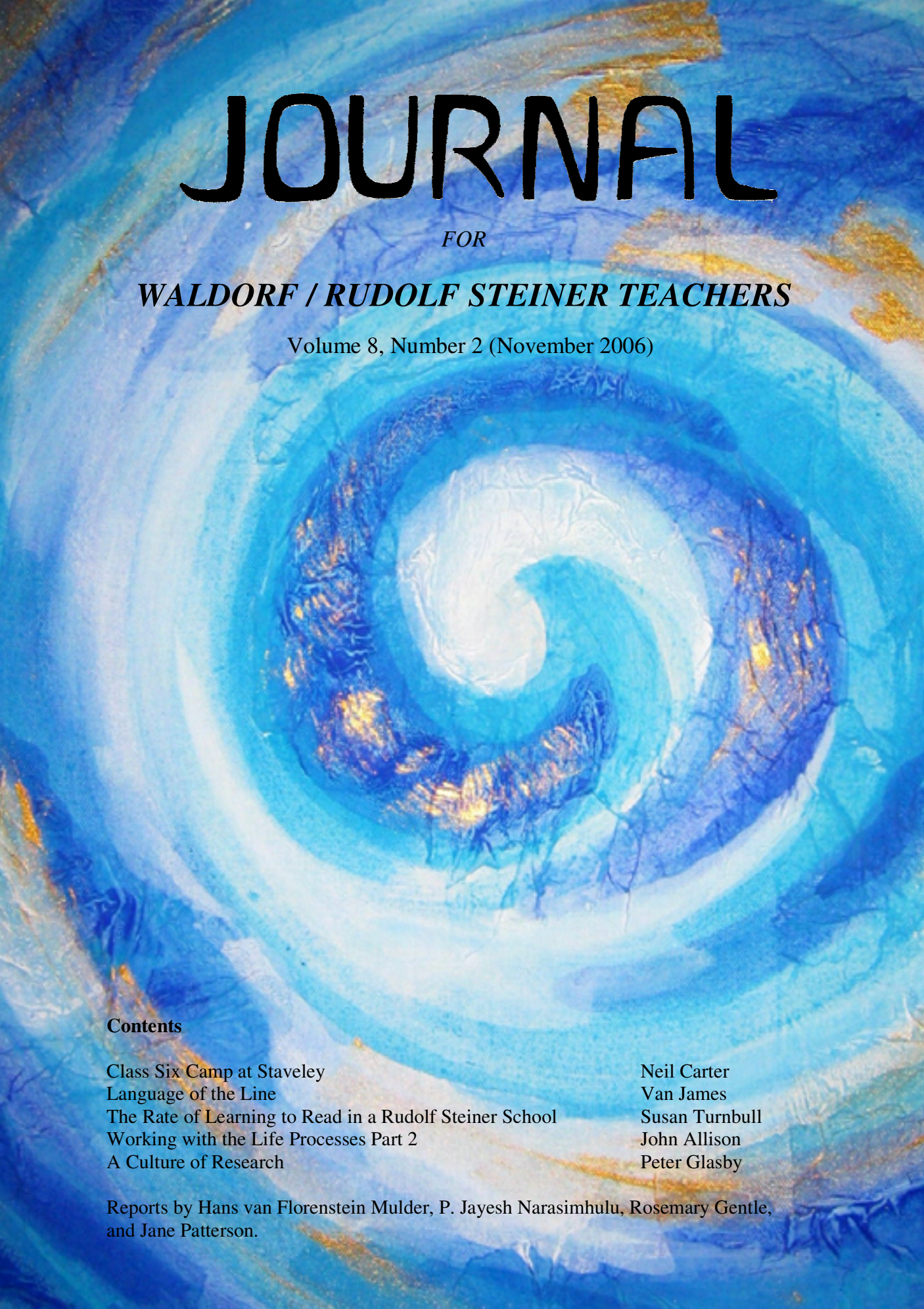




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WALDORF / RUDOLF STEINER TEACHERS

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The opinions expressed in this *Journal* are those of the contributors and not necessarily those of the editors or of the Initiative Circles of the Pedagogical Section in Australia, Hawai'i or New Zealand.

EDITORIAL

Christchurch, November 2006

Dear Readers,

Welcome to our Journal - many thanks to John Allison, who was copy editor for this issue. Our thanks also to Van James for the koru design for our front cover, and also to our team of peer reviewers for their support.

We wish also to acknowledge the support and collegueship with other editors of "Waldorf Journals" around the world, who have taken an interest in our publications: in America - David Mitchell, director of AWSNA and editor of the *Research Bulletin*, and Ronald Koetzsch, editor of *Renewal* (which has a print run of 17,500 distributed to families connected with Waldorf Schools in North America); in Switzerland - Dorothee Prange, Rita Marbach and Christof Wiechert (leader of the Pedagogical Section), who edit the *Journal of the Pedagogical Section at the Goetheanum*; and Van James, editor of *Pacifica*; all of whom have given us collegial support and encouragement. Several of our articles have now been reprinted in the above-mentioned journals.

Our thanks to the authors of articles for this edition of our Journal: Neil Carter, Van James, Susan Turnbull, John Allison, Peter Glasby, Hans van Florenstein Mulder, P. Jayesh Narasimhulu, Rosemary Gentle, and Jane Patterson.

We look forward to receiving further articles inspired by the 2007 Kolisko Conference in Sydney, and also from the recent Southern Hemisphere Conference held in Christchurch.

With kind regards,
Neil Carter and Peter Glasby (editors)

CLASS SIX CAMP AT STAVELEY (near Mount Somers, March 2006)

Neil Carter, Christchurch, New Zealand



In 1919 Rudolf Steiner gave the curriculum for the first Waldorf/Steiner School in Stuttgart, Germany. Since then, the Steiner Schools' movement has grown to over a thousand schools and kindergartens world-wide. There is now much searching and questioning amongst colleagues in these schools to find the most appropriate curriculum in each country for each particular age of childhood.

The basic premise behind the Steiner/Waldorf curriculum is that it addresses outwardly, using both the world of the senses and inner pictures, what the pupil or older student experiences inwardly in their soul and spirit at any given particular age.

Of course, some subjects have become outdated since 1919 – the space exploration age has replaced the age of steam and an extraordinary number of historical events have crammed themselves into less than 100 years. Modern moral and ethical dilemmas and attitudes – new diseases, cures, climate changes, ecological challenges – all of these cause teachers to question: What pictures and lessons can I create so that the student's soul and spirit can benefit the most? How can we make our lessons relevant, healing and life giving?

A subject that Rudolf Steiner suggested for the first Class 9 (15 year olds) was very modern and not generally accepted during his time: this was to introduce the ideas of Alfred Wegener (1880-1930), a proponent of the continental drift theory, a forerunner of the idea of tectonic plates, to explain the shape of our present day continents (the clinching evidence of which was not found until the 1960's with the research of the ocean floors and confirmation of sea floor spreading).

Steiner supported Wegener's ideas and suggested that volcanology and the subject of the "mountain cross" of the world's highest mountain ranges (eg the Andes and Rockies which run north / south and the Himalayas and Swiss Alps which run east / west) be taught to the 15 year olds.

The powerful pictures of the enormous forces at play in the creation of our earth and the continents – for example the "ring of fire" that surrounds the Pacific Ocean – we can connect with the inner life of the 15 year old (we only have to think back to our own adolescence) within whom we can find a veritable magma of soul movements: like the different types of volcanic eruptions – say the Hawaiian basalt which flows slowly in a relatively controllable way in molten rivers to be quenched by the sea; or Andesite lavas (the Andes mountains); or the ignimbrites associated with violent eruptions such as the Taupo eruption of 140AD (which is estimated to have moved horizontally at about 500 metres per second!).

In contrast, for the 12 year olds (Class 6) Steiner suggested a study of the surface features of the earth – the shapes of continents – (with the map upside down or "right way up") and characteristics of the different countries, rivers and mountains. He also suggested mineralogy – definitely not geology and the volcanic themes of Class 9, but an approach through the wonder and beauty of the mineral world as manifest to the eye.

It was a privilege this year to be able to teach the Mineralogy Main Lesson to my present Class 6 (12 year olds). I was determined that in Class 6 we would study in such a way that the pupils would not feel by the time they reached Class 9 Geology "Oh, we've done all this all before!" There is a real temptation in Class 6 to deal with subjects that really belong to an older age group. You can get a flavour of this by reading the children's diary comments below. So, I tried to keep us engaged in the beauty and wonder of the mineral world, very much at a local level of observation.

Already the class had collected examples of the three main types of rocks from their summer holiday (or just from around our own school grounds): **sedimentary** (greywackes, sandstones and limestones), **volcanic** (basalts from our Lyttelton volcano, andesites and rhyolites and granites from holidays in the Abel Tasman National Park) and **metamorphic** (holidays in Franz Joseph yielded schist and gneiss). Semi-precious stones were admired – all this created a need to go out and actually experience such minerals in their natural "habitat". But where could we go to find examples of these in a close range?

Fortunately, quite near to Christchurch is an area of geological diversity that is perfect for such studies: the ancient rhyolitic volcanics of the Mount Somers and Staveley area. Here within a close range are not only rhyolites but also coal deposits, limestones (25 million years old), agates and other "gems".

Combine all this with the biennial "Minerals to Art" fair held in Mt Somers village held on the Sunday when our annual summer camp began... We had found the perfect place! Here are just a few extracts from the pupils' daily diaries that exemplify their wonder in the world:

SUNDAY

"We drove 50 kms to Rakaia, then drove along the Thompson's track to the Mt Somers Fair where there were limestone sculptures. John and my Dad entered a limestone cutting competition using an ancient stone cutting saw-they came second!"

"I played in the hay and found 50 cents – L___ won the prize of \$10.00!"

"We watched Irish tap dancing, when we arrived at Staveley Camp, we pitched our tents. It was so hot that we went for a swim in the creek near the Sharplin Falls. The water was freezing!"

"Neil went in the freezing creek as well!"

MONDAY

“First for breakfast! Hooray! We packed our day packs, made our lunch and set off for Mt Somers. It was really fun but tiring. I was in the top group and made it to the water caves. The wind was really strong.”

“At the coal mine there was a water gun that had been used for hollowing out the clay for finding coal. We walked up a steep hill and down a gully to the Mt Somers Hut which was being rebuilt.”



“My class went for a walk to the coal mine and I sat in the dynamite box! I saw the world’s smallest broom and conifer. At Woolshed Creek we split into those who wanted to go to the Water Caves and a slower group. In my group we saw a lizard (I was with Manfred) and a New Zealand falcon. I got to the Trig (934metres!)”

“My feet were boiling so we paddled in the stream (Woolshed creek) and dunked our heads in. Huge gale winds started blowing”

“The water caves were cool because there were clear pools and small water falls. Back at Camp I was on cleaning up duty. Afterwards Neil told us the story of Helen Keller and we went to bed.”

“I saw the world’s smallest broom and conifer, two skinks and a falcon. When we got back the nor westerly had broken our tent, so our group got to sleep in a cabin.”

“Manfred showed me the glacial valley that had once been solid ice!”

TUESDAY

“Today when I woke up it was raining, I was on breakfast duty. After, I played snakes and ladders with M____. After lunch we played a game where we were blindfolded and walked through the beech forest near our camp, there was a rope tied from tree to tree.”

“I helped organize a game. It was a blind walk. It was so scary! After, Mr Bruce the farmer gave us a lecture about all these things: slate, billions of years and he told us about the lime kilns.”

“Mr Bruce told us about rocks, basalt and that the world had existed for four and a half billion years. There were plate things that crashed now and then. We also went to the Staveley Museum to see rocks, crystals olden day photos. And we could ring the old school bell!”

“Mr Bruce took us to his farm and showed us the Langdown’s Lime Kiln and the Smith Scott and Greg Kiln. At the limestone quarry I found four lampshell fossils.”

“That night we were playing spotlight in the field but one of the children asked us to turn out the torches because there were shooting stars. The children saw more than me, but I saw four brilliant meteors. I feel really happy when the children start pointing things out to their teacher.” (from Neil’s diary)

WEDNESDAY

“After breakfast we had to sit in the bush by ourselves. I fed an ant.”

“I slept really well, but woke up; pretty early. We did an exercise where we had to be totally alone for an hour; there was an escaped hind that was roaming around.”

