

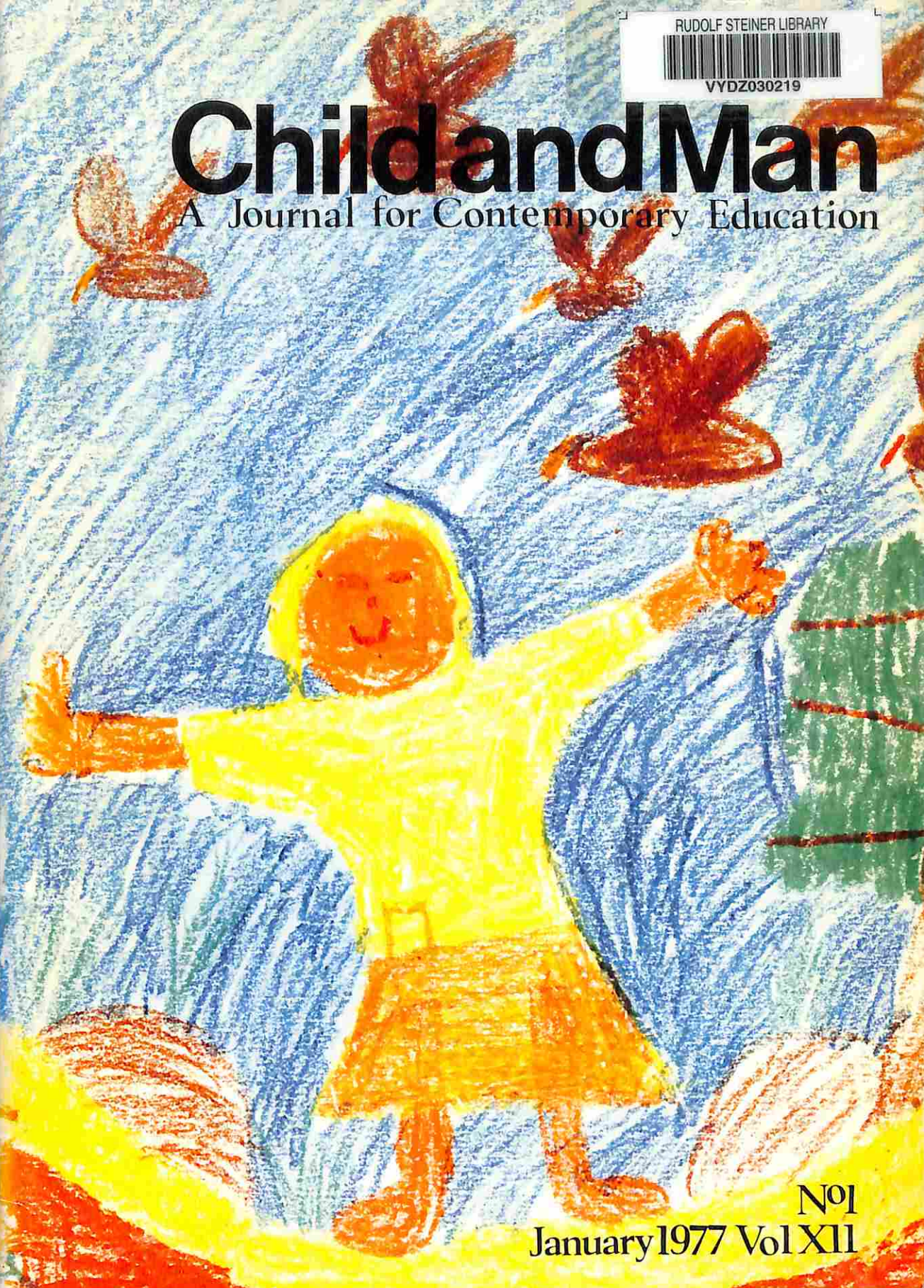
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Child and Man

A Journal for Contemporary Education



No 1
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NEXT ISSUE, JULY 1977

The Curriculum — contributions to The
Great Debate.

Editorial

Waldorf Education for the General Public

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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Our warmest gratitude goes to the trusts, home-schools, schools and individuals whose generous help has enabled us to launch Child and Man in this new format.

Waldorf education has been developing steadily for over fifty years; why is it still so little known? Until very recently, even the educational world has been lamentably uninformed. There has been sporadic recognition of the good work done in the schools, but the philosophy behind it has been ignored.

