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Child and Man

THE SOCIAL EXPERIENCES OF THE CLASSROOM

The task of the teacher in building
a class community

The ethos of a school

Teacher guidance and pupil
participation

Teachers training today

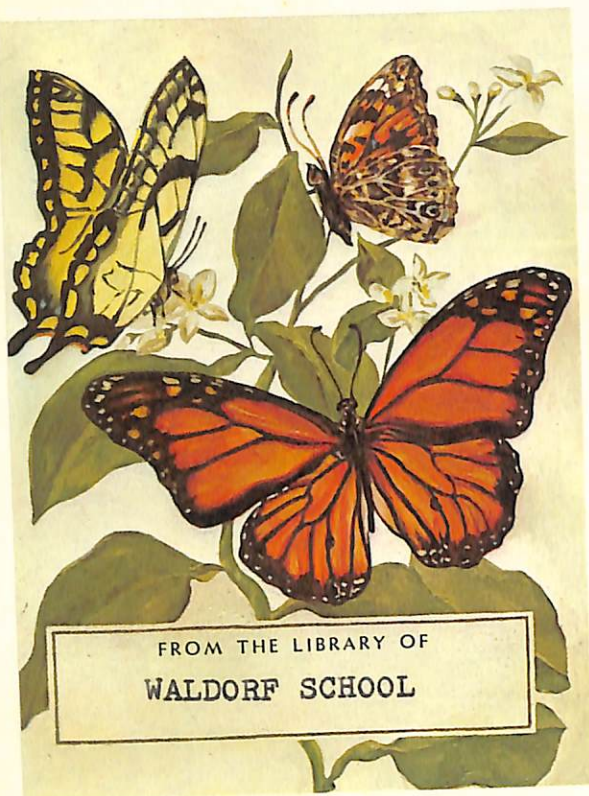
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The Rudolf Steiner Farm School

JULY 1974

VOLUME X • NO. 2



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CHILD AND MAN

A JOURNAL FOR CONTEMPORARY EDUCATION

	<i>page</i>
Editorial	5
F. Woolls: The task of the teacher in building a class community	7
E. Hutchins: The ethos of a school	11
K. Eastmont: Teacher guidance and pupil participation	14
R. Wilkinson: Social aspects	16
D. Bittleston: Teachers training today	19
N. Davidson: Growth of a child—6	23
Some of Our Contributors	26
J. Madsen: Open letter to parents	27
R. Lissau: An important question and a tentative answer	30
The Rudolf Steiner Farm School	33
Comment	35
Book Reviews	39
List of Steiner (Waldorf) Schools	41

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CHILD AND MAN is a medium for the expression and discussion of the ideas underlying what is known as Steiner or Waldorf education, and for contributing to their wide application.

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Editorial

LOYALTY TO COUNTRY, school or family is rarely thought of today as a virtue. We are more concerned with asserting our own rights than with admiring traditional patterns of life. Yet it has to be recognised that the character of the country, the school and the family to which we belong plays an important part in moulding our habits and our outlook. In a less obvious way our temperament and our speech are conditioned by our surroundings.

Just as the plant depends upon the air and the light, the rain and the earth, so man breathes in, as it were, the atmosphere of his cultural heritage. It is one of the tragedies of our modern age that so little attention is paid to the imponderable influences which nurture the growing child.

In the first seven years he needs above all his family's love and care. Many cases of arrested development and delinquency are caused by lack of parental affection or by disharmony in the home. The growing boy or girl longs to find at school answers to his questions about life, and teachers whom he can trust. The increasing violence and truancy among teenagers today illustrate only too clearly that their school life provides neither activities which interest them nor happy human relationships.

When in their earliest years children have received a loving but not possessive care, they can readily step into the wider life of the school. If they can there acquire confidence in their own powers to tackle problems and to win friends, as adults they will be able to bring valuable contributions to whatever social sphere they enter.

Today, when both parents are often at work, it is increasingly difficult to provide an undisturbed family life. All the more important is it that children should feel at school that they are accepted into a community which presents a coherent picture of life and ideals of human conduct.

One of the greatest disadvantages of the large comprehensive schools is that they cannot give this assurance. During the years when pupils are most receptive to human relationships, they are thrown into a vast complex where they feel themselves nonentities, and the frequent changing from one activity to another only adds to the confusion.

The ills in our present system of education cannot be redeemed by acts of Parliament. They can be transformed only by teachers who share concern for human values and are inspired by enthusiasm for imparting the experiences which have gradually been acquired during the ages.

In the present number we have tried to show how these qualities can be fostered and the right human relationships developed, not only

in the younger classes but through the school as a whole. There needs to be a consistent growth. What is given in an artistic and imaginative way in the first years can become the basis of conscious understanding in the upper school. We have here considered the school itself as a community which can unite teachers and pupils, old and young, in a common endeavour.

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Summer '64	The social being of the child

The task of the teacher in building a class community

Learning to live together

FRANCES WOOLLS

IT WAS OUT of a deep social impulse that Rudolf Steiner founded the original Waldorf School in Stuttgart so it was natural that the classes should be arranged according to the age of the pupils and not on the basis of academic potential, good voices, family background or any other selective. It is now common practice in Waldorf Schools throughout the world that each class has one year's age range; all schools are co-educational and educate pupils from the age of 6 to 18, with provision also for pre-school children. The classes or grades are designated by numbers; class I will be the 6 year olds, class II the 7 year olds, class XII the 17 year olds. In a large school there will be parallel classes, but care will be exercised to ensure that Miss W's class I is as good a mixture as Mr. M's and Mrs. G's. So each class one confronts will have in it pupils of varying ability, different social backgrounds and uneven physical stamina.

It is a challenging social task to weld 30 or so children into a working community, to give them a sense of their identity as a group and as individuals. One needs to be able to observe the children objectively, out of a love for them that is in no way possessive—to observe objectively, but to grasp intuitively what is required to be done. One has to enter *into* the social scene, become involved, and out of a wisdom born of love and participation, know what to do. One has to work creatively to bring about ever new ways of contacting the other human being; and act as a healer of strifes, dissensions and in-born prejudices, which will surely come to the surface over the period of the growing years.

Rudolf Steiner gave very helpful suggestions for the classroom, for instance he threw light on the way to work positively with the temperaments of the children; on the question of discipline he advised that we make the children conscious of their misdeeds through stories which fit the circumstances, but do not 'moralise'; he showed how in teaching out of a real interest in the subject, engendering the children's enthusiasm, the false incentive of competition could be entirely removed.

Such practical advice, even though a small fraction of the whole, springs from a profound knowledge of the human being and his relation to his total environment, including the spiritual world. When speaking to teachers in Berne in 1924 Steiner said, "The only

way out of this social chaos is to bring spirituality into the souls of men through education, so that out of the spirit itself men may find the way to progress and the further evolution of civilisation". Steiner taught the trichotomy of the human being—that man is a composite of body, soul and spirit, and he adumbrated this in many lectures and in various places, knowing full well that the doctrine of many churches speaks only of the body and soul, whilst 20th century science lays great stress on the body. (See also lecture III in "The Roots of Education").

It is always a moment of excitement when the class teacher for the next year's new group of 6 year olds is appointed—a teacher who will carry these children through eight years being with them daily for two or more hours until they reach the age of 14. The interviews before the starting date in September are important, as they give opportunities for the teacher to meet and form a personal connection with each child and its parents. Here is the first social deed of the eight years' class teaching. The first delicate strands of connection are woven between teacher and child, and teacher and parents. One tries to meet these new people on the basis of true human contact, without prejudices or pre-conceived notions.

On the day that school begins the teacher will be first in the classroom, ready to welcome each child. From the beginning a feeling of security is fostered and this is largely vested in the teacher. Little children especially are very sensitive to the presence or absence of their teacher; it is therefore good and helpful if she is always in school, even when some one else is with her class.

One will expect to have a class of boys and girls with varying abilities, and from different social and religious backgrounds; all four temperaments will be represented and the children at different stages of being able to look after themselves, but gradually as the weeks and months go by one appreciates the growing individuality that is there in each child and knows one's task as a helper in bringing that personality to maturity. An everyday part of that slow ripening is the social give and take in the classroom. Some one has lost a crayon—'we'll help him find it'—not—'how careless of you; you must keep your eyes on your things'. Some one is slow and may miss the bus—'we must gather up his things and run with him'—not—'you've only yourself to blame if you are too late'. The teacher will thus guide the class so that they help each other through difficulties and share their good things at festival times, realising that this part of the work is as important as lessons.

The teacher will find opportunities for the children to admire each other's work; this has a quite other effect upon a class than when great praise is bestowed upon one pupil in such a way that the others feel inferior or inadequate in some way. Especially in painting, drawing and modelling children are quick to notice the work of their classmates. Some who are not very able artistically may shine in mathematics or gardening or swimming. It is a great joy to see a

pupil, who perhaps has difficulty with written English, enter the water at the baths and dive and swim with the grace of a seal.

The moral teaching here is implicit—what gifts we have we wish to use in the service of the community, not just for self aggrandisement. Society needs people with talents and the development of these begins in the classroom, so the gifted pupils must have as much of their teacher's attention as the slow ones. One can enjoy teaching both and be very grateful also for the good average, reliable, plodding children.

In the evening when preparing lessons or before going to sleep the teacher will think over her class and bring to mind each child and the outstanding incidents of the day. Dr. Steiner gave practical advice here, that one should especially call to mind the quiet children, who in the vigour of the day may be overlooked. One will make a mental note of where in the class the friendships are firm, where the quarrels arise and where somebody seems temporarily to be left out. It is very important when dealing with the class as a whole to be able to tell stories—stories of all kinds, those that make the class ring with laughter, those that are sad and evoke heart's concern, and those told as a corrective to some class misdemeanour. A good story teller can hold a class spell-bound. But children also love to be active, and it is good for the class to experience playing together as a large group, with or without their teacher, as well as playing in smaller elective groups of their own choosing. Then there will be class outings to be arranged. The value of these is in the unity of experience. In the class plays, perhaps one each year, it is important that everybody has a part or else is given the task of stage manager or scene shifter or curtain puller.