“Our group went in the bush; we had to be totally alone. A fantail was flying around us.”

“I sat in the sun and sketched the old bridge”

“Manfred bought us an ice cream. Finally we arrived at school, my mum came and we went home”.

Thank you Class 6 – a fantastic experience – and thank you parents who came on the trip – also Mr Bruce the farmer who so generously shared his enthusiasm for science, geography, nature and the quest of the human spirit with us – also the parents at home too who provided so generously for us.

(Reprinted from the Christchurch Rudolf Steiner School's community magazine, Poplar Press, Autumn, Issue 25.)



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LANGUAGE OF THE LINE: a Reinvented Art-form of the Waldorf Schools

Van James, Hawai'i

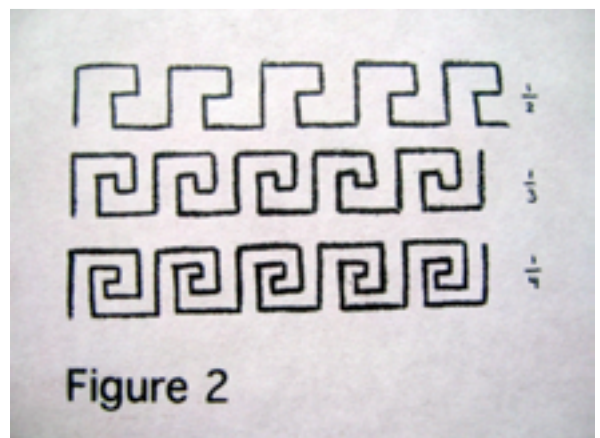
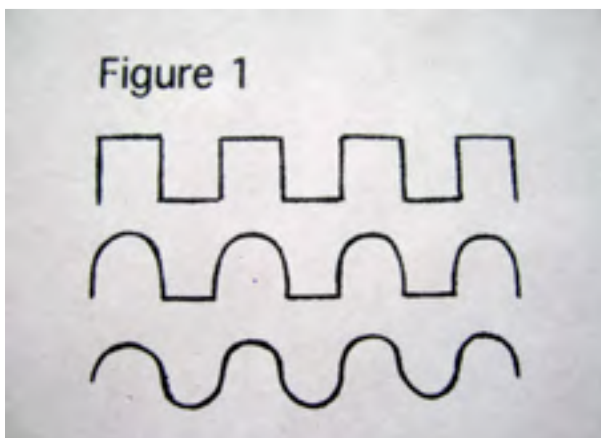
"The lines and forms are visible signs of divine gestures. Learn to understand them and you will comprehend how God created the world."

~ Filippo Brunelleschi (1377-1446)

One of the many unique features of the Waldorf-Steiner Schools is the subject known as Form Drawing. Taught in Classes 1 through 5, but ideally going right through to Class 12, Form Drawing is introduced in such a way as to show the young child that all shapes in the world are derived from the two-fold alphabet of form: straightness and roundness. All drawing consists only of the straight line and curved line or the combination of the two. As the Renaissance mathematician and astronomer, Johannes Kepler (1571-1680), said: "...God in His ineffable resolve chose straightness and roundness in order to endow the world with the signature of the Divine. Thus the All-wise originated the world of form, the total essence of which is encompassed in the contrasts of the straight and rounded line." Straight line and curve are the *ying* and *yang*, the great polarities of form.

In Form Drawing children are encouraged to draw free-hand straight and curved linear forms in rhythmic repetition and to practice simple linear patterns and designs. Over the years, these drawings gradually become more and more complex while their practice improves hand-eye coordination, fine motor skills, and aids in the development of handwriting.

One type of Form Drawing is the ribbon pattern or running form. This drawing repeats a particular form motif in a horizontal direction from left to right. In introducing such forms, the teacher might have the children walk in stiff, straight lines, changing direction abruptly at specified points like a guard on duty atop a castle wall (fig. 1).

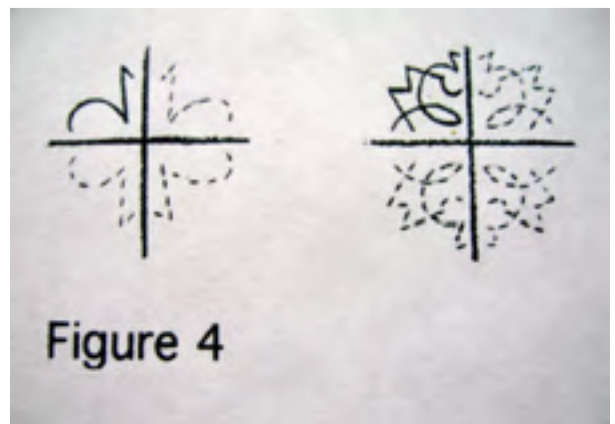
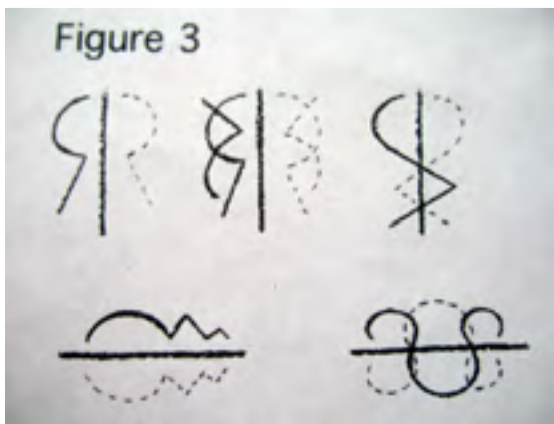


Or with the storyline of a giant stamping his feet the class might act out this form. Then the class could move in a flowing, serpentine, running river-like form. The children experience the different qualities in a playful, imaginative manner and then draw the forms on their paper.

Forms such as these can even help to illustrate the ideas of fractions and ratios in a completely pictorial and artistic way (fig. 2). The Greek key patterns, found on ancient painted vases (sometimes indicating meter in music), are perfect examples of the mathematics revealed in linear forms. The child is given a very visual, pre-numerical way of working with fractions prior to the study of fractions in Class 4. Rudolf Steiner (1861-1925), founder of Waldorf-Steiner education, suggested: "It is meant that especially in the very young child that the intellect, the intelligence which works isolated in the soul, ought not yet to be developed. However, all thinking ought to be developed by means of

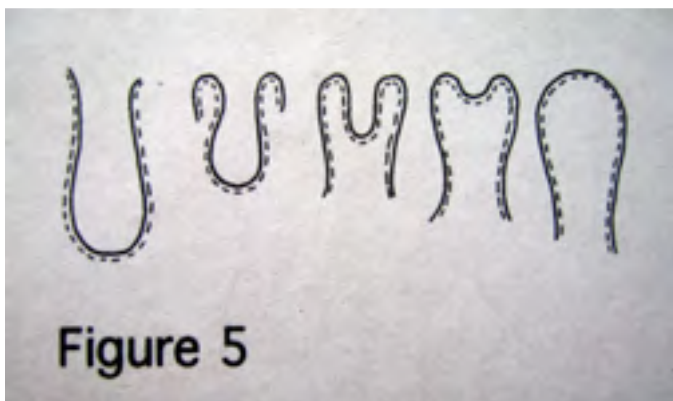
the visual, the pictorial.” This visual thinking can be developed in the early classes by means of Form Drawing.

Symmetry exercises are another important type of Form Drawing. A kind of visual measuring through cognitive feeling is developed in the child by solving such form problems. By completing the other half of a form that the teacher has drawn on the board, the child can find his or her inner balance and a sense of natural harmony (fig. 3). Rudolf Steiner said in the fourth chapter of *The Kingdom of Childhood*: “In this way one educates the child toward a real feeling for form, toward a feeling for harmony, for symmetry, and toward a feeling of relationships. In this way one can guide the child into those harmonies which also exist in the world around us.” And further on he says: “...the child will develop on the one hand more thoughtfulness in his observations and on the other hand more intuition in his thinking.” One could say a kind of moral imagination is introduced through such exercises that insist on the virtue of veracity and visual truth.



Besides the vertical (left/right) symmetry introduced late in Class 1, horizontal (up/down) symmetry may be brought late in class two followed by exercises that cross the line of symmetry. Four-fold symmetry problems may be brought in Class 3 (fig. 4). These exercises are not only a real challenge for the students, they can be great fun as well.

Symmetry exercises are used as a diagnostic tool, as children with perceptual difficulties, such as dyslexia and other learning differences, can be spotted early on by means of their drawings. Continued Form Drawing given by a qualified and practiced teacher can work as an aid in the correcting of such learning differences.



Metamorphosis exercises have a place in the Form Drawing curriculum as early as in Class 2. These exercises encourage a mobility of thinking when one follows a form through a process of development that can include inside-out and upside-down reversals (fig. 5). This is a very helpful preparation for the organic sciences (such as Class 5 botany) and bears a direct relationship to projective geometry. Again, flexibility in thinking is encouraged entirely through the pictorial.

Another type of form design practiced throughout the classes is the drawing of self-contained forms: circles, spirals, lemniscates, triangles, squares, stars and independent polygons of all kinds. Children

should be familiar with all these forms through repeated drawing of them from different points of view. Poems, songs, stories, games, dances, and plays support this learning of the language of form.

In the fifth class, immersed in ancient cultures such as India and Greece, the children take their mastery of running forms and symmetry exercises to a new level in the mandala and shield designs. Here they place familiar line forms within the round form of the circle (fig. 6). As young Indians or Greeks, students may create their own circular designs in full color for their class play.

Figure 6



In this way the mandala and shield can be seen as the culmination of the different types of Form Drawing coming together in one design.

This is particularly so if Form Drawing is continued through to Class 12 where students may experience the principle of metamorphosis working within the circle, as in Rudolf Steiner's planetary seals (fig. 7).

The Form Drawing of each class can parallel and enhance the subject matter taught at that level. Ribbon patterns, symmetry exercises, elements of metamorphosis, self-contained forms and seal designs all contribute to learning the language of the line.

Students discover from their own practical experience in Form Drawing that forms, lines, and gestures speak of particular qualities. The qualities of precision, sharpness, or rigidity in angular forms are contrasted for the children with the qualities they perceive in forms made of flowing, graceful, moving curves.

Even if they do not become artists, architects, engineers, or designers, such a grasp of the language of linear form will translate into a rich and beneficial experience of the relationships and patterns that exist among all things in the world.

Figure 7



Form Drawing serves the student in at least six areas of education. *Mathematics* is prepared for on an intuitive level by the “measuring and weighing” of form ratios, proportions, and fractions as we saw in fig. 2. The *Science* of form is observed and practiced through drawing many of the marvelous form patterns existing in nature (see fig. 5). From the snowflake and the honeycomb to flower forms and water patterns, the incredible language of form opens up. *Humanities/History* provides a cultural connection to visual designs from Indian and Norse mythology, Greek, Roman, and Medieval history (see fig. 2). *Physical Education*, coordination and balance are related to how we live within our organism. The experience of symmetry whether it is in our perceiving, grasping or gesturing movements, is essential to physical coordination (fig. 3); Form Drawing deals directly with this

problem. *Moral Balance* in the life of the individual is also constantly being worked on through Form Drawing. Again, on an intuitive level, the student experiences the artistic differences between “straight” and “crooked,” and “upright” and “bent.” Such gesture-meanings originate in the language of form and shape the ethical stature of the child. The various *Arts and Crafts* are also aided by work in Form Drawing. This is most obvious when one considers the decorative and ornamental patterns incorporated into main lesson books and also articulated in handwork, woodwork and metalwork design motifs throughout the Waldorf school (fig. 6 and 7).

Form Drawing is a subject that lays a basis for helping the child grow into a well-rounded human being. It is a language capable of spelling-out for the young student the incredible range of visual meaning in the world, and at the same time making visible the beauty and balance that can live within one's own soul life. Form Drawing is clearly a language that enhances our communication with the world in all its many forms.