Now there are changes afoot, and educationists in many countries are realising that the proven practice of Waldorf education is a challenge to their thought patterns. There is growing awareness of the phenomenon of the school-damaged child, suffering from exam anxiety, performance stress, passivity, sleeplessness, antagonism to order, and this is forcing a re-evaluation of the function of the curriculum. The idea of a national core curriculum, mainly based on the needs of industry, is suspect, and the currently established curricula are equally out of touch with the developing entelechy of the child. It is still generally held that the process of child development is too variable and unstable to form the basis of a curriculum. But the Waldorf schools are firmly and successfully based on anthropologically orientated education.

Seven years ago, there were 70 Waldorf schools around the world; to-day there are 150. Whence do these schools derive the energy that has carried them through countless political and financial crises to this position of strength?

Waldorf education, to put it in a nutshell, derives its life from unceasing effort to

understand children, to widen the spectrum of possible human observation, with a consciousness that schools and develops itself. For example, Rudolf Steiner asks teachers to 'observe what happens when a child's memory is burdened', or to 'observe the relationship between physique, movement and disposition'. This approach is the basis of the formation of an educational pattern which may be strong enough to renew a crumbling civilization.

In this first illustrated issue of *Child and Man* we look toward the future of education. Alan Howard describes three distinct conceptions of man underlying the education of the past, the present and the future. John Davy sees two contrasting views of human nature lurking in the background of much educational discussion to-day and indicates a path between them. We are given glimpses into the classroom life of eight-, ten-, twelve-, and fourteen-year-olds. There is news of schools in the U.K. and U.S.A., and three important new books are reviewed.

D. B.

Comment

One result of the general dissatisfaction with present-day forms of education is that controversy is increasing over who is to blame for the present state of things. According to Alex Jarratt, the chief executive of Reed International, it is the teachers who are at fault for not informing their pupils or misinforming them what industry is about. Also the social workers at a conference at Keele University complained bitterly about schools. These do not provide what children want and need, and when the failure of school becomes too obvious teachers wash their hands and the social worker is called in. American teachers blamed parents, pupils and TV for the decline in educational standards. Another result of the present crisis is that ever more extreme forms of education are suggested and indeed practised. Another, that there is an increasing cleavage between parents' expectations (good manners, good examination results, etc.) and teachers' intentions. Also that ever more pertinent questions are being asked, e.g. whose responsibility education really is. But what Comment wants to ask — before reporting some details — is how much worse must things become before we penetrate to the basic questions: What is man? Can forms of education devised two or more generations ago meet the need of our children today? What forms of education can a dying culture, devoid of hope and devoid of purpose really expect? Can we educate for a society not yet in existence?

A second point seems also to emerge: the limits of political action in education. Tameside, a local authority on the Manchester area, was won by the Conservatives in the last election. In accordance with their pre-election promises they went against national policy, defied the Minister, took their case as far as the House of Lords and won. Tameside can say, we were democratically elected and stand for a particular policy in education. The Minister can say, this government was democratically elected and stands for another, equally definite, educational policy. So the two parties will continue to fight it out and the result is likely to be more changes, more confusion, more disregard of the actual children. As long as political parties are in charge of education the only reasonable thing is not the victimisation of the majority by the minority — the Labour Government was elected by one voter out of three, Tameside Council by perhaps one out of five — but a flexible system within which there is a wide degree of parental choice. Such a system need not be socially unfair as the Danish example shows. There a Social Democrat minister of education brought in a compromise scheme for comprehensive education which reflects the views of most parents and gives parents and pupils a real say in what education children are to receive. This was possible through the electoral system of the country which rules out the sort of tyranny which we in this country accept as normal. Provided you have one M.P. more than the other parties combined

you can do as you please, even if you represent only one third of the electorate.

But does it really make sense that political parties decide what is educationally right? Readers of this journal will be aware that Steiner Schools stand for a socially responsible form of education which owes nothing to party politics and which would like to see the same freedom extended to other schools as well. So far there have been few people in responsible positions who have thought likewise, but at this time of educational crisis a different outlook could arise. A case in point is a powerful statement by the Director of Education for Coventry, Mr. Robert Aitken. He is aware of the very wide discretion which this country allows to teachers in devising their syllabus, choosing their methods and laying down a social code which pervades the whole school. Teachers have made far-reaching decisions which they have rarely fully explained to parents, leave alone discussed with them. Thereby tensions may have been set up between school and home, tensions which have brought a whole school (William Tyndale) to a standstill. But even where such tensions, fortunately, do not exist, apathy and frustration on the side of the parents may easily arise unless there is openness about the school's aims and discussion of them.