Indeed class activities are very important in the social task of making 30 or 40 children into a working community and with what joy they afterwards remember picking strawberries on a hillside farm or tapping the sap of maple trees in the bare woods in February or being boiling hot and thirsty while walking over the sand dunes at the end of the summer term. Then other social occasions come along, perhaps more directly connected with lessons, as for instance when the astronomy is given at the age of 13 and the class goes stargazing at night, kind parents helping with the transport. And there are always the children's birthdays to be remembered in the classroom, with lighted candle and flowers and perhaps a cake sent by a parent for the whole class to share.

Amongst any group of children, leaders will emerge. These have their role to play, but the teacher will need to see that there is not undue domination either by one child or by a group of children. Achieving a balance here can call strongly upon the teacher's intuitive faculties and social tact. As the class grows towards puberty it is especially important not to make any pupil feel a fool in front of the class. At this stage young people are as sensitive as any Oriental about 'losing face' and their feelings are easily hurt. One

will often need to remonstrate with them, single or in groups or as a class, but it should be done in such a way that they acknowledge their shortcomings without losing their standing with their friends and with the class, and at the same time be ready to make good any damage done. If grave disciplinary problems arise the teacher may always bring these to the teachers' weekly meeting and there get the help and support of her colleagues.

There is much in the way that lessons are given in a Waldorf School which is conducive to class unity. For instance in a physics lesson, the teacher will proceed from the description of phenomena supported by experiment which every pupil can enjoy and understand, to the aspect which engages the thinking, where in a non-selective group some will not easily follow the intricacies of physical laws and their mathematical expression. Nevertheless, in class discussions of the subject the slower ones can gain much from the brighter pupils. Or to take another example, painting in water colours is a regular weekly activity in which all will be involved in the aesthetic, feeling experience, regardless of special ability—or the lack of it.

It is commonly said that children have not any manners these days. Quite often they have not, though some have. What they can develop in the classroom is a caring for each other, and hopefully this will widen later on into a friendliness and consideration for all people they meet. If people meet initially in a friendly way then there exists the possibility of developing a real social contact. Young people today may be without the manners of an earlier generation, but they have far fewer prejudices, and if they have experienced a real warmth of social caring, there is a good chance that they can develop this further in adult life.

The ethos of a school

How older and younger pupils can create together

EILEEN M. HUTCHINS

A GROUP of students once visiting Elmfield said that the school displayed a fine Ethos. We were pleased about this because we were aware of the danger of each class being a happy island on its own, whereas for its right development it cannot remain a closed circle. Pupils need to be conscious of the wider realm of the school as a whole.

The old forms of loyalty, expressed in a school song and rolls of honour, listing exam and sport successes, do not meet the needs of today. Nevertheless it is important that there should be within the school a feeling of community. But this needs to be brought about not by the repetition of traditional customs but through creative activity.

Just as in a family the older members develop a sense of responsibility through having to care for younger brothers and sisters, and the younger ones look up to those above them as examples whom they wish to follow, so in a school there should be a relationship between older and younger classes.

It is a tradition in most schools that older pupils should take on some form of leadership—hence the prefect system. And this is not necessarily to be condemned. But there is always the danger here of concealed antagonism. Mischief-makers are tempted to use all their ingenuity to plague their elders, while too often those in authority have little understanding for their juniors and tend to rely on repressive measures. The right relationships can come about only through common interests or shared experiences.

There are many ways in which children can become aware of belonging to a wider fellowship than their own class. It became a practice in Elmfield for the first three classes to come together about once a month to show one another their work. The older ones were in this way reminded of what they had previously learnt in a different way, and the younger were interested to see what they themselves would one day soon be able to accomplish.

In one of the Rudolf Steiner schools older pupils in their art lessons made and illustrated a book as a present for each of the children in Class 3. They collected together a number of suitable poems and little stories which some copied out in their best script writing while others illustrated the themes in many different styles. They took a pride in their workmanship like that of the mediaeval designers of manuscripts, and the final result was a product of real beauty which the children of Class 3 treasured as a rare gift.

Assemblies, public performances and sports days can in various ways bring children a consciousness of the life of the whole school. When pupils have to perform in public it is good for stress to be laid on the high standard of the work. They should be encouraged to feel a sense of responsibility in presenting their school in a worthy way. The less these events are run on traditional lines and the more they bring new displays of creative energy, the better the effect on the school as a whole will be.

At the yearly Elmfield bazaar many children play an eager part. Older ones assist in directing games, serving teas or running a stall for hot dogs. Younger children form a singing party or sometimes a class will produce a puppet play. Many help with stalls. There are countless ways of rousing enthusiasm so that groups of all ages work with a will.

The most lasting effects however can be brought about through the celebration of the chief festivals of the year. When old scholars come back after a long period and are asked what they chiefly remember of their school life, they will often refer to their experiences of Christmas or Easter, of Midsummer or Michaelmas, and will express regret that they can no longer take part in such events.

Midsummer and Christmas present a marvellous contrast. Both festivals are celebrated with music and song. The one, coming in the long warm summer days, is gay and light-hearted, accompanied with dancing, but there is a note of warning in the midnight fire. The other, in the darkest winter time in the light of the child's birth, brings hope of a new awakening.

We can recapture at Midsummer a sensitivity to Nature which under modern conditions is rapidly being lost. In many old songs and ballads a deep knowledge of man's connection with the sun and the stars, the plants and the animals, finds expression. But it was then known that the light and warmth of summer tended to bring man into a dreaming state where he lost full consciousness and the world of nature could overpower him. He expressed this experience in imaginations. Nature appeared to him as a beautiful being who could either bestow untold happiness upon him or overwhelm him with her devastating might. Only the one who could retain his essential manhood could meet her unharmed.

For our last Midsummer festival we composed a drama which combined the themes of Tam Lin and Thomas the Rhymer. The leading characters were acted by older pupils. The younger classes provided country dancing and clowning for the scenes at the Midsummer Fair; while eurythmy groups represented the Erl King's daughter with her elves, and the evil beings who tried to thwart the heroine in her quest to save her lover from the inimical powers of nature. The leading character, having received through his true love's help the gift of music, returned from his enchantment to pipe for his companions at the midnight festival. This brought the moment when the audience was led out into the grounds for the Midsummer fire. Here the theme was taken over into a Christian

mood. Just as from this moment the power of the sun begins to decline, so St. John stands as the figure whose light had to decrease in the radiance of the coming Christ. The kindling of the fire was performed as a ritual by a group of the eldest pupils who, as they bore their torches to ignite the pyre, recited a chorus in honour of St. John.

Christmas is the most beautiful time of all for young children. It is gradually prepared during Advent. Wreaths are hung in the classrooms and an additional candle lit each week. For the younger ones there are Advent calendars, and the opening of a new door each day, accompanied by the lighting of a candle, is an honoured ritual. Even in the upper school, classes generally like to keep up Advent celebrations and are disappointed if their teachers do not support the custom.

At the end of the Christmas term we have two separate activities, the tree-lighting festival and the presentation of the Gospel stories in drama. During the ceremonies round the tree every class is called upon to provide some Christmas item. The younger ones sing or recite, or perhaps give a simple representation of the shepherds' story. Older ones may offer carols in different languages, and we end up with the well-known carols in which all the audience can take part.

It is now a tradition that whereas the teachers present one of the mediaeval mystery plays at Christmas, the eldest class offers another play. There has never been any difficulty in winning their collaboration for they feel proud to be allowed to perform for the younger children. The teacher however requires a certain skill in finding the right theme for each particular class as it comes along. Sometimes a mediaeval Paradise play has been found most suitable; sometimes a Shepherds' play has been created for the occasion. Twice classes have acted Ted Hughes' 'The Coming of the Kings'. And often the audience has been more moved by the presentation of the young people than by the more mature performance of the staff. In these events classes realise that the whole school is united and that what pupils and teachers are creating together has a deep and serious content.

There is another urgent necessity if the school is to become a true community. The teachers themselves should work together. This is only possible if they share a common aim, an understanding of the growing child in all his aspects, in his bodily needs, in his life of feeling, and in his strivings towards an ideal. The early church described man as a being of body, soul and spirit. These words are very little understood today; we need once more to find their true meaning.

Teacher guidance and pupil participation

The social value of working groups

KAY EASTMONT

IN THESE DAYS of emphasis on individual development and achievement, it is not surprising that class-teaching is often dismissed as old-fashioned and impractical. However, if one starts from the premise that a class is a working community and not a forcing bed for speedy learning, it will become clear that these criticisms are irrelevant and unjustified.

In all our classes, during the first part of every morning there is the time known as Main Lesson and this gives the greatest opportunity for teacher and children to work together in a rhythmical and systematic way. Part of this time is spent in studying a subject which is suited to the child's needs and stage of development. This study goes on for three or four weeks and must therefore be kept alive and interesting. It must be the centre of a developing process during which its riches are gradually discovered, and this must have effects which can be seen in practical activities, and those which work in more hidden ways, particularly during sleep.

When this process is functioning well, it is very interesting and often surprising to observe which children answer questions or make other verbal contributions, and which adopt the quiet rôle of maintaining the mood and the concentration. The class is like a fountain—giving, receiving and sharing; always in motion, but always within a certain compass, and those who speak are often not the gifted or bright children. They would have had nothing to say in a purely question-and-answer situation.

From reading and in conversation with more experienced colleagues, one learns that skills and faculties will develop naturally as a result of the work done together with the class. This has indeed been my experience and it is very exciting to see it happening and to see how the children help to bring it about. At some point during the first three years, every child realises that it is desirable to be able to read, and fun to play pipes in company with others, and so small groups begin to practise these activities outside lesson time. Particularly with regard to music, enjoyment is the principal motive, but it has the effect of helping the less able children to learn more quickly in order to share a pleasurable activity with their friends.

Another feature of the first three years is the appearance at some point of a class library, an event which is greeted with interest and excitement. Naturally, some of the material is new but in addition to

this, songs, stories and poems which the children have learned during the first two years are now made available to them in print and great is their joy when they discover these old friends. They read to each other and burst unexpectedly into song or verse, carrying others along with them in their enthusiasm. Sometimes as they gaze in wonder at the page they seem to be saying "So that's what it looks like!" This kind of response stimulates those who are slower to read to make their own arrangements. They badger the teacher and the people at home; they commandeer the resources of competent friends, and sit near those who will help them. Because the work done together is planned in a rhythmical way, the children order their own group activities without strain, creating a balance between the practice of individual skills such as knitting and silent reading and the group works when they help each other.