Ancient cultures always developed a language of linear form-symbols before a written alphabet appeared. The fifth century Greek Neoplatonic philosopher, Proclus (410-485 AD), declared in strong ideas the shaping power of linear design: “Ars Lineandi [Form Drawing] is the recaptured memory of the invisible ideas of the soul, and this is its achievement: it gives life to its own cognition, awakens the spirit, purifies understanding, and brings the formative element, which is part of our being, to light. It eliminates the baseness and ignorance that cling to us from birth, and liberates us from the bondage of unreason. It rouses the soul from sleep and impels it towards the spirit. It makes us a true human being, allows us to behold the spirit and guides us towards the gods.” It only makes sense that a child's education should include learning an art that teaches one how to become a “true human being!”

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THE RATE OF LEARNING TO READ IN A RUDOLF STEINER SCHOOL

Susan Turnbull, Christchurch, New Zealand

How soon can it be expected that a Steiner school class, in which reading instruction starts later than is usual in New Zealand, will be comparable with other New Zealand classes of the same age-group and socio-economic status?

(Presented on 8.12.05 at the University of Otago, Dunedin, at the annual conference of the NZ Association for Research in Education - abridged for this publication by the author, with PowerPoint graphs mostly omitted.)

Introduction

A point of difference that Steiner schools in New Zealand have from other contemporary New Zealand schools is that at the age of 5 and 6 years, the pupils are still in a kindergarten-like setting. They are still learning through play predominantly. In a country where reading instruction begins at five years, and the letters are often introduced before then, this feature of Steiner schools is looked at critically by some as wasting the children's opportunities to learn. Other mainstream parents and teachers, on the other hand, notice children in the usual setting who appear neither to be ready nor interested to learn to read at five, and remark that for such children a later start would be a relief.

In the course of this presentation it was not the intention to explain this practice of starting reading later in Steiner schools generally, and in the Christchurch Steiner School in particular. Rather, it affords an opportunity to look at this school as an 'experimental laboratory', in which the value of existing practices in teaching literacy, for example starting reading at five, can be tested. After all, it is less common around the world, to start reading at five. In most European and Scandinavian countries, it has always been six years or later.

In the mid-nineties, a programme was begun to collect data from standardized reading testing in the Christchurch Rudolf Steiner School. The aim was to establish reading norms for each age-group. At the time there was not a consensus about what to expect from a class in terms of achieving 'reading at the right level for the child's age.' Obviously there is going to be a spread of reading scores at any age. Many children in the Steiner school are observed to learn at a markedly rapid rate between the ages of 8 and 10. A few learn at home before that time, once they grasp the alphabetic principles and become self-directed learners.

But parents of children who did not move speedily between the stage of emergent reading, and reading at their chronological age-level as measured against NZ norms, were not just anxious, but uninformed about what to expect from their children. These children make up to a third of any Steiner school class at this stage of reading. The learning trajectory for these children, slower to move away from first base, had not been systematically plotted. This information was not to be found in the school, nor in any of the NZ schools, and further investigation showed that reading research of this nature had not, and has still not, been carried out in the Steiner schools internationally.

The Test Procedure and Report Format

The reading test chosen was the Progressive Achievement Test (PAT) of Reading Comprehension. This test, the work of the NZ Council for Educational Research (Reid & Elley, 1991) is respected in New Zealand and is widely used at the beginning of a school year. It has been in use for about two decades, during which time it has been updated once. It has seven levels, is in multi-choice format, and is a 40 minute group test which is easy to administer and mark.

Its use was piloted in the Christchurch Rudolf Steiner School from 1994 to 1997, for ten-year-olds, twelve-year-olds, and fourteen-year-olds. From 1998 on, the age-appropriate tests were delivered to all five age-groups from ten to fourteen years inclusive. The school has approximately 30 pupils at each class level; there are no parallel classes. The results from the tests administered in the pilot phase have been included, so for those three age levels there are more student scores.

Control Group vs. Experimental Group

The Steiner school children's reading scores can be expected to approach the NZ norms more and more closely, as their progress in reading proceeds. However, reading scores generally have a direct relationship with socio-economic status. In this school which is somewhat above average in SES, the reading scores might be expected to be somewhat above average as well, reflecting the resources and educational background of the average parent in that school community. The NZ ministry of education categorises schools into 10 socioeconomic deciles and the Christchurch school is decile seven by this system.

The study needed a control group which was also decile seven. This was found within the school itself, which meant that the control group pupils were matched not only for age and socio-economic status, but also for current school programme and teacher as well. The difference between the groups was simply that the experimental group was not introduced to the letters and writing until the year they turned seven (hereafter referred to for conveniences as 'at 7'), because they had all been through the Rudolf Steiner kindergarten. By contrast, the control group had all begun their education outside Steiner schools, and had begun reading and writing at 5 years. They had then transferred into the Steiner school from any time from the age of 7 on. By the age of 10, the classes might have 6 or 7 children in this category, and this group increased gradually in numbers with each succeeding year for each class, as children who had been in the Steiner school system since the age of 4 or 5 left the school for other towns or schools.

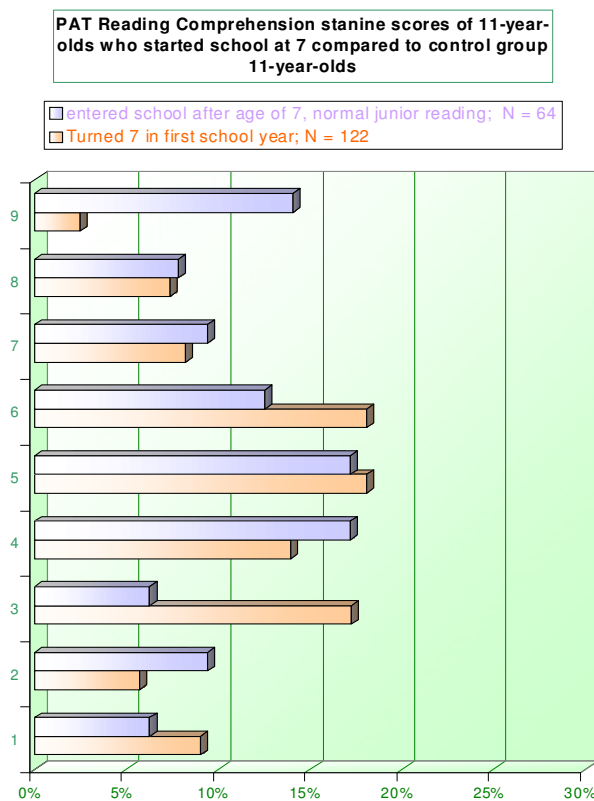
Although all the children in the study are Steiner school pupils, for brevity's sake the experimental group who started reading 'at 7' are called the Steiner Kindergarten group, and the control group, who started learning 'at 5' are called the Controls.

Class 4 children, 10 year olds: the control group (n = 68) and the Steiner Kindergarten group (n = 207) are compared at 10 years. About 17% of the Steiner Kindergarten group are either not ready yet for the test, or get very little of it done, compared to about 4% of the national standardization sample. Apart from this group, the majority of the Steiner Kindergarten group is reading at the level of ten-year-olds elsewhere, with 18% scoring in the above average region of scores, compared to the norm of 23%. By contrast the Control children's scores form a more normal curve, but skewed towards the higher scores showing that 15% found the test very easy compared to the national norm of 4%.

Class 5 children, 11 year olds: by Class 5, the scores of the Steiner Kindergarten children (n = 122) now form a curve that is more normal, with more scores in the average and above-average regions, though there is still a skew towards the lower scores. Instead of there being a weighting at the lowest level of scoring (stanine 1 of the nine stanines, for the statistically-minded) there is now a bulge at the low side of average, (stanine 3). This shows how some of the lowest scorers from Class 4 are progressing more quickly with their reading without yet catching up to those classmates who took up reading most easily.

The Control group scores (n = 64) are more normal for their age-group nationally, but there is still a top-heaviness of scores, due to a greater percentage of advanced readers, though less in Class 5 than it was in Class 4.

Figure 1:



At 12 years, Class 6, for the first time, the Steiner Kindergarten group (n = 156) has fewer below average scores than the control group (n= 99). But it also still has fewer scores in the above-average zone. The weighting in the distributions of scores that showed at 11 years has now moved along further towards the centre or average zone, (stanine 4, for you statisticians) indicating that those children, who were slower to get started with reading, are starting to close the gap between themselves and the higher scoring children.

By contrast the Control group 12-year-old scores are distributed similarly to those of the year before, with fewer above average scores at this level, though still somewhat top-heavy in comparison to the national norm – what you might expect from a decile seven score..

But still the 12 year olds who had a Steiner kindergarten education as a group fall slightly short of the reading levels of the national average for their agemates. Those 12 year-olds in the school who started reading at 5 years in other schools are slightly ahead of the national average for their age-mates. That this difference would still persist at this age was not predicted when we started this study. (See appended commentary.)

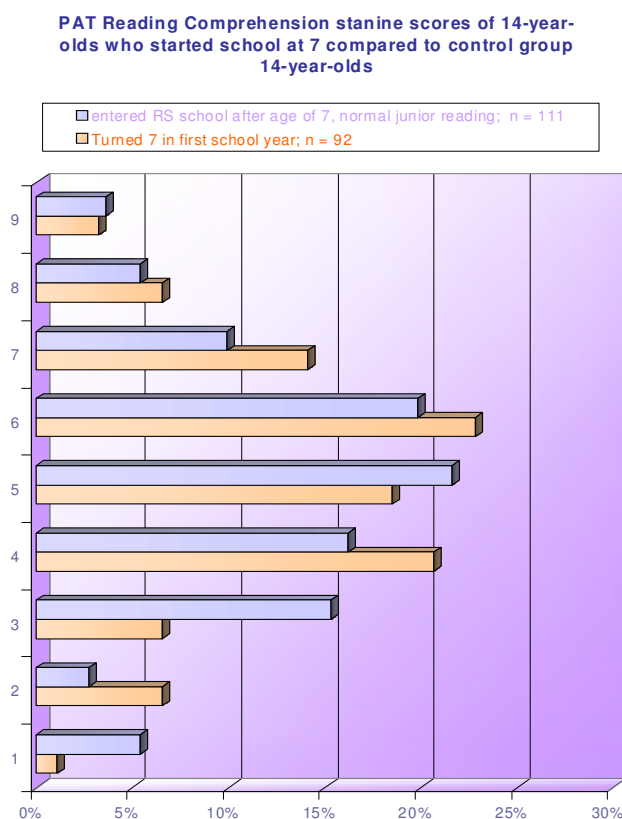
In the 13-year-old group, Class 7, a noticeable change has happened to the Steiner Kinder group (n = 113). They are now well represented in the above average zone of scores, similarly to the Control group (n = 88). They resemble the control group also in the incidence of the lowest scores. The spike of scores that was seen the previous year in stanine 4 becomes a spike in stanine 5, that is, in the average zone where it is for the national sample as well. The group that was slow to start reading, who last year as 12-year-olds were on a steeper learning curve than their classmates, are still on that steeper trajectory. The gap they were closing seems now to be closed. The Steiner Kindergarten group as a whole has equaled and then overtaken the national normative sample over the 12 months since the previous test, between the ages of 12 and 13 years.

Students aged 14, Class 8: Some students leave the Steiner school in Christchurch before the year they turn 14, in order to go to one of the many other local secondary schools. The children, who were slowest to learn to read, tend to stay on. This is true of both the control group and the Steiner Kindergarten group. Now the distribution of scores of both the Steiner Kindergarten group (n = 92) and the Control group (n = 111) is skewed towards the higher scores, and looks indeed like what could be expected from a decile seven school (figure 2).

The weight in the distribution of scores for the Steiner Kindergarten group scores is now at the high-average level (stanine 6). Those students who over the years caused the bulge in stanine three, then four, then five, apparently have produced this modal effect in stanine six. The graph indicates that readers in the school who were among the slowest to learn have nevertheless caught up fully with their classmates at 14 years, and without special assistance over the years under study (remedial assistance happens mostly at the 9/10 year levels). They have improved on their performance between the ages of 13 and 14 years. This did not happen with the control group.

In other words the ‘head start’ that those pupils had who started reading at five years, has disappeared by the end of the primary school years.

Figure 2:



Economic Advantages of Steiner School Method

The 2003 NZ Reading Recovery report (Annand & Bennie, 2005) gives statistics on this, the major reading assistance programme funded by the Ministry of Education in New Zealand. Looking at the statistics for decile 7 schools which offer Reading Recovery, the pick-up rate of children into the programme is on average 17.7%, and the number of hours spent by the tutor-teacher on tutoring one child is on average just under 42 hours. The average decile 7 school, if it had one class at each year

level, would be getting funded for maybe five children (6 and 7 year-olds) a year, around 200 hours of specially-trained-teacher time.