What Mr. Aitken wants to see is that real control of a school should be exercised by the governing body which should consist of staff, parents and representatives of the local community. The largest group represented should be parents. The representatives of the community need, of course, not be local councillors, but industrialists, social workers, etc., Comment adds. The governing body would be charged with enunciating the school's policy, its syllabus, methods, organisation and social ethos. All this would then be reviewed year by year and so parents would have a real stake in the school to which their children go and the community would feel involved with their particular educational establishment.

Teachers should continue to act creatively, but should do so in a responsible manner and not within a social vacuum.

On the whole, parents' rights have had a number of boosts lately. A father appealed against Lancashire County Council's decision to send his daughter to a school not of his choice and the Ombudsman's local commissioner decided for the parent. The case is not typical. The father was Deputy Head of a high school, and therefore knew what his rights were and also whether the facts which the local authority quoted were strictly true. Also the question of religion came in. The girl in question had attended a Roman Catholic primary school, but the father preferred a mixed school nearer home to the single-sex Roman Catholic school seven miles away. He was prepared to make a nuisance of himself and first approached the Council, then the Department of Education and Science, and finally the Ombudsman, until he had won his case.

Last May the government ratified the International Covenant on Economic, Social and Cultural Rights. Article 13(3) of this Covenant contains an undertaking to respect the right of parents 'to choose for their children schools other than those established by the public authorities' so that parents can 'ensure the religious and moral education of their children in conformity with their own convictions.' A most worthy aim. But the question arises: Was the government sincere in giving this undertaking? There will be those who have grave suspicions. It is, however, possible to take a positive view. The Labour Party is a coalition which comprises near-Liberals and Nonconformists as well as Marxist totalitarians. In all the Labour governments since the War there has been no Minister of Education with totalitarian leanings. While there can be no doubt that harsher voices are heard in greater numbers in the Party today than in the Fifties, there is little evidence that the Party as a whole has become totalitarian in outlook or that the electorate would back such a party.

Earlier on, Comment wondered whether our educational crisis was perhaps caused by the collapse of a society which recognises few values and instinctively believes that the good life consists in earning and spending as much as possible. There is an interesting piece of evidence which seems to back up this assumption. J.H. Taylor, a tutor of the Workers' Educational Association, made a study of Indian and Pakistani boys at Newcastle and the National Foundation for Educational Research published it under the title *The Half-way Generation*. In most respects these boys were academically superior to their white peers. They passed more O and A levels, they continued in greater numbers at school after reaching school leaving age, a greater proportion of them entered higher education and they were much more ambitious in the choice of their careers than were white boys. But in their attitudes they differed among themselves. The Sikhs and Hindus were more sceptical, rebellious and more ready to sympathise with the prevailing European way of life, while young Muslims felt strangers in Britain and accepted traditional authority more easily. What really mattered was that they all were brought up by parents steeped in a traditional culture with all its moral, religious and metaphysical implications, and it was this which gave the younger generation its motivation and sense of purpose. This confirms Rudolf Steiner who repeatedly showed how it takes three generations until the moral inheritance of traditional religion is completely used up.

We kept the most sinister item to the end. Repeatedly Rudolf Steiner warned us of powers whose aim is the manipulation and emasculation of free individuals. He expected them to increase their attacks as this century approaches its close, and recommended us to analyse the methods such powers use and to attempt to find out which people are really responsible for the machinations of anonymous power complexes. An attempt to break through the methods used by the media was made by Douglas Lowndes in a series of television programmes for secondary schools.

Pupils were shown e.g. how the same film material can be arranged to support either of two partisan views and were encouraged to become more critical towards advertisements and 'straight' reports on television. The series was very popular in schools and therefore a second showing was proposed for the autumn of 1976. Suddenly the IBA in collaboration with Thames Television cancelled the series saying it was not sufficiently impartial. Question i: Who is it that controls television? Question ii: What are these authorities afraid of? Could it be that they want to prevent a widespread realisation of their practice to emphasise money and sex in order to promote more business for already big firms and to keep the public at large uncritical and intensely grateful for what they are prepared to bestow on us?

R.L.

Rudi Lissau is a lecturer and founder-teacher at Wynstones School

THE WONDER OF CHILDHOOD A public conference organised by the kindergarten teachers of the Steiner Schools of Great Britain will be held at King's Langley from Thursday, July 21st to Tuesday, July 26th 1977.