From one point of view the end of class III brings with it a feeling of accomplishment and achievement with regard to what was started in Class I. At the very beginning of their school life the children's attention was drawn to what older people could do, and it was made clear to them that we would all work together so that they too would become more skilful. The children have taken up the challenge and the spontaneous formation of small working groups has been a vital part of their response. This has also seemed to be a healthy way of responding to their own changing inner situation. The children now begin to be aware of people and the world in a different way. This sometimes causes discomfort or irritation but the group work has provided experience of a healing and harmonising nature which has made a very positive contribution to our life as a class.

"James, you must never again hit your little brother. He is so much smaller than you. Did you hear me?"—"Yes, granny."—Later that evening James, lying in his bed, was heard saying: "Please, God, if I again want to bash up Daniel don't give me the strength for doing it."

Social aspects

Two extracts from a booklet

ROY WILKINSON

THE TYPE OF education based on the indications of Rudolf Steiner has social aspects inherent in its system. Those schools which base themselves on these principles offer an education not only comprehensive in its curriculum but one which takes into consideration such other factors as the social element.

The main features in this respect are these: such schools take all children from ages 6 to 18 or from 4 if there is a kindergarten. Thus, there is in a sense, a family unit. The young ones see the older and the older the young ones. It is a feature of such schools that from time to time there are gatherings of the whole school when each class demonstrates something of its work. It is revealing to be present at such an assembly. With awe and wonder the young ones admire the skill and performance of the older and look forward to greater achievements themselves. The older ones look back, amusedly, thinking or even saying, 'That is just how we used to be.' There is a mutual appreciation.

'Male and female created he them'. Male and female belong together and it is creating an artificial world to separate them. Fortunately in schools generally things are improving in this matter. Boys and girls have always been educated together in Rudolf Steiner Schools. The argument for segregation has been that it is easier to educate boys and girls separately and that they develop at different rates. This may be true, but does education necessarily have to be made easier, and in any case, is it not an illusion in the long run? Education is for the benefit of the pupils, not the teachers.

The girls bring different qualities into the class from the boys. If there are more difficulties there is also more fun. There is a jollity and a joie de vivre in a mixed class which is lacking in a single-sex school.

The relationship between class and class teacher is important, also the fact that there is a basic understanding among all the teachers. A class which has a teacher for eight years becomes a family unit and has the mutual give-and-take directed by the same personality. As there is a basic understanding of essential principles among the teachers, children are accorded the same treatment.

The Rudolf Steiner schools like to have classes neither too small nor too big—somewhere about 30 would be ideal. This ensures a mixture of children. Pupils are not admitted on any intellectual status or because their father is a banker or a local celebrity. Nor are they admitted on the result of an entrance examination. They are

admitted because parents want to send them. The usual procedure is for the class teacher to interview the parents and child, and make sure that the former have some understanding of what is involved. The schools like to have children from the various social strata. Each child brings something different in the way of experience. The doctor's and the labourer's child have much to give that is mutually fruitful. There will also be intellectually bright and intellectually not-so-bright children in the same class. It will be argued that the bright ones will be held back. One has to ask, 'Held back from what?' A bright child will progress anyway. For humanity's sake it is better for the bright child to realise that there are others not so bright. It is a phenomenon too that the intellectually bright are not always the most intelligent, and in fundamental questions of religion or ethics it is often the not-so-bright who have the greater understanding. Brightness is a relative term. A child may be gifted intellectually or artistically or manually. Who shall say which is of the greatest value? The world needs hewers of wood and drawers of water possibly more than executives. In any case the former came first. So the Rudolf Steiner schools like to have in their classes children with different backgrounds.

In each class and throughout the school there is an entire absence of competition. Competition is essentially anti-social. It is a case of 'I can do better than you.' There are no marks, no class positions, no internal examinations. One could add that there are no nerves. Children are encouraged to improve on their own work, not to better their neighbours. If there are marks, or class positions, or places in examinations, someone will have to be at the top and someone at the bottom. The one at the bottom may have worked harder than the one at the top but could not do better because his natural gifts did not allow it; but is it fair that he should suffer the feeling of inferiority? Is it good for the one at the top to have his ego thus inflated? Is it not better to work as an harmonious happy family than to indulge in a rat race?

No one will question the sickness in our present society. A further symptom of the disease is to be seen in the fact that those schools which adopt Rudolf Steiner's ideas can only function as fee-paying private schools. (We are referring to conditions in England; on the continent some form of grant is often available.) They themselves would wish it otherwise. It places an unfair burden on those parents wishing to give their children this type of education. The words of John Stuart Mill may be of interest in this respect:

On Liberty (1859)

'Were the duty of enforcing universal education once admitted there would be an end to the difficulties about what the State should teach, and how it should teach, which convert the subject into a mere battlefield for sects and parties, causing the time and labour which should have been spent in educating, to be wasted in quarrelling about education.

'If the government would make up its mind to require for every

child a good education, it might save itself the trouble of providing one. It might leave to parents to obtain the education where and how they pleased, and content itself with helping to pay the school fees of the poorer classes of children, and defraying the entire school expenses of those who have no one else to pay for them.

'The objections which are urged with reasons against state education do not apply to the enforcement of education by the state, but to the state's taking upon itself to direct that education, which is a totally different thing.

'That the whole or any part of the education of the people should be in State hands I go as far as anyone in deprecating. All that has been said of the importance of the individuality of character, and diversity in opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general state of education is a mere contrivance for moulding people to be exactly like one another; and as the mould in which it casts them is that which pleases the predominant power in government, whether this be a monarch, a priesthood, an aristocracy, or the majority of the existing generation; in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body.'

Some personal reflections and recollections on the occasion of Michael Hall School's 50th Anniversary—and a look to the future.

from new school to old scholar

by David Stedman, with a contribution by Roy Pride.

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Teachers training today

Is there an educational philosophy?

DANIEL BITTLESTON

"GIVE US more time with children and less theory!" This is the cry currently heard in Colleges of Education. It varies in tone from an aggressive demand at Goldsmith's, where some students have been allowed to plan their own timetable, to a demure request at Froebel Institute, where nine tenths of the students are female.

Of the dozen Colleges, Institutes and University Departments of Education around London, the Froebel Institute has a reputation for being one of the best for primary training. It has a growing number of men interested in primary education; during this academic year I am one of those, taking the London University Post-Graduate Certificate in Education.

What is this 'theory' that we are being given too much of? Our first lecture was very interesting. Three main streams of educational psychology, we were told, can be recognised to-day: 1. The Behaviourist, who treats the child as a passive entity that is given information and conditioned by education to fit into modern society. This stream acquires most of its data from experiments with rats. 2. The Gestaltist, who treats the child as an active entity from whom knowledge and skill can be drawn out. This stream acquires most of its data from experiments with higher primates. 3. The Interaction Developmentalist, who treats the child as an entity for whom education depends on interaction between the environment and internalised processes. This stream, founded by Piaget, acquires most of its data from experiments with children!

Many of Steiner's indications are confirmed by Piaget, who, for example, emphasises the importance of the change that comes about in a child at about the age of seven. He describes this as the age when 'concrete operations' begin; a child becomes able to 'internalize' physical actions. Children at six, for example, although they can usually tie a knot, cannot perform the action in imagination, and are unable to see for instance that particular tight and loose knots are identically made. Piaget claims that development can be charted by the kind of concepts a child is able to develop, and he gives very many entertaining examples of conversations with children. Asked why a big boat floats whereas a little stone which is lighter sinks immediately, Vernon (age 6) reflects and then says: "The boat is more intelligent than the stone"—"What does 'to be intelligent' mean?"—"It doesn't do things it ought not to do" . . . "And is the sun intelligent?"—"Yes, because it wants to make things warm" . . . "Is the moon intelligent?"—"Yes, because it shines at night. It

lights the streets, and hunters too, I think, in the forests." Here Piaget is illustrating an age when children give more artificialist explanations and fewer animistic or magical ones.

Piaget is primarily interested in how thinking develops, and although he asserts that a parallel emotional development is taking place, he has not investigated this. Compared with Steiner's developmental psychology, linking thinking with emotional and physical development and relating these directly to the cultural evolution of humanity, Piaget's approach is abstract and intellectual. And it is these qualities that so many students are complaining about.

In Educational Philosophy, the situation is similar. Conceptual Analysis, the best known philosophy at present, attempts to be practical and pragmatic through closely reasoned analyses of concepts as they are currently used. What, for example, is 'education'? It suggests the development of desirable qualities in people, of knowledge and understanding. It is not the same as training, which is a more narrowly conceived enterprise. The authoritarian teacher thought his job was to equip children with essential skills, such as reading, writing and arithmetic, to fill their heads with necessary information, to mould their characters into a desirable shape. Progressive teachers decided that methods were only educative if they involved learning from experience rather than being told things and if the child was a discoverer rather than a listener. Now the Conceptual Analysts, such as Professors P. H. Hirst and R. S. Peters claim that education is "initiation into public modes of knowledge", seven of which are designated, according to their use of concepts and their methods of proof: scientific, mathematical, aesthetic, moral, philosophical, religious and historical.

At first one is impressed by the clear, consistent thought of Conceptual Analysis, but gradually one tends to feel that its limitations outweigh its assets. It is, again, an abstract, academic exercise, unrelated to the evolving human entelechy. Despite the advocacy of 'autonomy' one can gain the impression that their ideal education is one in which specialist psychologists and sociologists produce data and specialist philosophers produce principles from which curriculum planners make practical objectives for teachers to apply in particular circumstances! A young teacher, Leonard Marsh, writes in his lively *Being a Teacher* "Curriculum planners frequently try to define what they call immutable valued knowledge or forms of understanding. The forms of knowledge so defined are esoteric and cut off from the personal experience of the learner and his community."