Figure 3:

Advantages –fewer need reading help, and for shorter time			
Decile	Schools in decile with Reading Recovery %	Students who entered Reading Recovery %	Time in Reading Recovery per Student (hours)
6	67.0	19.2	37.6
7	71.6	17.7%	41.9 hrs
8	68.1	18.5	47.2
7 RSS CHCCH	Reading support	Approx 14%	Approx 20? hours

A nine-year-old, who has more highly-developed language and meta-cognitive strategies than a six-year-old, needs fewer hours of reading assistance. Twenty hours would be a sufficient time to budget, not forty. But in an ordinary New Zealand school, reading assistance cannot be left until nine years because of the injury the struggling reader would sustain to his/her self-esteem and self-efficacy.

What if, though, a six year old who is genetically, culturally and/or environmentally pre-disposed to find reading more difficult, is still at that age learning through play without formal literacy? By not having to deal with graphic symbols for language at this age, he/she will maintain self-confidence until greater maturity and verbal accomplishment allows him/her to make an easier approach on an otherwise rocky road to reading. That is what the Steiner School system of teaching literacy can offer such a child.

Conclusion

This presentation has been about using the data from reading research in the Rudolf Steiner School in Christchurch to critically examine literacy beliefs prevalent in New Zealand. These beliefs are:

1. Children should learn to read at five
2. Interventions to help struggling children learn to read should be delivered earlier rather than later
3. Boys need more help to learn to read than girls do, in general. [NB: *The results of this large section of the project has not been submitted to this publication due to lack of space.*]

For each belief there is evidence that we should not hold on to it too dearly, because each belief is conditional on the nature of the New Zealand schooling system in which children begin formal literacy at five. If the system is different, as it is in the NZ Steiner schools, these statements seem no longer to hold true.

Appendix

This research was partly inspired by a desire to test the belief of some 15 years ago held by many Steiner School teachers that it was fair to quote Rudolf Steiner's statement about when Waldorf pupils would be at a level corresponding with that of an ordinary primary school in this basic curriculum area. Steiner sent a memorandum to the Minister of Education in Württemberg when the first Waldorf school opened, in which he stated they would "aim at bringing its pupils to a level entirely corresponding with that of a public primary school by the end of the first three years. This intention is to be carried out in such a way that a pupil of the third class wishing to change over from the Waldorf school is able to enter the fourth class of another primary school without difficulties." (Stockmeyer, 1969)

This research project indicates that around half of the group studied would indeed have difficulties if they entered another primary school at that age of nine-to-ten years. They would be better off if not moved until they were 12 years old, when reading becomes easier for them. It is here at the end of the sixth class that Steiner in the same memorandum stated that it was important that a pupil would be at a standard which would allow a smooth changeover to any secondary school class.

"The reason for my choosing this particular year is based on the fact that the human being as he/she stands at a special point in development at this particular age." (Steiner, in a lecture of April 1923, quoted in Stockmeyer, 1969)

May this "special point in development" be a topic of further study.

With thanks to the teachers and pupils of the Christchurch Rudolf Steiner School and Neil Carter, the assessment coordinator within the school, for the continuing support of this project.

Susan Turnbull May 2006

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WORKING WITH THE LIFE PROCESSES: Part II – Recapitulation and Variations

John Allison, Melbourne, Australia

Recapitulation of the Theme

In 1910 Rudolf Steiner characterised the seven processes prerequisite for life: *breathing*, *warming*, *nourishing*, *secreting*, *maintaining*, *growing*, and *generating*. These life processes are also *time* processes. However, while some linear relationships seem apparent – and it is difficult to discuss them otherwise – we must constantly imagine them inter-permeating, inter-weaving, and overlapping in time.

The processes of *breathing* and *warming* are preconditions for all further creation. Through breathing, a rhythmical relationship is established between what is inner and outer – a space is opened up within space. This space, really no more than a kind of pulsating differentiation, is permeated by warmth, thus forming a kind of content, and establishing a basis for presence. And the *nourishing* process begins to draw inward all that is necessary to give shape to this formative space.

Secreting is a central point. A process of sifting and sorting takes place, retaining what is essential, rejecting the inessential – through which form is given substance. Creation is manifest.

The existence of any entity must be regulated and moderated, through a process of constant *maintaining*. This would only keep things as they are, however, were it not for the process of *growing* that underlies all development. Organisms develop, from juvenile forms to maturity. Finally, replicative, reproductive capacities appear at some level in the organism, *generating* its own kind, creating something new.

Fourth Variation

Our adult relationships often preoccupy us, and in this context we can reflect especially on those we meet in our work. Here we find all sorts of interesting dynamics. For instance, there are our meetings. Here, we find those events that can happen whenever the solution-oriented colleague encounters the process-oriented colleague. The more solution-oriented person of course is concerned primarily with outcomes. He – and so very often it is *he*, or at least we may concede, someone with a more typically ‘masculine focussed consciousness’ – enters the room in order to find a solution, in fact often enters the room *with* the solution, aware of just two challenges: how to convince all the others, and how to get the solution enacted. However, the more process-oriented person is concerned with the nature of the journey. She – or, again, someone with that more typically ‘feminine diffuse awareness’ – enters the room with the aim of exploring the issues, and out of a range of possibilities eventually to formulate a process of change. Such people seek to share viewpoints, and to agree upon a way forward.

Difficulties often occur because we do not acknowledge our own tendencies, let alone those of others. A mature College of Teachers is one in which awareness of and respect for one another means that clear processes, in which each individual can live, will be sought and established. The need to undertake this as social hygiene is increasingly apparent – just reflect for a moment how frequently we observe ourselves caught up in a series of events or reactions, and how we feel it is not going as well as we would wish. Some understanding of the life processes can support a more conscious approach to the ways we interact.

First, we can say that there needs to be some rhythmic balance between taking in and letting go – a *breathing* must permeate the speaking and listening tone throughout meetings. We must learn to live in a two-way continuum of time, between beginnings and deadlines – pressure makes us ‘tighten up’

but then too much space allows us to be too 'laid back'. The rhythm of expansion / contraction will be modified by the nature of the challenge, the group dynamics, and the available time.

There is again an implicit 'lightness of touch' in this breathing process. Through it we are 'sensing the field', becoming aware of the whole situation – of the questions and challenges becoming perceptible in the task. Doubts can be allayed if there is sufficient spaciousness to come to terms with issues. There is also our sensing of the other within this human field, of their approach to the task. Becoming aware of this, we develop an open gesture of wonder towards the inter-breathing.

Warming to the task can be a glorious experience. We call it 'love for the deed itself'. And we have to 'warm' to what we receive, if we are to incorporate it – otherwise the event will inevitably 'leave us cold'. We also need to warm to the others. Warmth suffuses, penetrates, welcomes. Hatred and cynicism freezes the soul. On the other hand, someone's 'heated' viewpoint will make us want to 'cool off' or 'chill out'.

Warmth involves surrender – absorbing the view of each other person without prejudice, in accord with the principles of *interest* in the other, *recognition* of the inter-relationships, and *responsibility* to the whole group. This warmth allows us to take things in without feeling threatened by another view. And then, because there is a sacrificial quality in warmth, we offer our contribution to the group, just putting it there, letting it stand, allowing others to form a relationship with it. We do not force the matter. This reciprocal warmth element of relationship, which generates trust, can permeate the whole process.

We all have to 'digest' all the information, or the situation, chewing it over, turning it over in our minds. In order to grasp what is involved, to find what is *nourishing*, some real effort might be necessary – this is an obligation for each individual who intends to participate in the decision-making stages. We might need to ask questions for clarification, to take in a little more food for thought, and more research might be required.

Digestion always proceeds in stages. Usually we have to break down an issue into its constituent parts, and work our way through these. Everyone's digestive processes are different: some are more carnivorous, tearing into the meat of it; while others are ruminants. They digest at a different rate; if forced, indigestion might be the result. That lump in the belly can be fear and dread. We must ensure at this stage not only that everyone has a meal-ticket to the same table, but also is allowed to work through the menu in his or her own way. There is intense work at this stage. Interest in each other's meal is important. We cannot force the other to eat what we like, but we might try to understand their taste.

These first three processes are prerequisites for the central activity: *secreting*. We secrete what may be useful and excrete the useless. In dysfunctional groups, we lose the ability to sort things out together; this stage is then the point where the solution-oriented person thinks it really begins; somehow it is just a matter of persuading others of the validity of one's own *a priori* decision. And if the intent of the group is not purposeful, at this stage the process-oriented person becomes obsessed with the group dynamics.

Only now the situation, all the information, is examined methodically, sifted, sorted, and then given a value in the context of the task. A whole range of possibilities and limitations will begin to emerge. Establishing what is in the field and what is outside it, through prioritising the range, may involve some active debate. Here, the genuine forces of sympathy / antipathy come fully into play, but they need to be objectified through our repeated reflection: what is important, what is less important? Again, those group-work principles of interest, recognition, responsibility, are essential; otherwise, antipathy easily can become hostility, and sympathy can become submissiveness.

Just when and where the decisive moment will come is often a mystery. It happens, at its best, seemingly by grace, as a 'secretion out of the spirit'. Then it may be a consensus. Otherwise, a 'consenting' decision might be accomplished through a little negotiation. Is there a genuine willingness to let it proceed on the basis of a strong majority? The decision, or decision-in-principle can be slept on. Once confirmed, it has to be borne towards its future. The three further stages involve making use of this assimilated decision-substance.

Maintaining means that we need to carry the decision – or the substance for a decision – towards its future becoming. What has been recorded? Who is responsible for carrying this further? Is a group to be mandated to do this? How is the substance from the previous stage to be recapitulated in beginning the next meeting? Is it held in common? Respected?

It is my experience that if we do not attend fully to the functions of the earlier processes, we may find that any decision at this stage may dissolve, or slip away between meetings. It then feels as if we are carrying water in our hands. Without conscientious forming of the container, we may have to refer back to the earlier stages repeatedly, in order to 're-collect'.

Developing or *growing* the outcomes of the decision or situation is an extension of this bearing in mind, towards a greater facility. This is a maturing stage. We will have slept on the decision, and can reiterate it. Practical considerations will challenge the decision-in-principle; even firm decisions require adaptation to changing circumstances. They need to be worked out. Where are the review points, when progress is to be evaluated? What has to change in the face of practical experience in the course of the project? Who decides on what changes?

Throughout this stage, the processes of breathing, warming, digesting, secreting, and maintaining remain active. They sustain and support one another – this is the nature of life, after all – and thus are to be seen as continuous, interweaving processes rather than simply sequential ones. At last, the realisation or fulfilment of the project implies a truly creative stage where something new is generated, freshly born from what was first assimilated some time before.

Generating is what results from the work we do in becoming 'present' to the task, and loving it for its own sake – a previously-unimagined future arises in our midst. It blossoms into a new world of possibilities. Such decisive moments are not a function of the life processes – they are indeed gracious events. But they are well prepared-for through developing awareness of these processes, which are *already taking place in us* – we are simply considering here how we might cooperate with the functional basis of our own lives.

Fifth Variation - Fugue

Ultimately, in considering what kind of consciousness is best attuned to the healthy nurturing of the life processes, we could find a clear direction in the *seven conditions* for development presented by Rudolf Steiner in his book 'Knowledge of the Higher Worlds', and more recently elaborated by Dr Michaela Glöckler who has related each condition to one of the members of the seven-fold human being. I have brought their indications into association with aphorisms by Dag Hammarskjöld, the former Secretary-General of the United Nations who died in a plane crash in central Africa in 1961. Through his posthumously-published journal, 'Markings', he can be a mentor for us.

We must attend to our bodily and spiritual health, in such a way that our physical, emotional, and mental faculties are fit instruments for life. In every way imaginable, this is about promoting the right basis for *breathing*. We all know how our bodily and spiritual health affects our own breathing; this is not a promotion of yoga either as a health or consciousness exercise, but of developing awareness and hygienic practices in the whole of life. The aim is not asceticism or indulgence, but to note the healthful effects of balance and moderation, that practical work-place between the *too-much* and the

too-little. While there will be times when our obligations mean that our health is affected (think of those sleepless nights caring for a sick child), yet we should not be negligent of our well-being. We must live in such a way so as ‘not to encumber the earth,’ says Dag Hammarskjöld, ‘just this: not to encumber the earth’ – as much as is realistically possible.