For details and application forms please write to: The Conference Secretary, Langley Hill, King's Langley, Herts.

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The Future of Education

by ALAN HOWARD

What is the future of education?

Many of us would like to know the answer to that question; many perhaps have already tried to answer it. But what can anyone say which might serve to change the direction in which it seems to be going now?

There are really only two things. The first is obvious: that whatever happens there certainly will be education in the future. As long as children keep coming into the world it will be necessary to adapt them to the circumstances and demands of their time — and that will always be one of the chief tasks of education, however much those circumstances and demands may change. There has always been that sort of education, and there always will be. Although the fact that it has become universal and compulsory during the last hundred years for children to go to school may have given the impression that education is an invention of the twentieth century, that is certainly not so.

The only other thing we can say with any confidence, concerns education in the larger context of its relation to life as a whole, what we understand our meaning and purpose here to be. And that depends entirely on what ideas we have about man himself.

Any other future of education is hardly worth discussing; for it is not a matter fundamentally of what children learn and how they learn it. That there will always be; much more will depend on why they learn it, and what contribution it makes to their self-knowledge and to their understanding of their place as

individuals in the cosmic scheme of things.

What is wrong with education today — and it is only on the basis of what we recognise as wrong now that we can do anything about the future — is not so much what provision and opportunity for education there is, as it was in the past, but the ideas and ideals behind it. We could *educate*, and educate well, in a barn if we had to; but we can fail to educate in a palace with everything we need at our finger tips if those ideas are lacking. If we are dissatisfied today it is not through any lack of material means and opportunity, but of ideas. We have everything otherwise. Not only are all children sent regularly to school by law up to the age of sixteen; but millions of dollars of public money are at our disposal for buildings, equipment, teachers' salaries and what else we need. A whole hierarchy of administrators are there to look after the chores; and every device of technological ingenuity is at our service. Education "never had it so good".

But what is the conception of man behind it all? What do we really believe we are educating these children for — apart from their job, their chance of becoming 'good' citizens and something for them to pass their time with when they are not doing the one or too strenuously being the other?

Actually there are only three conceptions to choose from, and we've already given two of them a good run.

There is the religious one: that man is sent as a brand new soul from the hand of God and born indiscriminately into this world. When



Photo: Thomas Frohmader

his short life is over he will be received into another world where his environment and company will depend entirely on how he has made out in this one. No further contact with this earth will be necessary or possible — ever. And though evolution will still go on he will have no more part in it than he did before he was born. His future will be eternally settled.

Quite a lot of people still believe in that; and innumerable children are still being educated in the light of it.

Then there is the materialistic conception: that is, that there just isn't any future — for you and me and our children — beyond the short span we are here now. However brilliant or good we may be, death will end it all; for all our brilliance and goodness are after all just the side effects of material processes. Only some abstract entity called 'the human race' will still live on. And that certainly isn't us. Nor of course is it the countless millions who have lived in the past. And though generations of human beings are still to come, each too will pass away in his turn, and "neither shall his place know him any more." Only something called the 'race' will live on.

And it is amazing how many people hold that idea — or pretend they do; for, thank God, very few of them have thought it through to the bitter end, or there wouldn't be so much

goodness in the world as there is. But in so far as ideas come into education, this one particularly permeates its theory of knowledge and psychology.

Finally there is the idea that man — individual man, you and me and our children — is an evolving spiritual being, pursuing that evolution in repeated incarnations here where it is taking place; that we are an integral part of all this vast scheme of things; that we have helped to create this situation in which we find ourselves; that the mistakes we make in the course of it we shall have to make good, and the good we do will return upon us to point the way to greater good and endow us with the ability for it; that we are self-conscious co-creators with divine powers and agencies in the process of creating a world.

Now that *is* an idea to go into the future of education with!

And though for nearly two thousand years we have been motivated by the first, and more recently have swung violently to the second, neither of them has really satisfied us.

Is it just possible that we are shaping up to try the third?

There's no other alternative if we don't; and it's the only one of the three that makes sense — particularly of education.

Alan Howard is a lecturer, editor and educational adviser in North America

Waldorf Schools Around the World

1 North America

by Francis Edmunds, founder and principal of Emerson College

My first visit to America was in 1952, exactly 33 years after the founding of the first Waldorf School. There were four schools in America at that time.

There was the Rudolf Steiner School on Manhattan. Opened as early as 1928, it was still an elementary school. I found it housed in a bright and pleasant five-storey building, in a favoured place in the city, but the school did not seem to grow. There were some who thought it should be closed or moved out of the city, and others who were determined it must stay. It had about 150 children in all.

