting. Although Karutz's exposition on this point is unclear, it appears as if all staff members are expected/allowed to attend the first two sections of the meeting, i.e. the teachers circle and the technical circle, but only COT members attend the third part, called the rights circle (2001, pp. 46, 56). Decisions can be made on matters presented in any part of the meeting by those present. A decision reached in any part of this process is either undertaken or supervised by a representative from the appropriate administrative circle (2001, p. 46). Karutz explains the meeting structure as follows:

> *the meeting is divided into an educational, a technical, and a legal part. These three parts are prepared, led, and worked through by the three administrative circles, representing the three spheres. This structure is transparent. It dispenses with secret coteries and cliques. This has to be emphasized, as the third part of the teachers' meeting is still called the 'internal or 'College' meeting, which is easily misunderstood. It merely means that not all teachers participate in it (2001, p. 56).*

In summarising this structure Karutz says:

> *[I] hope this has made clear that the management of our school is realised through the teachers' meeting and that its three different yet equally authorised parts correspond to*

> *the three different yet equally authorised spheres of the social organism. (2001, p. 57)*

The school structure proposed by Karutz (2001) is a defensible application of the TSO. He has shown how:

- three separate systems, working with the principles 'liberty', 'fraternity', and 'equality' can be supported via the 'administrative circles',
- a forum, the 'three circle session', for issues that do not fit into one of the three systems, could operate,
- 'small issues' are to be dealt with via the discretionary authority of the administrative circles so that the 'weekly meeting' is not burdened by trivia,
- the school interfaces with the wider community, receives input and directs input to the correct system via the administrative council,
- emergencies can be responded to via the administrative council,
- debates involving larger groups are to be managed along TSO principles via the preparation and chairing performed by the administrative circles;
- leadership can rotate by a system of limited tenure over the positions of responsibility.

Karutz (2001, p. 57) promotes involvement by the majority of staff in discussions about most facets of school life. It is reasonable to predict that, however well organised the administrative circles, the structure he proposes would lead to lengthy meetings - for COT members in particular. In such a situation, he suggests, waning interest must be combated:

> *No raised forefinger should remind participants to arrive punctually for the start of a meeting, or that they should follow its procedures in an awake state and presence of mind (instead of preparing their next lessons or correcting exercise books). This dynamic process demands a dynamic and disciplined response (2001, p. 51).*

In Karutz's system, the teachers meeting would be diverted from concentrating mainly on pedagogical development, in order to solve pragmatic all-school issues. Karutz suggests this is an advantage (2001, p. 57) as teachers would be forced to have global awareness of the school and no section of the staff would become solely focused on dry practicalities.

Despite the assiduousness of Kurutz's threefold system some criticisms can be levelled. In particular his assertion that the three sections of the meeting 'are equally authorised' is questionable since the COT contains all the leadership personnel and has authority over key issues such as teacher appraisal and dismissals. Also some of the issues identified by Karutz as COT responsibilities do not fall inside the ambit of 'rights', e.g. teacher appraisal/development. Karutz also ignores the monetary and wages reforms proposed by Steiner in the TSO. Impacts arising from the failure to take these matters into account have been discussed in relation to Brüll's structure, above. The most serious objection, however, can be derived from Steiner's picture of the *purpose* of the teachers' meeting (Steiner, 1971, pp. 93, 100-101, 112; Steiner, 1972, p. 208; Steiner, 1996, p. 30). Steiner placed any necessary business/administrative matters in a subordinate position to the general education and development of teachers because (he suggests) the locus of learning thus generated by the teachers' meeting would penetrate the entire school in beneficial ways (see chapter three of this dissertation). In Karutz's system the meeting time would be dominated by administrative detail.

A structure such as Karutz proposes arises as a direct consequence of placing the tenets of TSO as the central axiom of school management. Educators such as Karutz (2001), Harslem, (2001); Mazzone (2001); Brüll (1997) have *chosen* to focus on this axiom, i.e. it is not a prescribed matter, proceeding from Steiner's authority. However alternative fundamental principles are defensible. A different structural picture would arise if a principle such as: 'the school is a learning community, centrally focussed on the personal development of all participants' were paramount. In fact, as is discussed in chapter three of this dissertation, just such a principle has been placed at the heart of education by Rudolf Steiner and by contemporary researchers (e.g. Daniels, 2002; Munro, 2002; Mulford, Silins & Zarins, 1998; Cullen, 1999).

(*In the last issue 5.2, there was a short advertisement for the EduCareDo initiative. I would like to correct an error I made in that advertisement. It is not an online course, but a Distance Education Course, by Mail or Email. See the fuller description below and also the web address for more information.* Editor)

EduCareDo - Self Awakening Study Courses Worldwide.

A Distance Education Course in Anthroposophy that strengthens and supports the work of teachers and parents.

Erwin Berney, Australia

(*Erwin Berney, founder of a non-profit Demeter bakery, supplying biodynamic breads and other foods to more than 300 outlets, founder of Goethean Science Research Centre for produce and food testing and anthroposophical medicine production [Wala medicines under licence]. Later initiatives included launching an alternative banking project and together with other members founded Parsifal College, which offers a wide range of courses and credit toward a BA degree.*

All of these endeavours were community-directed and today Erwin devotes most of his time with the help of his colleagues to create EduCareDo as an effective correspondence course in anthroposophy. Erwin's favourite 'name' for anthroposophy is "Self-Development for World-Development").