We need to develop a sense of being connected with the whole of life, so that we do not feel alienated or remote from what we find in the world. Contemporary society is in danger of becoming dissociated – each group from every other group, each person from the other, each person in themselves... This is a chilling experience. In *warming* to existence, we remind ourselves that everything *out there* is relevant, a part of our own lives. We do not get closer to anyone else or the world simply through watching images on television, or by ‘surfing the net’. What is needed is contemplative regard, a *living into* and *living with* the phenomena and events. An elementary exercise – both easier and harder than contemplating human affairs – that can support this sense of connectedness is to spend a few moments observing the same plant in the garden daily, or maybe observing weather conditions; and then to quietly reflect on the inner mood that arises in association with this. Hammarskjöld: ‘At the point of rest at the centre of our being, we encounter a world where all things are at rest in the same way. Then a tree becomes a mystery, a cloud, a revelation, each man a cosmos of whose riches we can only catch glimpses.’

We must learn that thoughts and feelings are as potent as actions, and have their consequences, for which we are wholly responsible. We know that the old incantation, ‘Sticks and stones will break my bones, but names will never hurt me’ is not really true, but a kind of desperate spell to ward off the inevitable effects of any sensitivity. Yet even unspoken thoughts and feelings have their effect. ‘What happens during the unspoken dialogue between two people can never be put right by anything they say – not even if, with mutual insight into what has occurred, they should make a joint attempt at reparation,’ we read in ‘Markings’. Our attitudes, positive and negative, are perceptible; and the environment we create through our thoughts, feelings, and actions will be *nourishing* or otherwise cause poisoning, malnourishment or indigestion. For instance, that dread we can experience in a negative situation has physical symptoms in the stomach. In the presence of understanding, however, we feel nourished. With such a person we share *companionship* (Latin *com*, with, together + *panis*, bread).

We must understand that the essence of every human being lies in an inner space, which requires nurturing, and which must not be violated in others. The spirit indeed is continually *secreting* the essential self within the human organism. We call this the process of *incarnation*. ‘At every moment you choose yourself. But do you choose *your* self?’ asks Dag Hammarskjöld. ‘Body and soul contain a thousand possibilities out of which you can build many *I*’s. But in only one of them is there a congruence of the elector and the elected.’ Noting that there are misleading images of the ego or ‘I’ polluting the true one, he continues: ‘Only one – which you will never find out until you have excluded all those superficial and fleeting possibilities of being and doing with which you toy, out of curiosity or wonder or greed, and which hinder you from casting anchor in the experience of the mystery of life, and the consciousness of the talent entrusted to you which is your *I*.’ We respect this inner being whenever we recognise the human being as not merely a product of heredity and environment, that old quarrel about nature and nurture; whenever we distinguish between the individual and their behaviour; between the essential and non-essential; between whatever is asked for in the encounter and what we might desire. Hammarskjöld frequently refers to a heightened sense of social presence we can experience – for instance: ‘Suddenly I saw he was more real to himself than I am to myself, and that what was required of me was to experience this reality of his not as an object but as a subject – and *more* real than mine.’

We need to develop steadfastness in carrying out a resolution, and to continue to cherish it as an ideal even if it becomes outwardly impossible. This is the process of *maintaining*, an absolute necessity in

every sphere of life. Increasingly, as the poet W.B. Yeats wrote, ‘Things fall apart; the centre cannot hold; / Mere anarchy is loosed upon the world.’ Stemming the tide, keeping things going, and the sacrifice needed to do so, is a challenge. ‘To say Yes to life is at one and the same time to say Yes to oneself,’ says Dag Hammarskjöld. ‘Yes – even to that element in one which is most unwilling to let itself be transformed from a temptation to a strength.’ At the point of giving up, in that very moment and circumstance lies the potential and the forces for transformation. Still it may become impossible, and at that limit, ‘Life only demands from you the strength you possess. Only one feat is possible – not to have run away.’

We must develop a mood of thankfulness for whatever comes to us as an experience, whether gracious or challenging. Hammarskjöld writes, ‘For all that has been, thanks. For all that will be, yes.’ This expansive openness is a necessary attitude towards the mystery that underlies all processes of *growing* – of reverence and gratitude for whatever is given. It is the sunlit atmosphere in which all growth occurs and is not stunted. Rather than flourishing, children observably wilt in a negative climate of doubt, cynicism, and put-downs; we have the responsibility to develop instead a positive attitude to life, even towards the suffering we must endure. In a late poem beginning ‘Tired / And lonely, / So tired / The heart aches’, Dag Hammarskjöld tells himself, ‘Weep / If you can, / Weep, / But do not complain. / The way chose you – / And you must be thankful.’

We need to live fully and constantly in all of the above conditions, so that they become integrated into our consciousness. To the extent that we can commit ourselves to these seven conditions so that they become a basis for conscious living and being, we might unfold the *generating*, creative, transformative power of the human spirit. We can find new solutions to old problems. Hammarskjöld: ‘The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak. Is this the starting-point of the road towards the union of your two dreams — to be allowed, in clarity of mind to mirror life, and in purity of heart to mould it?’ At this stage of development, personal goals become identical with objective needs. Shortly before his death, he wrote: ‘I don’t know Who – or what – put the question, I don’t know when it was put. I don’t even remember answering. But at some moment I did answer *Yes to Someone – or Something –* and from that hour I was certain that existence is meaningful, and that therefore my life, in self-surrender, had a goal.’

The biography of Dag Hammarskjöld is an example of a life lived according to these seven conditions. They represent a path for development that seems fully consonant with the life-processes. Rudolf Steiner comments that while they may initially seem superficial, they are a prerequisite for any balanced spiritual development:

No doubt it is the spirit that really matters, and not the form; but just as form without spirit is null and void, so also would spirit remain inactive if it did not create for itself a form.

We can reflect upon experience, and perhaps discover that such a conscious approach to living that takes account of the life-processes is effective soul hygiene. It becomes a form in which the spirit can be active.

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I am grateful to Dr Michaela Glöckler for the approach to the seven conditions she presented in a workshop on meditation at a Conference in Christchurch in 2000.

A CULTURE OF RESEARCH - a contribution to the Professional Development Group of the RSSA

Peter Glasby, Mt Barker, Australia

What does it mean to develop a culture of research?

The Waldorf schools, perhaps unlike other types of schools are in a tenuous position. In Australia we have seen a number of schools flourish for some years, receive significant grants from funding bodies and undertake an exciting building program and then “go under”. Looked at individually there are probably as many reasons for this as there are schools, however, I still believe there is something about the Waldorf Schools that makes them particularly vulnerable. They are a new cultural initiative, embedded in the societal undertaking, we call education. Within that, are they not trying to bring new approaches to curriculum, new administrative structures, new ways of teaching related to a new understanding of a child’s development to adulthood?

Now where do we find, in society, new endeavours, which spring out of thin air unsupported by research? Only perhaps in sectarian schools, where education becomes the servant of a particular doctrine or belief system. (Although some Waldorf schools may walk a fine line in regard to this question, it is not my understanding that Waldorf schools are sectarian.) Elsewhere, new endeavours arise out of a culture of research, where human beings tap the “newness of the universe”, the world of ideas, then test and modify the ideas in the arena of practical life. Without this hard background work, our work - and the structures that arise from it -becomes stale and lifeless. This is of course true of any school, but more so in the case of schools that are purporting to bring something new to the educational field. They need a wealth of research.

Now this research is not something that necessarily has to take place in the hallowed halls of universities, although it may. It can take place in the day-to-day work that every teacher is involved in. There are so many questions that need deepening and understanding. In a discussion amongst colleagues at Mt Barker, we discussed the question of developing the faculty of judgment in high school students. We discovered there were gaps in our understanding. Were we talking about “sensory judgement”, “situational judgement”, “theoretical judgement” or “philosophical judgement”? Which type of judgement was appropriate at different developmental stages of childhood? A whole area of vital research comes up.

The interesting thing is that colleagues who are involved with a research question also become alive with interest. Every conversation with another colleague becomes one of vital interest. A collegueship where such interest in the world and the questions it offers us, is cultivated, becomes a collegueship that is alive, renewing and creative. One, I believe, that can also sustain schools to meet the many challenges that life brings.

Sometimes, you may just want to propose a research topic and ask what interest there is from others, to pursue the topic. This journal could be the place where that is initiated and finally reported on.

I imagine educational research continuing in the following way. Let’s say I have a particular interest; such as how do we teach Geology in class 6, in the way Steiner suggested. It would be my task to define an experience and a question in somewhat the following way. With little children we relate to the kingdoms of nature somewhat as people, where the plants and animals talk. Gradually, the children’s consciousness changes and nature becomes more objective. In many Waldorf schools the studies of nature follow this path from the Human being to the animal (class 4), the plant world (class 5), to the world of stones in class 6. How do we teach about this world so that it remains something connected to the experience of the students? Is it enough to reach for textbooks on Geology with their

cross sections of the earth to its centre and stories about the moving plates and convection currents in the Asthenosphere? Or do these ideas require a level of judgement that is beyond the experience of the students? Should we lead them to the rocks at their back door and show how they are connected to the whole landscape? How do we bring about a feeling that the rocks are life processes brought to rest? Such questions could become the seeds for gatherings where interested people could get together and plan trial main lessons, which are then reviewed and reported on to a wider audience. The gatherings of the researchers could ask for subsidy from the Rudolf Steiner Schools Association. I have the feeling that such work could be very vitalising for our schools and our work.

I would hope the Waldorf teacher's journal could be helpful in stimulating little interschool and intraschool groups, working on questions that come out of our work. I would also love it to be the vehicle for the communicating of the results of these working groups.

To encourage a sense of discipline and quality in this endeavour, articles are sent to an editorial panel for review. The reviewed articles may then either be accepted for publication or returned to the author with suggestions for improvement. This is not meant to make the writing and sharing of articles more difficult but to encourage a quality of work that is appropriate to the educational initiative that Waldorf schools represent.

[The above short essay is based on two editorial letters written when I was editing the Journal for Waldorf Teachers issued by the Pedagogical Sections of New Zealand and Australia]

DEVELOPMENT OF ANTHROPOSOPHY IN ASIA PACIFIC

Hans van Florenstein Mulder, Christchurch, New Zealand
(representative of the General Anthroposophical Society in Asia)

This article gives some back ground information of how Anthroposophical work in Asia started about a decade ago, giving rise to the various present day activities, conferences and training seminars in the Asia-Pacific region.

The initiative to form a delegates' meeting (**Asia-Pacific Initiative Group or APIG**) – one could also call it a “Council of the Anthroposophical Societies active in the Asia-Pacific” – was initially taken at a meeting in Dornach by the following Anthroposophical Society General Secretaries: Olaf Lampson (Canada), Arthur Zajonc (USA), Karl Kaltenbach (Australia), and Hans van Florenstein Mulder (New Zealand). This circle soon grew with the addition of Van James (Chairperson of the Anthroposophical Society in Hawai'i, Nicanor Perlas (Philippines), Aban Bana (India), and June Yu (Taiwan).

We had our first regional meeting in Manila in 1996 as the first APIG (Asia-Pacific Initiative group) meeting. The task we set was to facilitate the growth of Anthroposophy in the Asia-Pacific region and support Waldorf schools, biodynamic agriculture, and three-folding, etc. At this first meeting, representatives from India (Aban Bana), Taiwan (June Lin) and Hong Kong (Ghamin Siu) also attended. This group grew over the years and has now about 16 members, including two Executive Council members of the General Anthroposophical Society at the Goetheanum: Paul Mackay and Cornelius Pietzner.

We meet as often as we can make it. At the beginning we met yearly but lately the frequency has been a bit less. We hope, as from April 2007 (to be held in Bangkok), to resume a yearly meeting.