Leila Berg, in her fascinating *Look at Kids* underlines the distance between the academic approach and real children: "Lea has just started at primary school. She is lively, intelligent, talkative and sociable. 'Did you like school?' I asked her. 'Yes, it was lovely.' 'What did you like best?' . . . The new teaching methods? The paintings on the walls? The story writing? The young teacher? 'What I liked best was . . . two lovely juniors. They're called Martin

and Terry. They came in our playground.' 'Is that allowed?' 'No. And Martin gave me a bottle of perfume.' 'What did he say?' 'He said, "It's for you."' 'And what did you say?' 'I said, "Is it really! I can't believe it!" . . . I like Martin best, but they're both lovely.' She went on drawing a picture. 'That's what was best.'

Again, a danger becomes evident when one reads of the Conceptual Analysts' insistence on "the acquisition of certain fundamental elements of rational knowledge" as "the universal objectives for the curriculum" and that unless these objectives are primary "the school has betrayed its educational trust". One could imagine the administrators inheriting this line of thought: 'Rationality is the universal objective. We shall legislate against all other objectives! The dangers of government-controlled or institutionalised education are brilliantly described by Ivan Illich in his *Deschooling Society* (reviewed in this issue).

Interestingly, Conceptual Analysis is dismissed as "philosophically inadequate, if not self-contradictory" by a rising star in contemporary philosophy, Prof. Michael Polanyi. Firstly, he says, in common with all Empiricism, its description of cognition gives no satisfactory principles on which experience can be based. Secondly, it produces no satisfactory description of a responsible person, able to make complex, ethical appraisals, a 'knower', an 'I'. Polanyi's ability to expose faulty thinking is impressive. Concerning the idea, for example, that everything can be explained by physics, he points out that "the laws of physics and chemistry can be applied only to a given set of initial conditions . . . The boundary conditions left open by physics and chemistry are controlled by structural and operational principles . . . It is concepts that give meaning to matter; what is most tangible has the least meaning". At this point Polanyi comes fairly close to Steiner, who has solved the two anomalies at Empiricism through his description of the act of cognition as a uniting of concept with percept.

One wonders why so little mention is made of Steiner's work. Most student-teachers, despite their complaints, seem resigned to having to work out their own philosophical approach and only ask for better practical opportunities to do so. Steiner's philosophy and psychology could give them a vast amount of help, but in order for this to become generally available, we need more professors of the calibre of W. A. C. Stewart. In his *Educational Innovators* he gives a fair and interesting account of Steiner Education, but where else in the considerable quantities of educational literature that is put before us is Steiner even mentioned? Possibly it is the way in which Steiner's educational indications impinge on so many different academic disciplines that deters the academic from attempting to criticise or evaluate Steiner's ideas. But it is precisely the academically isolated compartments into which knowledge is classified that to-day's students are complaining about.

A fortunate few find their way to Emerson College, where they find their study, research, artistic and practical activities are all

aimed at realizing a deepened understanding of the nature of man and his mission on earth.

Let us hope that the work achieved in the many Steiner schools around the world—richly illustrated in 'Education Towards Freedom' due for English publication early next year—will soon create a climate of opinion in which all Colleges of Education are expected to be well informed about Steiner education.

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Growth of a child

6—*The turning point of the tenth year and the danger of alienation*

NORMAN DAVIDSON

THERE IS a special moment at about 9.40 a.m. during the working day in Waldorf schools everywhere. Then a certain stage has been reached in the first lesson of that day—a lesson which lasts for up to two hours.

With this first, or main, lesson being so long, the handling and navigation of the time becomes a drama, a voyage of experience for the teacher and the pupils. Here is no quick exchange of ideas or experience, as can happen later in the day, but the very relationship between the pupils, and between them and their teacher, is put to the test in a real way, so that problems of communication and understanding are not avoided, but are faced and transcended. One comes out on the other side of the two hours on a new footing.

But there is this moment thirty or forty minutes after the start of the main lesson—it is the moment when the first golden part of the day and the lesson during which the children are so much more receptive, disperses into the air and at that point in the drama the teacher has to gain the confidence of the pupils either by his own intense efforts, unaided by the opening morning-glow of interest, or not at all. It is a moment of real life transition.

This moment is very much the same as the change in the drama of growing up when the child begins to relate differently to class and teacher around the age of nine or ten. This means Class Four in a Steiner school. Either the teacher then, by his own special efforts, succeeds in holding the pupils' interest in terms of the things of the world and of human values, or he loses them. The school may not have another chance of bringing a new direction in life to birth in a healthy way until the Upper School in Class Nine when puberty is reached. And what happens in Class Four must affect what is experienced in Class Nine.

But the question is—in exactly what direction should the teacher put his "special efforts" in Class Four? First, one must observe the nature of the change taking place in the pupil at that time. It is a change towards a greater independence of feeling. The child, despite himself, finds himself becoming more separate from the world around, which until then he accepted as a reliable and protective cocoon. Now he feels that in many ways the world is going its own way, and leaving the child to go his. And the child feels that to some extent he does want to go his own way. But where shall he go and how? A great doubt now yawns inwardly. It is the all-too-human crossroads which we meet at more than one stage in life,

Little Stephen is annoyed because his sister is going to school next autumn while he will have to stay at home for another year. So he retaliates with: "All right, but you will also be the first to die, and I shall be able to stay another year. So there."

though at this childhood stage it is greatly an unconscious or half-conscious feeling. "In which direction shall I go? I want to go somewhere. And if I can't find where I want to go, I'll go anywhere!"

To "go anywhere" means open rebellion against the norm, a rejection of traditional paths, a plunge into ribald self-assertion. How often is this verged upon at this age! Why does it happen or threaten to? Perhaps because at this age the child feels secretly indignant towards life. Inwardly he now feels exposed—life has stepped back a pace and expects something of him, or the child expects it of himself. The child certainly wants to do something on his own account, but he is indignant because he cannot bring this something out of himself alone. It is in him, but he cannot get it out alone. Man is a social creature, and he needs the influence and society of other people to develop himself. So inwardly at this point although he is thrown back on himself, he looks to others to supply the direction for his initiative. The direction of a target and the strength of a bowstring are separate things, though the arrow is related to both. So the teacher is dealing with a young person who needs direction. Where exactly could this direction point? It could point to the human nature of the child uniting itself again, but consciously, with external physical nature, and with the nature of man. All these three natures can become one in the experience of the child. Not become one in a melting sort of way so that they are indistinguishable, but become one while remaining independent as parts of a whole.

It is this mixture of independence and unity, call it a contradiction if you like, which the child longs to reconcile and solve. To this end the teacher can act as the catalyst between the two elements. Yet this is just the time when the teacher is tempted not to thus represent something, but to encourage the child to go his own way. He feels he wants to encourage this new-found independence and send the child off into research and self-education, and himself merely be the means to confronting the child with questions.

This impulse has led in our time to what are loosely called "discovery methods" in education. In these it is felt that what the child discovers by himself is of greater value than what he understands through someone else. This may not sound very social or seem to be bridging any generation gap, but there it is. It is derived from the modern assumption that originally when man himself was at his primitive stage, this is how he learned—he taught himself by trial and error. It is only an assumption of course, and when transferred to the classroom results in an immediate contradiction, for the classroom is by definition already a place where learning situations are organized by a teacher! But the attempt has often been made, and any effects on a nine-to-ten-year-old child must surely be towards insecurity on the one hand ("Where am I going?") and excess egotism on the other ("I can understand life without your help").

Discovery methods in their extreme sense are just what the child at this age secretly does not want. Inwardly he is already asking a

question of his environment, and he is not looking for other questions to add to it. He is asking whether himself, the world, and his fellow human beings are one. He cannot find the answer directly out of himself. Another human being with more experience can however point to the connections between the child's being and the universe around. This the child wants to know. But he then does not want to remain passive in the process, he feels the genuine need for independence. If work and activity are organized in the right way, then his individual impulse can be fruitfully employed in "confirming" the unity of human life and nature with his own projects. The principle or idea of unity is given by the teacher, then the pupil experiences it with his work. Originally an experiment was not something used for discovery, but was a confirmation of something already realized. No groping in the dark.

Modern educationalists are realizing the contradiction in extreme discovery methods, and an article by a university professor in the thick of the educational fray has pointed out that real discovery methods depend, almost by definition, on a thorough prior acquaintance with the accumulated achievements of mankind. One discovers after one has learned. So he advocates a "guided discovery."

This guidance is essential if the child at the age of nine to ten is going to grow any sense of security in his position in life, to hold him in good stead for his future health and his ability to cope with situations. For out of security comes strength and initiative. Insecurity and wise decisions are no partners in life. But the guidance must have some depth to it, and not just direct from a distance. The child must be brought to the realization that the human being (the teacher) and the external world (the subject) are things to which he can relate with warmth and meaning.

That last sentence only forms a platitude on the page. What it says can only be lived out by the individual teacher and class in their own way, as they can. If they are not lived out in some way, then I suggest that the result will be a growing human being who feels more and more alienated from life and society, and who will end up harbouring destructive feelings towards that society, however subtle these feelings. Of this there is much evidence today. Rejection of what life presents and a wish to destroy its forms can grow out of what was originally an innocent naughtiness at the age of about ten. What was this naughtiness? It was the natural symptom of the experience of independence and insecurity discussed here. The naughtiness shows that the child is at the stage of feeling separate from the universe, yet is inwardly *asking* for his behaviour to be answered with confirmation that he and the universe are connected. Alienation and cynicism, even if half-conscious, set in when the growing person no longer feels that such a connection is possible.

D. H. Lawrence, in his own typical way, could express himself by being at once intuitively profound and laying his finger on a vital truth of life, then throwing it to the winds in his shrinking from following it through and giving it from, as so many people likewise

shrink today. Lawrence was a schoolteacher for a time, and in his writings on his experiences in education one of his intuitive observations was that man is a creature of beliefs and of foregone conclusions. We should, he said, never put one foot before the other, save for the foregone conclusion that we shall find the earth beneath the outstretched foot. Man must walk, said Lawrence, and he must have beliefs and foregone conclusions and conceptions of what the nature of life is, and the goal thereof. It is useless, he went on, to think that we can get along without a conception of what man is, and without a belief in ourselves, and without the morality to support this belief.