The course is an introduction to anthroposophy in simple language, filled with many experiments and exercises, including artistic and meditative work.

26 lessons are delivered during the year in full colour, by mail or email. The one-year course can be started any time. Average study time needed is only three to four hours per week. Participants don't need to own a computer.

- Can anthroposophy be worked through distance education?
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- How do you integrate artistic activity and meditative work into distance education?

Experiments, artistic activities, meditative exercises, pictures, diagrams and colour included in the lessons raise new questions, challenges and inspire participants to discover something new in the world and in themselves.

EduCareDo provides an introduction into Painting, Speech, Eurythmy and Sculpture with real exercises. Students are also required to create an artistic summary after each lesson and to keep a simple diary.

During many decades of teaching adults and trying to work through hundreds of questions from them, it bacame evident that they often wanted a final answer so that they 'know'. At the same time, they also wanted to be told 'what to do'. Working through these issues with students we came to realise that one often stores the final answers in a box as 'knowledge', but this knowledge could be dead. We decided to look for answers with life in them, answers that allow new questions to emerge. To ask questions is a process that is creative and leads to the future.

Working with polarities can become an important support for our self-awakening studies. When we face a problem we could ask, what would be the polar opposite of our dilemma? Rather than judging the problem as moral or immoral, we try honestly to find where we stand in our thoughts, feelings and deeds, between virtue and its corresponding vice. Through this process, we get closer to a more conscious understanding and evaluation of our problem and its possible solution. Through these steps, we often free ourselves from preconceived ideas.

We can look at Rudolf Steiner's insights: *"A soul that wants to prepare itself for knowledge of the spiritual world gradually begins […] to see polar opposites revealed in all things and the necessity for these opposites to balance each other. A middle condition cannot be a mere flowing onward, but we must find ourselves within the stream directing our inner vision to the left and to the right, while steering our vessel, the third, middle thing, safely between the left and right polarities."*
[Rudolf Steiner, 'Secrets of the Threshold' Lectures V. and VI.]

EduCareDo introduces this work of 'threefolding'and applying it to the polarities of life. This presents a new way of self-awakening learning and as a multi level tool it also provides one with new possibilities of research in any area of one's private or professional life.

If we ask the living questions: What do I know? How do I care? and What can I do? we come to the active meaning of *EduCareDo,* a Learning, Caring and Doing process. The course is directed towards 'saluto-genesis', origins of health as the strengthening of health-creating capacities is an integral part of Waldorf Education.

Some Facts about *EduCareDo*

- Over 200 students are currently enrolled, another 130 have completed the course.
- Students range from beginners in anthroposophy to people who have been involved in anthroposophy for decades. The youngest is 19; the oldest is an 84 year-old who opted for the e-mail version.
- Many schools have enrolled their teachers and are working with the lessons at their regular study meetings. Over 75 teachers currently participate. Many parents also work in groups or individually with the lessons. Encouraging

feedback from participants helps the growth of the course.

- In its second year *EduCareDo* donated $5,000 Australian dollars to anthroposophical initiatives [including schools] chosen by its students and granted $6,000 in discounts for easier access for teachers, parents and members.
- Franchises are planned worldwide. Anthroposophical societies might offer new members free or low cost courses, for example.
- There are special group-booking arrangements for schools, where colour printed lessons are posted to the school for the cost of the email lessons, which at the present is $250 Australian dollars, approxior $300 rest of the world [for postage].
- Sample feedback: Ruth Underwood, from Orana School in Canberra writes: "We meet fortnightly to study the lessons together and discuss our thoughts and experiences as we progress through each topic. The lessons meet our group's diverse understanding of anthroposophy by providing thought-provoking questions, practical exercises and clear explanations of Rudolf Steiner's work." She continues: "We are grateful for this initiative and cannot speak highly enough about the format, content and presentation of the lessons."

For more information contact: *EduCareDo,* 23 Victoria Avenue, Middlecove, NSW, 2068, Australia; educaredo@bigpond.com; more info at www.educaredo.com

Report on the High School Block Teacher Training held at Mt Barker Waldorf School from 2001 to 2003.

From September 2001 to October 2003 five blocks were held which covered the themes from Class 8 through to Class 12. Each block was 2 to 3 weeks long of full time course work. Although the number of people who actually were present at all blocks was small, each block seemed to attract its own set of people from as far a field as New Zealand and Thailand. The feed back from those who attended has been positive and three people graduated who are working in schools in Australia.
The high quality of the courses was made possible by the generous contributions of many friends and colleagues both in Australia and overseas. To them, the Waldorf/Steiner School movement owes a great deal of thanks. They include :
Manfred v Mackensen, Christian Ohlendorf, Georg Maier, Florian Theilmann, Florian Oswald, Karl Kaltenbach, David Ritchie, John Wright, Brian Keats, John Blackwood, Andrew Hill and many of my colleagues at Mt Barker (too numerous to name). As well as these there were others who supported the project in spirit even though the opportunity for their contribution did not emerge. They include Cyril and Monika Häring as well as other friends from Europe , Australia and New Zealand.
This year the Training program is having a rest while we review how to take it on.
One idea is to have specialist events for a small group of interested teachers to work intensively with one theme, possibly with a lot of time in actual teaching situations.

Peter Glasby for the Mt Barker Waldorf School Block Training Initiative.

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These papers provide the only opportunity currently available in New Zealand to study Rudolf Steiner education at university level. Any student who meets the University entry criteria may enrol for the papers.

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