Out of the APIG initiative, yearly **Asia-Pacific Anthroposophical Conferences** were held, organized by a “Continuity Group”. The members of this group were (by country): Australia (Karl Kaltenbach),

Japan (Prof Yuji Agamatsu), India (Aban Bana), Pakistan (Shahida Hannesen), Philippines (Nicanor Perlas) and New Zealand (Hans van Florenstein Mulder). Nicanor Perlas stood down in 2004 and Karl Kaltenbach stood down at the end of 2005.

We have had large conferences in: India (Mumbai) 1997, Thailand (Bangkok) 1998, New Zealand (Hastings) 1998, Taiwan 1999, Japan (Tokyo/Mt Fuji) 2000, and India (Hyderabad) 2004.

At the Asia Pacific Anthroposophical Conference meeting held in 1997 in Mumbai, a new initiative was established, called the **Waldorf Round Table** meeting. This meeting is chaired by Nana Goebel, the director of "Freunde der Erziehungskunst".

Most of the delegates of APIG are also teachers. The APIG has helped tremendously in making it possible for experienced Waldorf teachers to help in the new Waldorf schools in Asia. Waldorf teacher training has been established in India, Thailand, Philippines and Taiwan.

Participants in the APIG and the Waldorf Round Table meetings in Bangkok, August 2003, planned the first **Asia Teachers' Conference**, which took place in April 2005 in Taiwan. This was a great success. This initiative is supported by the Pedagogical Section at the Goetheanum.

At present Nana Goebel, Porn Panosot from Panyotai School in Bangkok, Christof Wiechert from the Pedagogical Section and I are in the process of preparing the following meetings for the end of April 2007 all to be held in Bangkok:

- **Asia-Pacific Initiative Group (APIG) Meeting 25 - 26 April, 2007**
- **Asia-Pacific Anthroposophical Conference 26 - 29 April, 2007** (theme: "Connecting with One's Destiny")
- **Asia Waldorf Teachers conference 29 April - 3 May 2007** (theme: "Study of Man")

At our APIG meeting in April 2007 we intend, together with the Executive Council in Dornach, to look at our structure and aims again.

In the last few years the International Post Graduate Medical Training courses (**IPMT**) and very recently the **Kolisko** combined Medical and Pedagogical Section conferences, deriving from the Section co-working of Dr Michaela Glöckler and Christof Wiechert, have also come into being in the Asia-Pacific region (Sydney 2004, Hyderabad 2006, Taiwan 2006, Manila 2006, Sydney 2006).

In conclusion, it would be fruitful if meetings, seminars and conferences in the Asia Pacific region, be they Pedagogical, medical, agricultural or general Anthroposophical in nature, could be coordinated and made better known. I suggest that more information is sent to Hans van Florenstein Mulder (hmulder@xtra.co.nz) and to the *Pacifica Journal* which already functions as an information source for the Asia Pacific region. This *Journal for Waldorf/Rudolf Steiner Teachers* or other Newsletters (eg the *Rundbrief* or *Journal from the Pedagogical Section at the Goetheanum*) could also be used.

{ parent-theses } - a free email journal about parenting

A bi-monthly journal for anyone interested in the challenges of parenting. The next (Christmas) issue, and the previous 4 issues can be received by emailing me at jmallison2006@yahoo.com.au. Or you may wish to sign up with the Yahoo Group where you will find back-issues and other parenting articles at <http://au.groups.yahoo.com/group/parent-theses>

~ John Allison

TEACHER TRAINING CONDUCTED BY VALLAKI IN HYDERABAD

P. Jayesh Narasimhulu, Hyderabad, India

Vallaki has become a part time supplementary training block institute, primarily during Dec-Jan and July-Aug. It is supported by private donations at present. Vallaki conducted the following workshops during Dec-Jan 2006:

A Workshop by Gail Lescher: “*How Nature, Outdoor Building Projects and Artistic Activities relate to the 1st to 8th Grade Child*” at the Vallaki Hall. Gail, a Waldorf Grade School Teacher from California, took us through a wonderful journey, seeing how nature and the Waldorf curriculum are inextricably interwoven. She spoke at length about the Calendar of Seasons in relation to the Earth and what the Festivals really signify – which was very enriching! Many teachers from the schools following Steiner’s methodology were present and were immensely inspired to take what they learnt back to their schools and children.

A Workshop by Peter Glasby: “*Electricity in Classes 6 to 8*” at Abhaya School. Peter introduced the class 7 & 8 children over 4 days to Electrostatics (amber), Electric current (flow of current, fuses and earthing), as well as Voltaic cells (wet & dry batteries). He traced the history of static electricity and how it was discovered. The experiments he conducted in static electricity, by charging and discharging a student and an OHP plastic film, were thought provoking. Phenomenological concepts and practical work with lead accumulators/dry cells were presented and the students/teachers loved every minute of his work. A few high school teachers from other Waldorf schools observed his classes.

A workshop by Peter Glasby: “*Electrostatics, Electromagnetism and Accumulators*” at Vallaki Hall. We had a group of about 15 teachers from Sloka, Abhaya and Diksha Schools attending this workshop. Peter took us through various ideas, concepts and practical work related to static electricity, electromagnetism, and stored electricity. We were told stories about how telegraphy was born through Samuel Morse in the 19th century and how members of the American Congress witnessed its working during its Baltimore convention. A signalling device (electromagnet) was made to demonstrate how messages were sent through Morse code over telegraph wires. Prior to this, Peter showed us some wonderful experiments in electromagnetism through a spontaneously-constructed doorbell, discussing its theoretical working. Compasses and current-carrying wires were also used to demonstrate the right hand and left hand thumb rules.

We were also asked to put small zinc and copper plates in our mouths, which were interconnected with copper wires externally, and our group was able to light up an LED. An electrified group then was asked about each one’s individual experience of the taste of the electrodes! This was then carried forward into the working of lead acid batteries.

A grand finale was the demonstration a crude radio without batteries on the last day. We were able to pick up the local Hyderabad radio station. Peter gave no explanations about the working and some of us felt he would bring it up during his next visit in 2007!

Workshops by Rosemarie Glasby: “*Craft in Waldorf Schools with an Indian Perspective*” at Vallaki Hall. Rosemarie, with her vast experience in craft for Waldorf school children, conducted a workshop on Handwork and Stitching for teachers of different schools. The teachers were given a frame and asked to choose a pattern with a backdrop, and had to demonstrate great dexterity to complete the design in chain stitch. They liked the workshop conducted by her and look forward to her next visit. She also visited schools (Prerana and Abhaya) and worked with craft teachers during the morning to deepen the understanding of craftwork in schools.

A Lecture for Waldorf Parents by Peter Glasby: “Does Waldorf Education meet the needs of Children in India today? at Vallaki Hall. In this comprehensive overview of Waldorf schooling and community building, Peter took us through a wonderful journey of how a Waldorf – and particularly a Waldorf High School – evolves. The concepts, practical and experiential work a student must undergo to participate in his/her community, place and time, was explained in great detail. To connect with the group and develop a deeper understanding, Peter used an insightful power point presentation, with many photographs of students in various classes and real life situations – as in finding/reaching a particular spot after using the tools of surveying, and spending time learning to build a boat! We had about 50 teachers, parents and other interested participants during this session. At the end a lively discussion ensued in the group as to whether this system was elitist and/or practical for the present generation of Indian children.

A FOREST WALK IN SILENT VALLEY, KERALA

P. Jayesh Narasimhulu, Hyderabad, India

It was a wonderful idea of Peter Glasby’s to undertake a forest walk with the students of Class 8 Abhaya School, Hyderabad, India. A few parents and teachers took this idea forward by organizing a trip from 2nd to 9th January 2006 for Class 8 students, and a few teachers/parents. The trip began at the Hyderabad Railway Station with a whole bunch of boisterous and excited adolescents starting the journey to Bangalore on the 2nd January. A brief stopover for a day at Bangalore, and the journey resumed to Palghat, Kerala. The group reached our final destination, Mukkali Forest Station, at around 2.00 am on the 4th of January.



The first day in the forest began at 9.00 AM with 3 jeeps and a group of 24 individuals driving along a winding dirt path through a dense growth of trees in valley and hills. The tree cover varied from 20 to 60 meters in height with a flora that was abundant with ferns like *Cyanthea gigantea*, and bracket and plate fungi of all types. The oldest tree which was about 900 years when it came crashing down one day in the year 2000 was a sight to see and climb around.

It took us about an hour of this journey at 20 kph to reach our final trekking paths at the Silent Valley Forest camp, about 1500 meters

above sea level. We first climbed a 50-meter tower overlooking the gorge and the river Kunti. From there the view was breathtaking with the water flowing in the valley and dense grasslands and forest peaks. Virgin forests at its pristine best. Silent valley is one of the best protected flora and fauna sanctuaries in the world today and has the endangered lion-tailed macaque, which was the sole reason why the hydro-electric stations planned in the 1980’s were cancelled by the Government of India, due to intense pressure from environmentalists. We then walked about 2 kms down a hilly path to reach the river across a dilapidated but functional suspension bridge. The river was inviting and a few intrepid students and adults took a dip in the crystal clear water. The wonderful day ended with a jeep ride back to the forest station and a report writing period followed by a game called “George” and a wonderful rendering of “A Tale of Two Cities” by Peter, for the children to take into their night-life.

Days two and three followed in quick succession with longer treks in different parts of the forest with experiences of a deer skeleton, frog’s eggs, wild pepper, cardamon, spore ferns, bulbuls, lion-tailed

macaque's, swimming points, leeches (ugh) and rides on top of the jeep with a panoramic view of the forest. The days always ended with the reports, a game and a story. The group was desperate to see wild elephants, but the closest we got to one was giant droppings of an elephantine kind along the dirt tracks. To make up for this missed opportunity, we decided to visit Guruvayoor temple (about 170 kms from Makkali), which had 62 elephants living with their mahouts near the temple. It was a fantastic sight to see these giant animals from various parts of the country. A few of us visited the temple while the rest had a rendezvous with fishermen on the western coast and their catch, late in the evening of the 7th January.

All too soon it was time to start back, and the students wished it could have been longer. Plans for next year's visits included treks in the Himalayas, and to stay and fish with fishermen in a mangrove forests near the Bay of Bengal, and the like!

THE FIRST KOLISKO CONFERENCE IN INDIA – at Hyderabad, organized by Sloka School and the Anthroposophical Medical Society.

P. Jayesh Narasimhulu, Hyderabad, India

The first Kolisko Conference, 18th to 22nd of January 2006, at Hyderabad was primarily focused on Learning and Health. This theme served as a common goal for all the 130 participants who attended, from the teacher, doctor, therapist and parent communities. This conference helped to develop a sense how each individual contributes to the growth and prosperity of social groups. The lectures and workshops were geared towards an understanding of the growth of the human being (primarily in childhood) in a physical and spiritual sense, as well as determining how to meet their needs in terms of health and education. By working in a variety of mediums – lectures, discussion groups, artistic activities and panel discussions – the group was able to come together in specialized and general areas of understanding.

Among the guest speakers and workshop leaders who contributed to the conference were Dr. Michaela Glöckler, Christof Wiechert, Roland Steinemann, Peter Glasby, Patrick Brillant, Beate Thierfelder, Jan Baker-Finch, Dr. Ulf Beckmann, Jeremiah Turner, Hella Loewe, Rosemarie Glasby, and Sue Scott. They were accompanied in the workshops by many members of the Indian Waldorf community who helped in relating the ideas to life, medicine, education and culture in India.

Throughout the Conference there was a theme of moving forward, taking words and turning them into action, and so comprehending the essence of our work. The morning lectures provided a basis through which we could understand the development of the child from infancy through adolescence and the



entry to adulthood. From these lectures we were able to move into discussion groups that were oriented towards different aspects of child development. Topics included “Health and Education through the Twelve Senses”, “Meeting the Needs of Growing Children”, “The Inspiration in Interactive Learning”, and “Natural Sciences for Adolescents”. Artistic activities then followed in the afternoon, and allowed for the participants to learn and appreciate through first hand experience what is to move through a creating process, whether it were in painting, woodworking, eurythmy, form drawing, speech, or singing. The panel discussions provided a vital opportunity for

individuals to voice their own questions, concerns, ideas and opinions to the whole faculty and have them answered from many perspectives.