The child at nine or ten years wants to walk independently, and should. But he wants to know where to place his foot. Every child of that age agrees, in the depths of his heart, with D. H. Lawrence.

SOME OF OUR CONTRIBUTORS

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Kay Eastmont has been a mother and a hostel mother, and is now a class and handwork teacher at Wynstones School.

Daniel Bittleston has been a class teacher at Michael House, Ilkeston and hopes he will be able to imbue something of the life and atmosphere of a Steiner School into an I.e.a. school in North London.

Norman Davidson worked as a journalist in Scotland and London. He became interested in curative education, but changed to class teaching at the New School, King's Langley, after training at Emerson College.

Jon Madsen worked first at council schools and then as a class teacher at Wynstones, Gloucester, but is now taking a training as a priest.

Open letter to parents

A class teacher gives an account of his work in class iv

JON MADSEN

CLASS IV IS a year full of great changes, and in our case also a year of growth, both of the number in the class, and, of course, of the children themselves.

Whilst the class has grown in number, so have the children grown in stature! It is fascinating looking back over the year.

We started with the Man and Animal main lesson, and considered man's head which sits there so lazily and lets impressions reach it from the outside. We looked at the animal world to find a creature that behaves like man's head, and found mussels, oysters, octopuses. The children felt the hard, round skullbones and made models. We saw how man's body can be said to be part of a sphere (moon-like) and how the limbs seem to radiate out from this moon.

Next we considered man's organism in terms of function: Thinking, breathing, blood-circulation, feeling, and digestion. The creatures that typify these three functions are Eagle, Lion, Bull, which also leads us to the old imaginative pictures for three of the Evangelists.

It was most interesting to see the way different children felt about the three aspects of man—but all felt deeply involved and most beautiful artistic work was done. The summary of this main lesson is perhaps worth recording:

O, heavy ox, on the earth you plod,
the grass grows greener where you have trod.
O, mighty lion, with your eyes aflame,
your burning heart is hard to tame.
O, noble eagle, by the sun you're caught,
your soaring flight is like my thought.
O, happy man, who is good and true,
ox, lion and eagle are one in you.

It will be seen that there is no attempt to give exact, scientific descriptions of the animals, and no measurements or other 'facts' at this stage. The aim is, as with all the work in our school, to help the children to know Man and his connection with the physical world, rather than only to know the physical world as something divorced from Man.

It is an indication of the deep truths in the curriculum of a Steiner school that this main lesson is given at a time when the children feel themselves no longer one with the world around them, but as separate entities. This can lead to feelings of disappointment and mistrust,

and the teachers have to try and reassure the pupils that the world is true and good, and that man has a meaningful place in it. The children's feeling of mistrust can show itself in difficult behaviour or lack of interest, and the teacher may have quite a difficult time — your children on the whole seem to have passed the test without too many problems.

What the children experience as a loss of their former unity with the world, was experienced by mankind in ancient times and is beautifully shown in the Norse Myths, which, full as they are of bold humour, have an underlying note of sadness, even despair. These stories, which came next in our main lesson, impressed the children deeply.

We laughed at the antics of Loki, the half-god; and the daring exploits of Thor filled us with admiration. But when Loki went too far and caused the death of Baldur, the real sadness at the loss of the Light in the world was a deeply felt experience. One boy, many months later, made a sad little model of Baldur's grave as an entirely free choice.

These stories (taken from the excellent translation of Snorre's Edda) gave the inspiration for the play performed by the class. The alliterative rhyme and thrusting rhythm appealed to the children very strongly. For the audience, including the teacher, this was an experience not quickly forgotten.

The Norse Myths, too, encouraged the children to virile use of colour and form in their artistic work, and gave a wealth of material for reading and writing. Some of their writing was copied to help with the organisation of a complex story, some was freely re-created. There was always the incentive to write, and problems of spelling and grammar were treated incidentally.

At this time in their lives the children begin to have a more objective attitude to things around them, and this applies to their speech and language in general, too. This is therefore the right time to begin to study grammar. We began with examples intended to show how language has a musical construction. A sentence in its basic construction can be said to resemble a chord, each part of it adding a new dimension to the basic part, and the whole sounding together and creating a new meaning. In another sense, too, language may be thought of as musical in its nature: a tiny change of emphasis or an addition to a sentence can change the *mood* of the whole expression. This corresponds neatly to the change of *mode* in music made by the seemingly insignificant change of a semitone. We practised changing the mode of a tune, both in the tune itself, and by changing its accompaniment. Then we wrote many examples of clauses ('main thoughts') with dependent clauses which altered the significance of the main clauses. For example:

- 1) Thrym will return Thor's hammer.
- 2) Thrym will return Thor's hammer, which he has stolen.
- 3) Thrym will return Thor's hammer, which he has stolen, if Freya will be his bride.

After this we went on to practise the use of present and past tenses in stories, which changed their character.

Yet another illustration of the wisdom in the curriculum is the introduction of fractions in arithmetic at this critical time in the children's lives. A fraction is a part of a totality in the same way as the children feel themselves to be, now, a part of a totality, rather than at one with it.

This is not to say that all the children therefore find the work with fractions easy, any more than they find the adjustment to the world easy, but one may say that in general they feel an affinity with the subject.

We started with the thought that each of us is one, and yet also only part of the class, the school, the country and even of the world. The twins in the class were useful here: one of them is $\frac{1}{20}$ of the class, but the twins together are $\frac{2}{20}$ or $\frac{1}{10}$ of the class. The study of fractions also led to the use of prime numbers, those mysterious 'loners', and the children found them fascinating. Indeed, one may say that even if the actual calculating skill in some cases left much to be desired, the interest was there, and this seems to me a very important consideration.

I said that the children have grown in stature, and this is so, both physically and mentally. In painting, for example, the children begin to show their own interpretation of a subject. No longer do they feel so strong a need to be shown how to paint a particular theme, though the theme itself is clearly defined. Much delightful work has been done, and the interesting variety of interpretation makes this a wonderfully creative time.

This may also be said of modelling and music. It is a marvellous thing for a teacher to have children who have such a good sense of pitch that it may, practically, be called perfect. They can write short tunes from dictation without prior indication of pitch, and are able to improvise answering phrases, often of a high standard. Their singing at its best is rich and full: this is, fittingly, the year in which part-singing proper begins.

As you can see it has been a busy and fruitful year. In this little report I can only indicate some of the many activities in which your children have been involved. We look forward to their continued interest and creativity next year.

An important question and a tentative answer

Earl Ogletree on when to start on the three R's

RUDOLF LISSAU

WHEN RUDOLF STEINER founded the Waldorf School he advised the teachers to postpone the beginning of academic instruction, particularly in the realm of reading. His description of the whole development of the child from birth to age seven made clear how the incarnating individuality gradually takes hold of the various functions of the body, how this can be seen to work from the head downwards, especially in the course of the first year, how then the three uniquely human activities of walking, speaking and thinking are acquired, and how the child moulds in his own image the body which he inherited from father and mother. These body-building processes largely come to an end around the seventh year and culminate in the second dentition. The instrument which enables the child to achieve these transformations is a field of formative forces of cosmic origin which Steiner was able to describe in great detail. He often uses the term etheric body for this field. The second dentition is the outward sign that the major part of this work of transformation has been achieved, and so the etheric forces can now be used for other functions, notably for more abstract mental processes. So the biologically right and natural thing is to wait with the introduction of reading until the second dentition has started.

So far Steiner. The scientific critic who is not acquainted with the totality of Steiner's work may easily shy away from this etheric body, which to him might be no more than a logical construct as by definition it cannot be an object of the method which to him is the only proper one. Scientists acquainted with Steiner's methods have, however, been able to build up a number of methods by which, not the etheric body, but its activity in physical substances becomes manifest. The objective critic of Steiner can however appreciate the value of a description of child development in which the physiological and psychological aspects of this development are totally integrated.

Earl Ogletree is associate professor of education at Chicago State University and is familiar with Rudolf Steiner's ideas. His endeavour is to find a scientific basis for the presentation of these ideas, and during the last 12 months he sent us three publications of his which go in this direction. They are interrelated and largely cover the same ground. One is called *Voluntary-Controlled Movement: A Basis for Understanding Piaget and Readiness*. The second has the title *Intellectual Growth in Children and the Theory of 'Bioplasmic Forces'*,

and the third *Understanding Readiness: A Rationale*. I propose to report the argument of this last essay, which, as it happens, is published by the U.S. government. But to do this we must first refer to the work of Piaget and Jensen, the two psychologists to whose findings Ogletree links his own remarks. It seems pertinent to state that in the article to be reported Ogletree refers his readers once to Steiner and three times to medical doctors who based their work on Steiner.

Jean Piaget has been mentioned fairly frequently in *Child and Man*. He was a professor at the University of Geneva, and since 1925 published a number of most important studies on child development. Since the 1950's his work has become fully accepted in Britain and has had a considerable influence on education in this country. Piaget shows that the child goes through definite stages of development which are qualitatively different and irreversible. As far as thinking is concerned the two stages which concern us here are the pre-operational stage which Piaget finds between two and seven years, and the concrete-operational stage between seven and twelve. Thinking in the full meaning of the term becomes possible only after 12 years. Jensen works in California and is best known for his controversial work on racial heredity. However, his point of contact with Ogletree lies in his work on Readiness in which he deals with the undeniable fact that certain skills are learned best at a particular age. Here it is that Ogletree makes his start.

He looks at the two current theories of readiness and remarks that they do not give us an insight into how and why a certain stage is superseded by the next. He believes an over-all view can be obtained if we observe the increase of control which the growing child achieves over his walking, talking and thinking. At birth there is no control over one's movements, but gradually throughout the first year voluntary control over movement is achieved from the head downwards, from turning and lifting one's head to the ability to stand and walk. The same process then takes place in the realm of speech where progress is made from nouns (head words, abstract, cognitive) via adjectives (heart words, emotional) to verbs (limb words, activities). Just as in movement a vast amount of muscles are exercised, while in speech only a few are engaged, so the brain too can be looked at as 'a kind of muscle', and therefore Ogletree works with the 'hypothesis that thinking is movement' and looks at Piaget's stages of cognitional development as a process by which voluntary control gradually extends over the whole realm of thinking. The process of maturing 'can be slowed down or supported by . . . the environment', but can neither be forced nor coerced.