Then there was the Waldorf School of Adelphi College in Garden City on Long Island, named so because the benefactor who founded the school had had it placed, on advice, on the campus of the College, thinking that might help to publicise Waldorf education. In fact this provoked a good deal of resentment. The school had sunk to a low nadir but was now being splendidly resuscitated. It had up to seven grades.

The same benefactor had set up a country school, Kimberton Farm School, in Pennsylvania. The teachers were mostly mothers; good teachers with a love for children, but new to Waldorf education which they tried to comprehend. Some were more convinced than others. Like the previous two schools, this too was an elementary school.

Then there was High Mowing, a residential high school in New Hampshire, intended to provide an upper school mainly for the children from the three elementary schools.

But children also came from many parts of the country without any previous experience of a Waldorf School, and the programme had to be modified accordingly.

Lastly there was a kindergarten at the Threefold Farm in Spring Valley, nursed with the hope that it might one day grow into a grade school.

These schools comprised the Waldorf Movement in America in 1952. A great deal, as will be seen, has happened since.

To return first to these original schools and see how they have fared.

The Rudolf Steiner School, New York, far from closing, announced the launching of a High School. By the end of 1959 it had its full complement of 12 classes and it has maintained a firm place in a city of great distractions and constant comings and goings.

The Waldorf School in Garden City continued to grow from strength to strength into a full-scale Waldorf School. For many years now it has enjoyed a high reputation amongst private schools on Long Island.

Kimberton Farm School, has also built itself up to all twelve grades and has gone far in deepening and strengthening the Waldorf character of the school.

The Green Meadow Nursery School, from a certain point on began to add grade to grade, until it also is now a 12 grade school with exceptionally fine facilities for arts and crafts, eurythmy and gymnastics.

High Mowing went through severe trials, including a fire which deprived it of some of its

most coveted buildings. All this it has survived and is advancing in quality and strength. There has come to meet it the founding of Pine Hill School, an elementary school some three to four miles away. The two schools between them cover all twelve grades. They are exploring how they can best co-operate for the future.

In 1952 there was as yet no sign or glimmer of a Waldorf School on the West coast. Highland Hall in Los Angeles came into being in 1954. Having steadily grown to full capacity as an elementary school, it faced the momentous task of acquiring a suitable site, transferring the school, and building up a high school. All this it has done. It stands today on a noble hillock, raised above the smog, a spiritual fortress in an area of uttermost distraction.

A few years later there was opened the Sacramento Waldorf School in Northern California. This school, too, went through its severe trials. Today it stands on its own acreage of land, between a splendid rushing torrent on the one side and the promise of a new residential area on the other. It is very nearly an accomplished 12 grade school.

Recently four new schools have sprung up in that region: the Mill Valley School, Santa Rosa, Potter's Valley, and only just announced, a nursery school in Santa Cruz. There is happy co-operation between them, mutual studies, joint conferences, the work being aided and supported by the Sacramento School which is certainly a god-send to them all.

Further west is Mohala Pua School in Honolulu. It has had to make valiant efforts to survive the insecurities of a shifting population and frequently changing personnel. It appears to be really consolidating now. The school holds a unique place in the world map of Waldorf education and it fully deserves interest and support. It would be a sad day for the Movement if it ever closed.

Turning eastward again in Colorado there is a small school at Greeley and a still smaller one in Denver. Next we come to the Detroit Waldorf School, with a distinctive character of its own, the most integrated of our schools,

with one third of its pupils black and two thirds white, resolutely building up to a high school. Then we make mention of the Waldorf School in Washington, D.C., housed as yet in rooms in the cathedral, again a totally different environment with different social and cultural conditions. This school, too, has reached the borderland towards high school.

In Harlemville in New York State we meet with a particularly interesting situation. The total venture there arose out of an initiative connected with the school in New York. The intention was to provide the possibility for city children to experience nature and to live and work for repeated spells of time in the countryside. Hence the acquisition of a good-sized farm and the creation of what is known as the Farm School. Alongside this there has grown up the Hawthorne Valley School, The Farm, the Farm School and Hawthorne Valley School, though distinct entities, are obviously closely related. There are facilities for summer schools and conferences and prospects of building up a real social and cultural centre for anthroposophical life.