Overall, this Kolisko Conference brought something to everyone – whether it was the realization of something that had been hidden inside and had finally come into the light of understanding, or simply a new skill or idea through which we came out with a changed attitude towards our work in many areas of life. We were provided with something to think on, to let settle into our beings over the next few months, while we look forward and bring the words into action. The conference ended with some wonderful performances by the various artistic singing, rhythmic movements, speech, puppetry and woodwork (display and auction) groups.

STEINER EDUCATION IN AUSTRALIA – Past, Present and Future...

Rosemary Gentle, Executive Officer of the RSSA, Bowral, Australia

The first Steiner school in Australia began in 1957 as a kindergarten in a leafy suburb north of Sydney Harbour. It was a moment of great joy for a group of very committed anthroposophists who had been determined that Australian children, like their counterparts in Europe and America should have access to this educational stream. Almost fifty years later there are approximately forty Steiner schools in diverse locations – from sophisticated cities on the coastal fringe of the continent to the Red Centre of Australia, Alice Springs.

The idea for the establishment of the first Steiner school had arisen out of a meeting held in 1951, present at which were a number of members of the Anthroposophical Society – people of vision and high ideals with the ability, energy and drive to make the dream a reality. The Anthroposophical Society flourished in the 1930's and 1940's in Sydney, attracting to it extraordinarily creative people working in the fields of drama, art, architecture, music, literature and eurythmy. Amongst the best-known of these were Walter Burley Griffin (the architect who designed the Federal Capital, Canberra) and his wife Marion, and Eric Nicholls, who was a partner with Burley Griffin in his architectural practice and who became the driving force behind the foundation of this first school, Glenaeon.

When Glenaeon opened its doors, Sylvia Brose was the pioneering teacher with a class of three children! Several years later, the school moved to 11¾ acres of natural bush-land at Middle Cove, the adjoining suburb to Castlecrag (also designed by Walter Burley Griffin). This was to become its permanent home.

Over the intervening years, Steiner schools have started in a variety of ways. Some of them have grown out of teacher initiatives, some have been parent initiatives, while some have been primarily the vision of maybe one or two charismatic individuals. The earlier schools were based in the capital cities – Sydney, Melbourne, Adelaide – and more recently Canberra, Perth, Hobart and Brisbane. From there however, there has been a proliferation into country towns – and to some very beautiful locations ranging from coastal hamlets to farming areas, from tropical rainforests to mountain ranges.

This diversity contains within it a major difficulty – that of distance! Schools may be hundreds if not thousands of kilometres apart from each other and that makes it hard to receive the type of mentoring and support which is so valuable to offset feelings of separation and isolation. Achieving an effective and cohesive network is a challenge not only because of distance but also perhaps because of the streak of independence which lies deep within the Australian psyche!

This has been the task of the Association of Rudolf Steiner Schools of Australia, the national body representing, supporting and protecting Steiner education. Delegates from member schools meet twice a year to share progress or difficulties, examine national educational issues, and deepen the understanding

of the mission of Steiner education in this country. Initially the Association started as a loosely-knit culturally-based association where school representatives could share with and support each other. However, with the growing complexity of schools operations and management, the necessity of ever-increasing levels of compliance with legal issues and increasing government regulation of all areas to do with education, the Association has evolved into a more streamlined and professional body in order to have a national voice and to be able to assist our member schools in this difficult environment.

Steiner education faces many challenges now and into the future. Firstly, there is its size – or lack of it! Currently we only educate a very small percentage of Australian children: 0.2%! Many of our schools are quite small – with fewer than 200 enrolments – and that makes schools quite vulnerable to the swings and roundabouts of political whims and policies, and financial sustainability is always a worry. The smaller schools have a greater need for support and professional development – especially those in rural areas. As a movement we are not supported by wealthy bodies or foundations, each school being dependent on its own income-generating resources and the Association being in a similar position. Despite all this, Steiner education is well-respected within the educational landscape.

Secondly, there is a shortage of Steiner-trained teachers. In Australia, the only accredited Steiner training at present is for the Class Teacher period, and that supply is not keeping up with the demand. There is no formal training for High School teachers. The same is true for specialist teachers. This makes it very difficult to meet the expectation of parents that, when they send their children to a Steiner school, they will be taught by Steiner-trained teachers.

Another major challenge is that, whilst we need to work within the reality of the culture in which we find ourselves, we also need to be able to sustain a deep level of consciousness about the values and ideals that we uphold. Whilst Steiner schools in the UK and the US, would consider us fortunate to receive the level of government funding we do receive, a complication of being the recipient of such funding is the “accountability” issue and the linking of educational “requirements” to funding.

It is fascinating to see a number of Steiner principles/methods permeating into the general educational climate in Australia. One recent one is an affirmation of “Creative Play” as the basis of a Government curriculum for Early Childhood Education. “Holistic education” is another current educational buzzword although the interpretation of the phrase varies widely.

The formation of State-funded Steiner-influenced streams in public schools in Victoria, South Australia, and Queensland is a phenomenon of the past decade. It also seems that Steiner principles are gaining credence in mainstream educational and academic circles, with a real acknowledgement of their contribution being made. In the eyes of the general public as well, Steiner education is now seen as a valid, rather than a “fringe” alternative, and is held in real respect – “I wish I’d known about this when I (or my child) was younger” being a frequently-heard remark.

Australia has been largely sheltered from many of the traumas and tragedies suffered by other peoples and countries over the last century. Francis Edmunds, founder of Emerson College in England and a man who made many visits to Australia once remarked that the reason for this “young Parzival” type existence may well be because much will be asked of Australia in the future and it must, one would think, be in the Asian region.

If there are to be new impulses coming from the Southern Hemisphere, the question is: out of what will they arise? Australia in the past has tended to embrace imported cultures – European, American and Asian. Today there are some encouraging signs of a new maturity and identity but there is still a long way to go. Australian society has a great need for young people who are independent thinkers with a strong moral sense, fired with courage, compassion and enthusiasm. In this context Steiner education has a vital role to play in Australia’s destiny!

DEVELOPING A HIGH SCHOOL QUALIFICATION FOR STEINER SCHOOLS: the New Zealand Rudolf Steiner Schools' Certificate.

Jane Patterson, Auckland, New Zealand

The Rudolf Steiner High School teachers have had a long history of trying to find a way to work within the New Zealand educational system. We wanted to give our students a qualification that acts as a passport to Tertiary Educational providers and helps describe the unique education our students receive. For many years we used Sixth Form Certificate for qualification pathways, though there were always issues with it. In fact, such were the problems that Taikura Rudolf Steiner School ceased to use it at all, and successfully relied on a system of advocacy for their students. However, qualifications in New Zealand as a whole were changing and, seizing this as an opportunity, about seven years ago we began a process that has led us to develop our own qualification, the New Zealand Rudolf Steiner Schools' Certificate (NZRSSC).

Looking back over the minutes of those early meetings, it is interesting to see how again and again the cry was "How can we devise a qualification that is rigorous and demands a high standard of work from our students while reflecting the heart of our education? Where is the Special Character?" We have now come to a point where these questions can be answered, and we are negotiating with the Vice Chancellors' Committee of the Universities to agree on the ways that our students will gain entry into tertiary courses with this qualification. We expect this process to be completed by the end of the year, and similar negotiations with other tertiary providers and employers' organisations.

So how are we meeting our objectives? We have always assessed the subjects taught in a variety of ways, including Main Lesson books, tests, practical tasks, performances, and so on, depending on the specific subject. When we began to try to formulate these into an assessment structure, it was quickly apparent how difficult it was to write requirements that were rigorous while allowing the individual teacher's creativity to find the best ways to meet the needs of their specific classes. My own experience was that if I wrote an Assessment Standard for a class one year, with the intention of generalizing sufficiently for it to be true for subsequent classes, when I came back to it the following year, I often felt a sort of constriction of the soul as I tried to mould what this specific class needed from me into a shape that was inappropriate. How much worse it was for those teachers who had had the Standard imposed on them by someone else!

So we explored another route, and, in 2005, I was employed to write material that described the essence of Rudolf Steiner Education for Class 11 in such a way that it could act as a framework within which the strengths and abilities of each student could be recognised. For me, one of the great strengths of Rudolf Steiner Education is the collective wisdom of a group of teachers, each with their own vision and understanding creating together a complete and rounded picture of the students in our care. So I went to all the High Schools in the country, gathering written material and descriptions from personal interviews with almost every teacher of class 11. Through this a picture of the needs of our students here and now was built up, and the ways we are meeting these. The questions I asked were the following: What are you teaching? And Why – what is the inner or underlying reason for what you are doing? Why does it work? In 2006 this process has been continued with Classes 12 and 10, and documentation completed on what we are calling the "Developmental Qualities" of the three classes.

This process has been a very moving one for me. Although of course, experienced teachers had full and well thought-through answers to my questions, some of the most memorable moments were when young teachers spoke of their understanding of their students' needs – and after all, Rudolf Steiner did say that adolescents should be taught by young teachers close to their own age! In other interviews, teachers who had worked for many years in other educational systems spoke with great clarity of the specific strengths they see in the students of our schools. And experienced teachers often said things

like, “I used to teach in such a way, or such a topic, but this doesn’t work any more, and now I have to do something quite different.”

Out of all this material, an overview and comparison of the main lessons and subjects taught at present in our schools in Classes 10, 11 and 12 was collated. From the answers to the question about why specific material was used, the common threads were drawn together into the Developmental Qualities under the five headings:

Thinking
Managing Self
Relating to Others
Participating and Contributing
Using languages, Symbols and Text

These are the same headings as the Key Competencies of the latest version of the NZ Curriculum, a fortuitous similarity. The Developmental Qualities are detailed, specific to the class in question, and show a clear path from one year to the next.

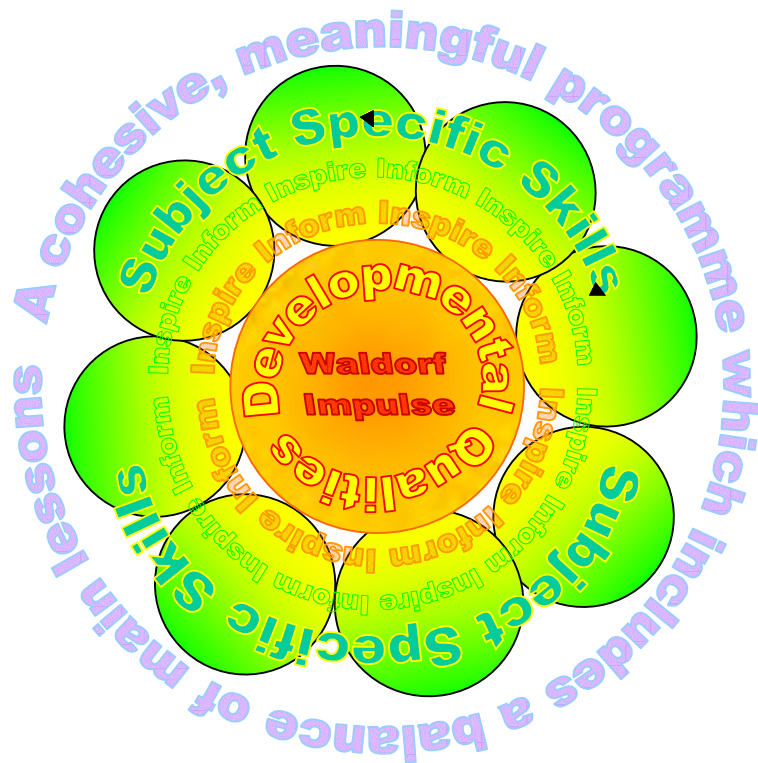
All of this is very useful material to help with school and teacher planning. There is also the need to assess students within the subjects studied, considering the skills and understandings specific to that subject. It was clear to us that this needs to be within a cohesive, meaningful programme which has the Waldorf impulse at its heart. This is shown in the diagram “Embodying the Waldorf Impulse in Programmes”. One of the most important things about this qualification is that there are very strict requirements on schools and teachers for the quality of the programmes and courses that they write and deliver, based on working with the Waldorf Impulse and the Developmental Qualities. However, within this structure each teacher is encouraged to develop assessments that best suit the needs of their specific students. Internal and External Moderation will ensure accountability.