Once more we can describe the stages of growth, but not the process itself nor the forces at work. Ogletree seems to believe that the etheric forces of Steiner's terminology are responsible for this process, but thinks these might not be acceptable to the U.S. government and so describes them in terms of the bioplasmic forces. The term originates in Russia, where much work important in parapsychology is in progress. These forces can apparently be photographed and are described

in the book *Psychic Discoveries Behind the Iron Curtain*. Ogletree equates them with what Steiner perceived by totally different methods. This enables him to say in conclusion that this concept of bioplasmic forces 'seems to unify and explain the relationship of physical development to mental development. It lays a theoretical foundation for readiness and cognitive development.' And so our twin tasks for the future are to create an educational climate in which the etheric forces of the child can thrive, and to form a curriculum which teaches in accordance with the stages of human development. Thus Ogletree. What he does not say is that these two aims have been realised for the last 50 years in Steiner schools all over the world.

The reviewer of Ogletree's articles is left in two minds: on the one hand he cannot but feel gratitude for this work, on the other he sees two limitations. Supposing that Ogletree is inspired by Steiner, a description of childhood development which omits to mention the incarnating individuality and the function of will is sadly deficient. Against this Ogletree would probably say he did not wish to give an account of Steiner's ideas, but dealt with a limited subject only. Secondly, the reviewer asks himself whether it would not have been more scientific for Ogletree to state plainly that for years he had been familiar with Steiner's ideas and now had found enough independent evidence to put forward some of these ideas in an orthodox and scientific context.

The practising teacher, however, can only be grateful when coming across the many pieces of evidence in support of Steiner's ideas. Some of these will now in conclusion be quoted. 'The mean age of readiness' (for the beginning of schooling) 'seems to be between the ages of seven and eight years.' 'There are certain maturational indices (65% physical maturity of the brain) . . . when learning a language is optimal'. The ability to draw geometrical forms 'depends upon maturation, not experience. For example, some children who can easily draw a copy of a circle or square cannot draw a diamond, but the reverse is not true. Also a child cannot be trained or forced to copy a particular geometrical form prior to the age of readiness to do so'. A study by Ilg and Ames provides statistical evidence for the relationship between the age of second dentition and ability to learn, while Nesbit found a relationship between attainment of puberty and intellectual achievement. Experiments with an early start in schooling proved disastrous. Such children were easily overtaken by those who had started later, showed more cases of maladjustment and an 'increased susceptibility to certain diseases especially those of psychological origin.' One of the many research workers who provided supporting evidence, a man called Elkind is quoted as saying 'the longer we delay formal learning, up to certain limits, the greater the period of plasticity and the higher the ultimate level of achievement'.

The whole article is closely argued and supported by a great deal of statistical evidence and might therefore have a beneficent effect on the educational policy of the States.

The Rudolf Steiner Farm School

A new development in Steiner Schools

IN THE SUMMER of 1972 a farm occupying some 350 acres in a wide valley rising to wooded hills was purchased in Columbia County, some two and a half hours by car north of New York City. Here the fruit of more than ten years of work, thought and activity of Karl Ege were realised with the founding of the Rudolf Steiner Farm School. This is an educational enterprise offering an educational community which, eventually, will include a local day school, a hostel for city children, work shops both artistic and practical, and a large and diversified farm and garden. Above all it is to provide a vibrant, invigorating and wholesome country environment where the children from the New York Rudolf Steiner School can spend several weeks each year experiencing country living and sharing full community life with their teachers and each other. Thus the farm offers a vital extension to the school curriculum.

Already during the first year of operation the farm was host to ten classes; classes three to twelve. Each class pursues one basic academic study which lends itself especially to a country environment. During the first year this ranged from a study of Thoreau by a group of seniors, through a mid-winter astronomy course with class seven, botany with class five and an introduction to farming with class three. In addition to this one course of study conducted during the early hours of the day, the students were completely absorbed by the practical responsibilities of farm, garden, and hostel or by an artistic activity in which they might be engaged.

All the meals are prepared by students under adult supervision and training. They bake their own bread, care for the houses where they live, feed and take care of the animals and participate in whatever seasonal projects need doing at the time they are there. Such projects include cider making, freezing, preserving, juice making, fence setting, the making of out-door furniture, building a light bridge, stile, a rustic garden shelter, planting vegetables and flowers, wood gathering, carpentry or, in one case, the construction of an outdoor kiln and the making and firing of pots for use on the farm.

A permanent staff consists of the farm hosts to the classes which come up from the New York School with one or two of their own teachers. The farm staff is responsible for the work on the farm, for nature study, bird watching, cross country ski-ing, and the contact with these individuals is considered a very important part of the whole learning experience.

During the first year on the farm animal feeding was, for the city children by far the most popular activity: horses, calves, pigs, goats, and chickens, not to mention cats and dogs. Egg gathering ran a close second. Anything to do with hay, carts, tractors, etc. was popu-

lar with children of any age group, even cleaning stalls and calf pens and spreading the manure with the tractor became a treat for class six. Setting fences was hard work, but satisfying, for older classes, and putting up sign posts was a joy for all ages, with its accompanying long walks through fields and woods.

In the garden, classes three and four delighted in poking big seeds like squash, corn and beans into the earth. They also enjoyed cutting apart the seed potatoes and laying them in the furrows. All classes loved tools, and learning how to use them. Class four girls enjoyed spreading lime and hybrotite: they experienced intensely the difference in mood between the two, as they plunged hands into the cool crushed limestone and then into the dry granite dust. Later in the Spring, class eight quickly got the hang of setting out plants—tomatoes, egg plants, peppers as well as flowers of many kinds.

Mixing bio-dynamic preparations had tremendous appeal: the special stirring method, with stick or green twigs moving faster and faster until a vortex formed then reversing the direction, fascinated them, and teams would vie for stirring shifts. Others, in different work groups, would invariably be attracted to stand around and marvel, until firmly recalled to their own group. Compost piles were built by classes ten and eleven. Enthusiasm was a bit restrained at first particularly on the part of some of the more fastidious girls, but a sense of wonder did come about in several that such unpleasant refuse could be transformed into beautiful, rich, black humus.

Another essential aspect is the social experience of the children among themselves. They learn to know each other in ways that go far beyond their daily contact in a city day school and the experience for teachers, as well as students, of living and working together outside the classroom is invaluable. In an essay an eleventh class girl wrote "... superficial friendships might have lasted indefinitely, had we not as a class in the spring of this year gone for a two week trip to the farm. This was the experience that caused me to marvel at the latent possibilities a closely-knit group of people have in their midst. My class absolutely blossomed during that time; it seemed as if all the special qualities which had been forming up to that period finally burst into a beautiful flower. The opportunity for the class to live and work together was unequalled in its power to bring us together and make whole out of the separate, individual qualities which each of us possessed."

* * *

The farm is also available to families and to classes from other schools at times when its facilities are not otherwise in use. Anyone interested should contact Mr. Fentres Gardner, R:D.2, Ghent (Harlemville), N.Y. 12075. Telephone: 518-672-7120.

Comment

THE drop-out rate at British universities seems to be rising and now stands at about 13%. This in spite of the fact that entrance qualifications are considerably higher than at American and most Continental universities. It has been the boast of the traditional sixth form that by thorough specialisation and high standards a reliable selection can be made already before the candidate enters university. The system continues to be reliable in so far as it does pinpoint the intellectually most gifted, but in doing so it destroys the mental balance of a significant proportion of this elite. This is the view of A. Newsome, B. Thorne and K. Wyld in *Student Counselling in Practice*. While life at university can be fairly relaxed many students are unable to shed working habits which they have adopted through the pressure of ambitious and unloving parents and teachers. —The sad thing is that some of them will not only drop their university study, but will have difficulty in leading a happy and useful life in any sphere whatever.

* * *

A different way of damaging our adolescents, and one not easy to stop, is the loud music to which they are exposed not only in discotheques but in youth clubs as well. *Where* found that only one club out of the over 20 inspected had a noise level below what is considered harmful. This fact is aggravated by the length of time young people are being assailed by these noises, and the frequency of their visits to the club.—One is faced with a real dilemma. Is society to allow young people to do irreparable damage to their ears with all the consequent misery, or must yet another law be passed and strict noise controls established? The Yorkshire authorities chose the second alternative, much to the annoyance of Leeds University Students Union.

* * *

A terrible air disaster north of Paris in which over 300 people lost their lives raises two sets of questions: the responsibility — or otherwise—of the makers of the aeroplane and the question of illiteracy. The Americans soon established the fact that the person charged with closing the door which later caused the crash was illiterate. The French replied that this fact was immaterial as the writing on the door was in English anyway. Illiteracy is a growing problem. If it is defined as having a reading age below that of the average nine-year-old there are a million illiterates in England and Wales. If it is defined as lying below the level of the average thirteen-year-old we have two millions. Schools have no illiterates, they have dyslexic children, but the fact remains that there are many children who do not learn to read. Often they are intelligent and awake, and capable in many other respects. Usually however, they are made to feel their 'abnormality' in a society in which printed paper proliferates, and so they

Spring . . .

at the Weleda

The Spring brings a noticeable change into the life at Weleda—the gardening activity increases—compost is dug in, the Biodynamic Spray (Preparation 500) is used on the soil, the dispensing staff convince the gardener that they must have the Chelidonium plants so that they can make a tincture from the roots. The gardener is nagged by the people who make the toiletries to grow more heartsease because he didn't grow enough last year and will he at the same time take more Rosemary cuttings, and when can the Thyme be cut, etc., etc. Apart from the garden, everyone is asked to keep a lookout for cowslips, dogs' mercury, and many other plants we collect locally for tincture making.

The Spring also brings us a bloom of beauty editors from various magazines who like to look at what happens and then hopefully write about our preparations.

In May we are doing a "special offer" to the readers of a magazine called "Woman's Realm" to introduce them to our toiletries. We are also advertising our skin preparations to young people and are hopeful that this will bring a good result particularly as herbal or natural skin care is currently fashionable.