We are also concerned that we provide for students with diverse learning needs. We wish to be rigorous in the demands of our academically most able students, so that their abilities are truly reflected in their work, our assessment of them and our recommendation to Universities on their behalf. However, this group of students is only a fraction of those in Class 12. We wish to recognise the capabilities and skills of all students that complete Class 12 successfully. We will therefore be offering Certificates that recognise four levels of achievement, and accompanying these with full reports and testimonials as we have in the past. This is described in the diagram “Acknowledging Student Capabilities and Skills” and the associated “Grounds for Awarding the Certificate”.

In 2007 we expect to enter a new and very exciting phase of development of this qualification, that of fully implementing it nationally. By the time this article is published, there will no doubt have been more developments [see Addendum], and information on these will be available from your local Rudolf Steiner High School, or from myself.

Jane Patterson
PO Box 95-145 Swanson, Auckland
koracircuit@yahoo.com

Embodying the Waldorf Impulse in Programmes:



The Waldorf Impulse, especially as it is reflected in the indications on the Curriculum for Schools that Rudolf Steiner discussed with the teachers of the first Rudolf Steiner / Waldorf School, his description of the developmental stages that human beings go through, and the way that the curriculum and the style of teaching can be used to facilitate these stages, lies at the heart of this qualification.

This Impulse is manifested in the practice of the teachers in Rudolf Steiner schools. From the individual insights and experiences of the teachers working at present in our schools in NZ, the Developmental Qualities have been derived. These are an expression of the driving force of the programme.

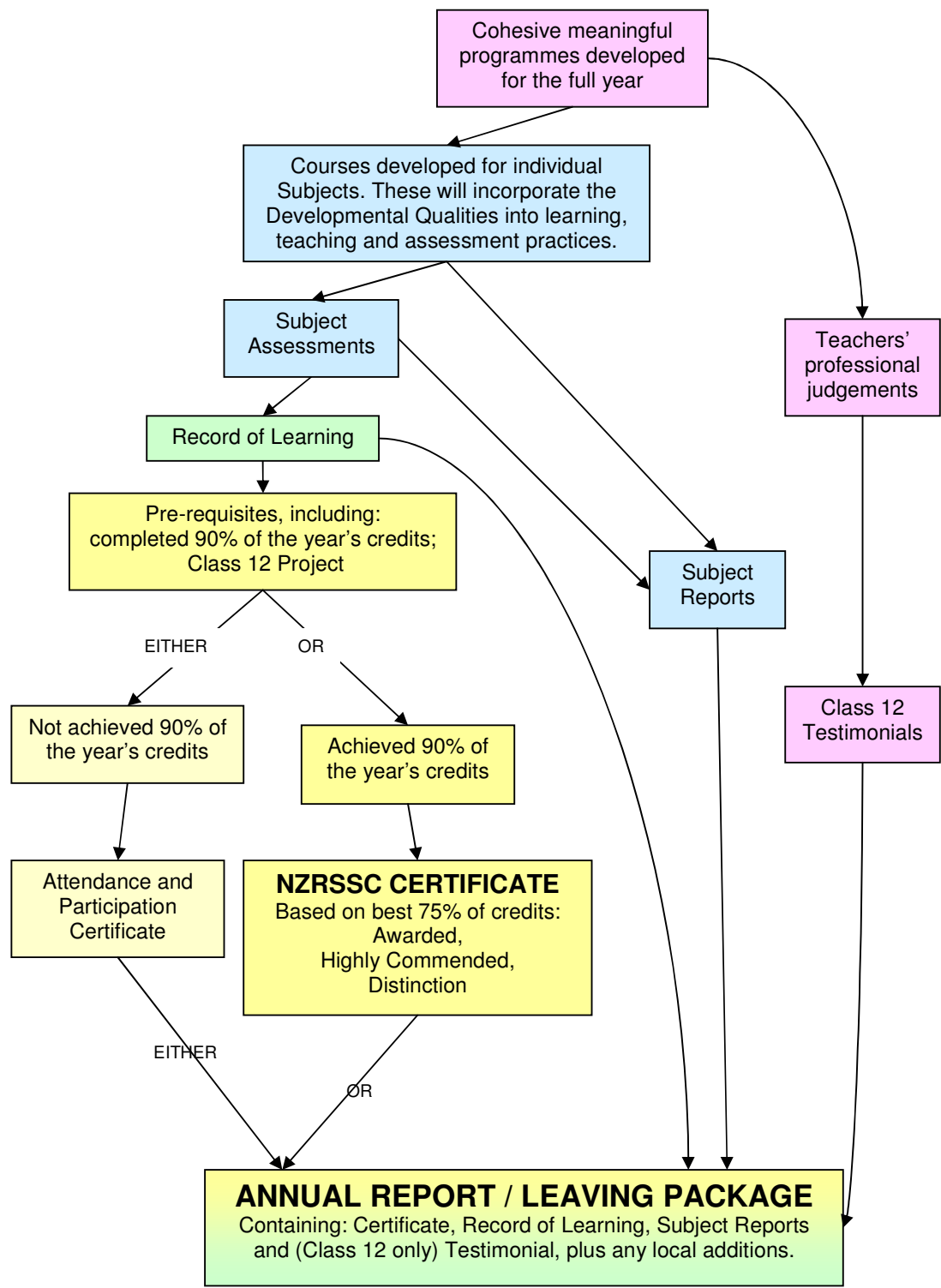
Subject Specific Skills, inspired and informed by the Developmental Qualities, are taught and assessed by these teachers.

The context of a cohesive, meaningful programme which includes a balance of main lessons and a wide range of other subjects is the outer manifestation of Rudolf Steiner Education.

Within this programme, each subject has its place as an integral part of the whole picture. Through teaching their specific subject, teachers are informed and inspired to understand the Developmental Qualities of their students.

This realisation of the Developmental Qualities within the learning of specific subjects provides the basis for the realisation of the Waldorf Impulse in the High School.

Acknowledging Student Capabilities and Skills:



Grounds for awarding the Certificate:

A Certificate will be awarded to students who have:

- Completed 90% of all the set work in a year, plus
- Any other pre-requisites, which will include meeting the **Attendance Requirements** and completing a Class 12 Project (Class 12 only) and any local pre-requisites.

If they have completed 90% of all work, but have not been successful in 90% of all work, they will receive an **Attendance and Participation Certificate**.

Students who have successfully achieved 90% of the year's work will have their 75% best work used to calculate their **Weighted Grade Average**, and so determine at which level they will receive the New Zealand Rudolf Steiner Schools' Certificate:

- **Awarded,**
- **Awarded Highly Commended or**
- **Awarded with Distinction.**

Up to 25% of the credits used to calculate the Weighted Grade Average may be at a lower level, and these will be weighted as "Achieved".

Whenever appropriate, students who have problems with the *style* of assessment will be offered an alternative style. This will include the provision of reader-writers, etc., for students with a learning disability that has been formally identified.

Addendum:

The Vice Chancellors' Committee has responded to us that in principle they see no problems with making individual arrangements with a qualification such as this, but we have not yet completed negotiations with them. We do not yet know when these negotiations will be complete.

Since all this was agreed last term, two other very important steps have occurred:

- At the Pedagogical Conference in Christchurch, many examples of Main Lessons from classes 10, 11 and 12 were gathered together, and HS teachers began the process of networking together and sharing ideas;
- I have done the first step towards formal External Moderation, and critiqued a total of 21 Main Lessons from three schools, mostly in terms of the paperwork provided, but also looking at content and assessments. For me, this is creating the beginning of a collection of exemplars of good practice as the main lessons I was provided with were almost entirely very good or excellent. It also enabled me to suggest to schools and teachers ways in which they can improve their practices particularly as regards clarity and completeness in all paperwork and assessments.

Next Year: 2007

2007 will be the first year when genuine National Implementation of the Certificate will occur. This will mean:

- External Moderation for classes 11 and 12 of:

- School Systems,
- Teachers' assessment practices and
- Student work;
- Use of the Developmental Qualities in all units of learning in classes 11 and 12 (and 10 at the school's discretion);
- National awarding of Certificates for classes 11 and 12, that is, Certificates produced centrally rather than locally in the schools;
- Continued work with the Vice Chancellors' Committee, and other appropriate bodies.
- The creation of a data base of material that provides examples of good practice for teachers.

All these developments will mean an ever increasing focus on sharing ideas and inspiration among colleagues both within and between our schools and greater consciousness about what they are teaching and why in terms of the developmental needs of their students. All of which will, I hope, create an atmosphere of exciting, creative and inspiring teaching!



Join the growing world wide movement towards Steiner Education Bachelor of Education Steiner Primary Teaching

AUT's Bachelor of Education (Steiner Primary Teaching) will prepare you with the foundational knowledge and skills you need to be a Beginning Teacher in Steiner (and in state) schools. Our programme is streamlined providing two days a week on campus with strong tutorial support afforded by small classes. The 32 week programme is anthroposophically and academically robust, balanced with nine weeks practical experience in two different Steiner settings. Students should be prepared to travel outside of Auckland for one or both placements. Rich and supportive mentoring by Associate Teachers is offered to students while in the field. The level 7 study programme, together with student teaching, fosters scholarship and self-development in the Art of teaching. Graduates are eligible to apply for provisional teacher registration. Further study in Steiner education is available through the post graduate programme.

Papers specifically designed for our future Steiner teachers include:

- Human Development and Learning III: Steiner Perspectives
- Steiner Education Theory
- Mathematics III: Steiner
- Professional Inquiry and Practice
- Critical Issues in Education II: Steiner Perspectives
- Programme Planning, Assessment and Evaluation: Steiner Primary Teaching

For further information please contact us.

0800 AUT UNI or www.aut.ac.nz/education



ASIA /PACIFIC RUDOLF STEINER/WALDORF CONFERENCES UNIVERSITY AND OTHER COURSES

As known, November 2006. Refer to the web sites of the RSSA, NZ Federation, Kolisko Child and www.anthroposophy.org.nz/Sections for more details.

January 2007

8-26 January: Glenaeon/Parsifal College, **NSW Australia** – various courses - admin@parsifalcollege.edu.au

15-19 January: Auckland University of Technology, Early Childhood Education - Professional Inquiry Practice paper - Enroll at www.aut.ac.nz **Auckland, NZ**

16-19 January: Auckland University of Technology M.Ed – Summer School AK 299303/01 Steiner education Theory and contemporary perspectives. Enroll at www.aut.ac.nz **Auckland, NZ**

26-31 January: Rudolf Steiner Inservice Certificate of Early Childhood
1st seminar, Taruna, **Hawkes Bay, NZ** contact admin@taruna.ac.nz

31 January-2 February: Movement/Speech workshop programme – Te Ra Waldorf School, Kapiti Coast, **Wellington, NZ**. Contact teraschool@paradise.net.nz

February 2007

12 February-5 April: First Semester, Diploma of Waldorf education course held at Taruna, **Hawkes Bay, NZ**. Contact admin@taruna.ac.nz

17-19 February: Hawai'i / Southern California and Pacific Region regional Waldorf Conference – Haleakala Waldorf School, Kulu, **Maui, Hawai'i**. Contact - vanjames@hawaiiantel.net

April 2007-

6-13 April: Raphael College, Australia – various courses

13-15 April: Anthroposophical Society in Australia – Conference for Members, friends and those new to Anthroposophy - guest speaker Christopher Budd - held at **Coffs Harbour, NSW, Australia**. (preceded on the 12th April by Sections Meetings) contact novalisreg@email.com

25-26 April: Asia Pacific Initiative Group (for members) – **Bangkok, Thailand**

26-29 April: Asia Pacific Anthroposophical Conference – **Bangkok, Thailand**

29 April-3 May: Asian Waldorf Teachers' Conference - by invitation – **Bangkok, Thailand**

June/July 2007

29 June-3 July: Anthroposophical Society in New Zealand / Sections Annual Conference – Nikolai Fuchs (Agricultural section) Raphael House **Lower Hutt - Wellington, NZ** - contact Karen Bryce-Geard info@raphaelhouse.school.nz

7-13 July: "Middle School - the transition from primary to high school" with Dr von Mackenson - National Conference held at **Mt Barker, Adelaide, Australia**. Contact: Peter Glasby pglasby@picknowl.com.au

7-13 July: Biennial Australian Early Childhood Conference "The Vital Years - holding the dreamtime, working with fairy tales and movement in early childhood" at Camp Manyung, **Melbourne, Australia**. Contact Renate Breipohl breipohl@optushome.com.au