The Weleda Group (for any staff interested) is currently reading "The Secrets of Metals" by Wilhelm Pelikan—this is of particular value as it gives a deeper insight into substances that are part of the daily life here.

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become self-conscious and depressed as well. We have no statistics as to whether the methods of Steiner schools are more helpful than those of other schools, but we can say that poor readers can be educated into happy and useful members of society.

* * *

Unfortunately, the problem of illiteracy is likely to become worse. The greater the pressures, the more damage is likely to be caused. And the pressures are likely to rise. We can think of a good number of jobs which an illiterate person, particularly in companionship with a literate friend or his wife can most satisfactorily fill. Market gardener, deep-sea diver, painter are some of them. But the majority of illiterate adults have been taking jobs as unskilled labourers and the tendency towards automation is putting an end to these jobs. In the States such jobs have lately fallen from 17% to 5%. Emphatically, this does not mean that illiterates are only capable of unskilled jobs, but rather that our educational system and our use of the available manpower has been guided too exclusively by considerations of literacy.

* * *

Two interesting communications have been received from parents of children at British Steiner Schools. Mr. and Mrs. Woodrow write from Iet-y-Banadl, Glandwr, Hebron, Whitland, Carmarthenshire. They speak for the many parents who are worried about the cost of Steiner schools, schools in which they have every confidence. They speak for those who are not so sure whether a boarding education is right for all children, and at the same time do not wish themselves to move to one of the few places where such schools are in existence. They visualise that under the pressure of circumstances an increasing number of people will want to return to the countryside, work the land, engage in traditional crafts and form communities of, say, twenty families. They feel that children would then go to a community school, largely staffed by parents, but hope that one of their number would be suitably trained in Steiner methods or that a trained teacher would join the community. It is certainly possible that such communities may form in the near future. Steiner education has so far found many realisations, including the one-class village school which occurs in many villages of Central Switzerland. A teacher at such a school needs a great amount of versatility, independence, practical skill and initiative, and this is what a good number of Steiner teachers do possess. Among the younger generation there are some who do not wish to teach in established Steiner schools, but so far they have always tended towards deprived urban areas. Once such a rural community is properly established this situation might very well change.

* * *

The other letter is from Mr. R. Boatman, 4 Hill View, Highgate Road, Forest Row, Sussex. His concern is with independence in

education, and he feels that in the particular situation of this country it should not be too difficult to wrest control of education away from the hands of the politicians. He would like to see the establishment of Local Education Communities which would take the place of the Local Education Authorities. These Communities would consist of parents' representatives, teachers and others interested in education. Thus e.g. the question of comprehensive schools would be taken out of the hands of the political parties and decided on merit and parents' intentions. As a first step in this direction Mr. Boatman suggests close co-operation between parent-teachers associations in Steiner schools and those in local education authority schools in the same locality.—The last suggestion seems to us a step in the right direction, provided there are capable and persistent people who take responsibility for such a venture. An initiative which raises much controversy and later simply peters out will do more harm than good. Equally important will be a careful sounding of the local situation to find out whether parent-teachers associations are really interested in independent schools. Sometimes they look at such schools with a good deal of suspicion or disdain. As for the long-term aim we think there is an omission which must be made good before the plan is launched. Rudolf Steiner spoke about the freedom of the cultural and spiritual life which in the realm of education implies a great variety of schools free from political control and a wide choice for parents. Such a choice will be made only by parents concerned with the welfare of their children. The disadvantaged child will become further disadvantaged because of the indifference or incapacity of his parents. Thought will have to be given to the question of who is to act as guardian for those children if the whole idea is to become acceptable in the social climate of today.

* * *

A short observation on the tragic death of Tina Wilson, the Southampton girl who committed suicide. One of the reasons for her death seems to have been bullying by school mates. In a time of increasing violence in films, newspapers and television such cases are, unfortunately, likely to occur unless the first aim of a school is the establishment of a social climate and the conscious endeavour to foster good human relationships.

* * *

An additional note to our last issue on the Great Hoax. The *Times Educational Supplement* of January 25, 1974, reports on an article by Kenneth Kaye under the heading IQ Tests Fiddled to Get Stable Scores. This has been done by eliminating 'variables', standardising the differences between boys and girls, but not e.g. between rural and town schools, and various other devices in order to prove the constancy of the IQ. Already twenty years ago a test was devised which could be equally well answered by children from comfortable suburbs and black ghettos. Such tests, however, were never put into practice.

Book Reviews

Deschooling Society and Celebration of Awareness, by Ivan Illich. Penguin Educational Specials.

The first of these is without doubt one of the most radical views on education published in recent years; the second is a collection of Illich's writings in which he discusses in equally critical fashion also other global issues like the USA foreign aid programme, and the Church. Illich lives in the Central American island of Puerto Rico and has both an impressive academic record in philosophy, theology and history, and a very wide working knowledge of living conditions and education in North, South and Central America, in particular Latin America.

His thesis in *Deschooling Society* is that since most school children acquire most of their knowledge outside school compulsory schooling for children and youth in all parts of the world does in fact more harm than good, and should be phased out, especially in the Third World. It leads to a two-class society of academic have's and have-not's; it costs an appalling amount of money, from which only the have's benefit, and it indoctrinates everyone in the subhuman, quantitative values of modern Western economics. Illich clearly sees school as being a centre of quasi-religious ritual and at the same time as having become degraded to a merely economic process, perpetuating the consumer society. He attributes modern youth's alienation all over the world to their childhood subjection to the economics of school marks and examinations (confer our

last number of *Child and Man*), just as today's workers are alienated by their labour being treated as a mere economic commodity.

But he is careful to distinguish from the outset the basic difference between school instruction and learning, between grade advancement and education, between service and value. Although the bulk of this book deals with the alleged shortcomings of contemporary (chiefly American) education in words of harsh cynicism, he also presents in chapter 6 his own practical suggestions of a much freer style of valid education for both children and adults.

I found his chapter 2 on childhood the least acceptable, as I felt that he's blind to both the spiritual nature of childhood and to the community aspect of school with which this issue of *Child and Man* deals; however Steiner Schools came far nearer to Illich's model of education for life than the standard types. His fourth chapter on the manipulative institution versus the free or "convivial" institution is excellent stuff.

These pungent and eloquent books, though addressed primarily to Americans, carry sufficient weight for challenging study by anyone concerned with the real values of education, and the great problems of devising an economic system acceptable to both poor and rich.

Robert Kersey Green

* * *

Teaching According to the Indications of Rudolf Steiner: A series of booklets by Roy Wilkinson: Learning to Read and Write: The Development of Language: Teaching History i and ii: The Temperaments: Social Aspects: Miscellany.

A review was given in our last number of Roy Wilkinson's *Geography Teaching*. He has also produced a

number of other booklets as listed above. These are written in a simple and straightforward style and offer

helpful guidance not only to those who teach Rudolf Steiner schools but to all who have to deal with children of primary school age.

Roy Wilkinson has been in contact with Steiner's thought and teaching for 40 years and for 30 has worked in schools where the curriculum is based on Steiner's indications. The result of his experiences is to be found in these booklets which are concerned not only with the subject matter and its presentation but also with the temperaments and the developing faculties of the pupils.

Especially interesting from the point of view of content are the introductions to History. These are developed in a very different manner from those in general use; for the intention is not to impart a great many facts or conclusions but to bring an awareness of the changing consciousness of man as

he gradually emancipates himself from the guidance of the priest-king and the hereditary monarch to play his own part in the direction of events. There are a few omissions with regard to sources but these are to be made good in the next issue.

Roy Wilkinson is concerned with the wholeness of every subject. Whatever is introduced should open a new vista whereby pupils can experience the wonder and beauty of the world; for love of the subject in the earlier years leads to understanding in later school life.

The description of the temperaments encourages a more discriminating observation of children's characteristics and behaviour and there are good practical hints about discipline. Two extracts from *Social Aspects* are given in this number as they are very much in line with our main theme.

Eileen M. Hutchins

* * *

For the Love of Ann, by James Copeland based on a Diary by Jack Hodges (Arrow Paperback, 1973).

This moving story of an autistic girl, who was restored to a normal life, illustrates how much can be achieved through devotion and unwearied patience.

When in 1958 Ann Hodges at the age of six was examined by a doctor, little was known of autism. He declared her a psychopath who was unlikely ever to recognise her parents or to be in any way educable. Refusing to place her in an institution, her father and mother determined to do what they could for her themselves; and, without any guidance from doctors or teachers, they achieved what had been considered impossible.

Through loving observation they found ways of making her conscious of her surroundings. They bore her constant screaming fits and obsessions and, with endless patience and the devoted help of her two brothers, they brought her first to acquire regular habits, then to master certain skills, until she was at last able to speak, to read and to count. The most rewarding moment for them was when she began to recognise them and return their

affection.

Doctors and teachers became interested, but Ann's parents were disappointed to find how little help was available in state education. Nevertheless with the help of a teacher of genius and friends who appeared at exactly the right moment, Ann's progress continued. The story ends with her coming of age. She is now a charming young woman, confident that she can win friends, take her place in the world and make some return to her parents for all they have done.

This case history clearly shows that assessments of human potential can be gravely at fault. It also illustrates how important a part is played in a child's development by the love and care of those who are willing to take responsibility. Teachers in Steiner schools have always affirmed that pupils cannot unfold their full capacities without the love and understanding of their teachers. Proficiency tests and examinations can assess a kind of cross-word puzzle mentality but cannot reveal anything of the true nature of the child. E. Hutchins

LIST OF STEINER (WALDORF) PRIMARY-SECONDARY COMPREHENSIVE SCHOOLS

ARGENTINE

Colegio Rudolf Steiner, Warnes 1322, Florida, Buenos Aires.
Colegio St. Jean, Calle Monroe 5352, Buenos Aires.

AUSTRALIA

Dalcross Kindergarten, 2 King Edward Street, Pymble, Sydney 2073.
Glenaeon School, 5 Glenroy Avenue, Middle Cove, Sydney 2068.

AUSTRIA

Rudolf-Steiner-Schule, Endresstr. 100, A1238 Vienna.

BELGIUM

Rudolf Steiner School, Charlottalei 29, B2000, Antwerp 1.
Hibernia School, Charlottalei 3, B2000, Antwerp 1.
Parcivalschool, Lamorinièrstr. 77, B2000, Antwerp 1.

BRAZIL

Escola Higienopolis, Caixa postal 7927, Sao Paulo-Capital.

CANADA

Toronto Waldorf School, 9100 Bathurst St., Box 220, Thornhill, Ontario.
The Waldorf School, 2260 Philip Avenue, North Vancouver, B.C.

DENMARK

Rudolf Steiner Skolen, Strandvejen 102, DK 8000, Aarhus.
Vidar Skolen, Brogardsvej 31, DK2820, Gentofte, Copenhagen.
Rudolf Steiner Skolen i Odense, Lindvedvej 64, DK5260, Hjallese, Odense.

FINLAND

Rudolf Steiner-koulu, Lehtikuusentie 6, Helsinki 27.
Rudolf Steiner-koulu, Riekontie 1 as. 20, Lahti.
Rudolf Steiner-koulu, Kauppakatu 14B, Tampere.

FRANCE

Ecole Perceval, 5 Avenue d'Eprémesnil, F78 Chatou, S. et O.
Ecole Internat Rudolf Steiner, F60 Laboissiere-en-Thelle.
Ecole Rudolf Steiner, 22bis Rue d'Alésia, F75 Paris 14e.
Ecole libre St. Michel, 67 Rte des Romains, F67 Strasbourg-Koenigshoffen.

GERMANY

Freie Waldorfschule Landschulheim, D3036 Bomiltz-Benefeld üB
Walsrode/Hann.

GERMANY (continued)

Rudolf-Steiner-Schule, Auf dem Grat 3, D1 Berlin 33.
Rudolf-Steiner-Schule Ruhrgebiet, Hauptstr. 238, D463
Bochum-Langendreer.
Freie Waldorfschule Bonn-Köln, Brunnenallee 30, D5303, **Bornheim-Reisdorf.**
Rudolf-Steiner-Landschulheim Schloß Hamborn, D4791 **Borchen 3.**
Freie Waldorfschule, Holler Allee 22, D28 **Bremen.**
Rudolf-Steiner-Schule, Solbergweg 50, D46 **Dortmund-Barop.**
Freie Waldorfschule Engelberg, D7065 **Engelberg** Post Winterbach/Württ.
Freie Waldorfschule Engelberg-Zweigschule Filstal, D7341 **Auendorf**
üb. Geislingen.
Freie Waldorfschule, Schellstr. 47, D43 **Essen 1.**
Freie Waldorfschule, Friedlebenstr. 52, D6 **Frankfurt 50.**
Freie Waldorfschule, Schwimmbadstr. 29, D78 **Freiburg i. Br.**
Rudolf-Steiner-Schule, Wandsbeker Allee 55, D2 **Hamburg 70.**
Rudolf-Steiner-Schule, Elbchaussee 366, D2, **Hamburg 52.**
Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, D3 **Hanover.**
Freie Waldorfschule, Friedrichstr. 64/1, D782 **Heidenheim/Brenz.**
Freie Waldorfschule Kassel, Hunrodstr. 17, D35 **Kassel-Wilhelmshöhe.**
Freie Waldorfschule, Kaiserstr. 61, D415 **Krefeld.**
Freie Waldorfschule, 68 **Mannheim-Friedrichsfeld.**
Freie Waldorfschule, Ockershäuser Allee 14, D355 **Marburg/Lahn.**
Rudolf-Steiner-Schule, Leopoldstr. 17, D8 **Munich 23.**
Rudolf-Steiner-Schule, Steinplattenweg 25, D85 **Nuremberg.**
Freie Rudolf-Steiner-Schule, Amtshof, D2133 **Ottersberg Bez. Bremen.**
Goetheschule, Freie Waldorfschule, Schwarzwaldstr. 66, D753 **Pforzheim.**
Freie Waldorfschule, Nobiskrüger Allee 75/77, D237 **Rendsburg.**
Freie Georgenschule, Moltkestr. 29, D741 **Reutlingen.**
Freie Waldorfschule Uhlandshöhe, Haussmannstr. 44, D7 **Stuttgart 1.**
Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, D7 **Stuttgart 1.**
Freie Waldorfschule, Frischlinstr. 4, D74 **Tübingen.**
Freie Waldorfschule am Bodensee, Rengoldshausen, D777 **Überlingen See.**
Freie Waldorfschule, Römerstr. 97, D79 **Ulm/Donau.**
Hiberniaschule, Holsterhauserstr., D468 **Wanne-Eickel.**
Rudolf-Steiner-Schule, Haderslebener Str. 14, D56 **Wuppertal-Barmen.**
Christian-Morgenstern-Schule, Gronaust. 67, D56 **Wuppertal-Barmen.**

GREAT BRITAIN

Bristol Waldorf School, 12D Cotham Road, Cotham, **Bristol 6.**
Rudolf Steiner School, 38 Colinton Road, **Edinburgh 10.**
Elmfield School, **Stourbridge**, Worcestershire.
Michael Hall School, **Forest Row**, Sussex.
Michael House School, **Ilkeston**, Derbyshire.
The New School, **King's Langley**, Hertfordshire.
Wynstones School, **Whaddon**, Gloucester.

HOLLAND

Geert-Groote-School, Hygieaplein 47, **Amsterdam-Zuid.**
Bergense Vrije School, Hoflaan 1, **Bergen.**
De Vrije School, Waalsdorperweg 12, **The Hague.**
Rudolf Steiner School, Engelandlaan 2, **Haarlem.**
Rudolf Steiner School, César Franck-Str. 9, **Leiden.**
Rotterdamse Vrije School, Vredenhofweg 30, **Rotterdam-16.**
Zeister Vrije School, Burgermeester van Tuyllaan 85, **Zeist.**
Vrije School, Berkelkade 12, **Zutphen.**

ITALY

Scuola a Indirizzo Pedagogico Steineriano, Via Francesco Sforza 23, **Milan.**

MEXICO

Experimental State School for Waldorf Education (Escuela Primaria
Experimental Waldorf), Ixtacalco, **Mexico D.F.**

NEW ZEALAND

Rudolf Steiner School, Queenswood, P.O. Box 888, **Hastings.**

NORWAY

Steinerskolen i Baerum, Grav gard, Gamle Grav vel 5, N1342 **Jar.**
Rudolf Steiner-Skolen i Oslo, Flyvn 2, N1010 **Oslo 3.**
Rudolf Steiner-Skolen i Bergen, Stamerbakken 15, N5040 **Paradis.**

SOUTH AFRICA

Michael Mount Waldorf School, P.O. Box 670587, Bryanston, **Johannesburg.**
Waldorf School, Spaanschemat River Road, **Constantia**, Cape Town.
Michael Oak Primary School, Marlow Road, **Kenilworth**, Cape Town.

SWEDEN

Rudolf Steinerskolan, Skolgatan 22, S41 302 **Göteborg.**
Järna Waldorfskolan, Logsjövägen 19, S15 020 **Järna.**
Kristofferskolan, Box 124, S16 126 **Bromma 1**, Stockholm.

SWITZERLAND

Rudolf-Steiner-Schule, Jakobsbergerholzweg 54, CH4000 **Basel.**
Rudolf-Steiner-Schule, Eigerstr. 24, CH3000 **Bern.**
Rudolf-Steiner-Schule, In den Falbringen 2, CH2500 **Biel.**
Rudolf-Steiner-Schule, Zwinglistr. 25, CH9000 **St. Gallen.**
Heimschule "Schlössli", CH3232 **Ins**, Kanton Bern.
Bergschule Avrona, CH7553 **Schuls-Tarasp**, Unterengadin.
Rudolf-Steiner-Schule, Plattenstr. 39, CH8032 **Zürich.**

UNITED STATES OF AMERICA

The Detroit Waldorf School, 2555 Burns Avenue, **Detroit**, Michigan 48214.
Waldorf School, Cambridge Avenue, **Garden City**, New York 11530.
Mohaia Pua School, Niu Estates, 350 Ulua St., **Honolulu**, Hawaii 96821.
Kimberton Farms School, **Phoenixville R.D.2.**, Pennsylvania 19460.
Highland Hall School, 17100 Superior Street, **Northridge**, California 91324.
Rudolf Steiner School, 15 East 79th Street, **New York City**, New York 10021.
Sacramento Waldorf School, 3750 Bannister Road, **Sacramento**, California 95628.
Green Meadow School, Threefold Farm, Hungry Hollow Road, **Spring Valley**, New York 10977.
Washington Waldorf School, Hearst Hall, Wisconsin Avenue, **Washington D.C.** 20016.
High Mowing School, **Wilton**, New Hampshire 03086.
Rudolf Steiner Farm School, R.D.2., **Ghent**, New York 12075.
Marin Children's School, 10 Old Mill Road, **Mill Valley**, California 94941.
The Pine Hill Waldorf School, **Wilton Center**, New Hampshire 03086.

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with grace and meaning and purpose
—a concept of man which can inspire
new faith in man."*

Francis Edmunds.
(Founder)

Emerson College offers a Foundation Year for self-reorientation, with a practical bearing on life; a School of Education, directed essentially to Waldorf (or Rudolf Steiner) education; a School of Bio-Dynamic Agriculture and Earth Sciences; also facilities for further training in painting, sculpture and some crafts.

Full particulars may be obtained from:

**The Secretary, Emerson College,
Forest Row, Sussex**

Steiner Schools Fellowship

Constituent Schools

Bristol Waldorf School,
120 Cotham Road, Cotham, Bristol 6

The Edinburgh Rudolf Steiner School,
38 Colinton Road, Edinburgh

Elmfield School, Love Lane, Stourbridge, Worcs.

Michael Hall, Kidbrook Park, Forest Row, Sussex

Michael House School, Heanor Road, Ilkeston, Derbyshire

The New School, King's Langley, Herts.

Wynstones School, Whaddon, Gloucester

*Among other interests, the Fellowship is also responsible for
the following educational activities:*

The Teachers' Training Course

The financing of Rudolf Steiner Educational Conferences

The publication of "Child and Man"

The translation and publication of educational literature

Educational exhibitions and lectures

Legal and administrative matters concerning the Steiner
method of education