Half an hour away by car is Pumpkin Hollow School, which has a thriving nursery kindergarten in a beautifully converted great barn, and the first three grades in the adjacent spaces. In addition there is the determined venture of a young school in the Boston area and we hear of enthusiastic new beginnings in Cincinnati and in Florida, — indeed, it is difficult to keep pace.

We may not close without glancing towards Canada in the North. After long years of preparation when nothing much seemed to happen, the Toronto Waldorf School began to grow and take shape in almost miraculous fashion. Today it stands within the green belt of the city in an exceptionally designed building for a twelve grade school. Already the applications coming in outstrip the available places.

Then there is the Vancouver school which, after living in church rooms, has now acquired property of its own. It has two nursery schools, has reached an eighth grade, and this school, too, must be thinking how to approach the question of a high school. And

now we hear that Edmonton is determined to have a school also.

There are also English-speaking schools in Hastings and Christchurch in New Zealand, Sidney and Melbourne in Australia, Cape Town, Johannesburg and Pretoria in South Africa. It becomes evident that, however great and central the mission of the German language, it falls mainly to the English language to nurture the periphery.

To complete the picture of "round the world" we must also study the situation of Latin America in the West and of India in the East.

(To be continued)

Vancouver Waldorf School Steps out

by Alan Howard

After four and a half years in a building which daily seemed to be getting smaller as the school was getting larger, the Vancouver Waldorf School has just moved into premises which not only provide all they need now, but enough to satisfy them for several years to come. In fact, some enthusiasts, looking very far ahead, can even see how it may be adapted and enlarged for a full twelve grade school when the time comes, so that they may never have to move again. But that can wait for the time being; everybody is only too happy now that the new location can supply all their present needs, and — a good many of their *wants*, too.

For what a building it is! Not only has it rooms for eight classes with all necessary offices, washrooms, cloakrooms, auditorium and parking lot, but such luxuries as dining room and kitchen complex with all modern equipment; a workshop not only equipped with all the essential hand tools, but every kind of machine tool with which to cut and dress all the lumber that could be needed for extensions and furniture; a modelling and pottery room with kiln and wheels; a sewing room; two acres of landscaped recreation space; and — luxury of luxuries, an indoor heated swimming pool with showers and

changing rooms!

The Board of the Vancouver Waldorf Association had their eye on this place for some time, but spoke of it at first with bated breath to one another as something "devoutly to be wished". Only after many midnight meetings debating how it might be obtained, exhaustive checking and projection of finances, and many goings to and fro between the Board's representatives and the owners, was the lease finally drawn up which handed it to the school 'lock, stock and barrel' for three years, with permission to make such inside alterations as were necessary.

The signing of the lease coincided with the midterm holiday and the departure of the teachers for the annual Waldorf Teachers' Conference on the Pacific Coast at Sacramento. As they moved out a party of parents and friends moved in; and, under the direction of an architect-parent, began knocking out walls, erecting others, re-routing electrical installations, putting in doors and painting, until by the time the children and teachers came back on the following Monday week, it was all ready for lessons to be resumed.

So quickly did they settle in, so quickly were the walls and chalk boards soon covered with those colourful evidences of what goes on in a Waldorf school, that on March 8, barely two weeks after the new beginning, they held Open House. Never before had they had such a turn out of parents and visitors. For two hours they were passing and re-passing from classroom to classroom of the six grades, talking with the teachers, discussing the children's work and — of course, admiring the new building.

Half an hour before a lecture on "What Conception of Life lies behind Waldorf Education", which concluded the evening, people were already taking their places in the auditorium — and well they needed to, for by the time it was due to start additional chairs and forms had to be brought in to accommodate what was literally a 'packed house'. Close on two hundred people listened while the lecturer, commenting on that all too-often-repeated definition of man as a 'higher animal', passed on to show how in the very fact that man learns, and in the whole story of

his evolution in knowledge and consciousness, we have unshakable evidence of a spiritual core of being, which not only distinguishes him as self-conscious individual from the animal, but derives directly from a cosmic source of Being with which he is directly linked.

He emphasised that a Waldorf school, like any good school, must make sure that its students were fully equipped with the skills and knowledge needed for modern life; but that that must be done with an eye to a future, when man's capacity and desire for knowledge will expand beyond the satisfaction of his day-to-day needs, and will seek answers to the deepest questions of his being.

To give ready-made or traditional answers to those questions would be to indulge in indoctrination; and though indoctrination is supposed to be prohibited in public education, the re-echoing of "man is a higher animal" is one of the worst forms of indoctrination being practised, if only because it isn't recognised as such. Rather one must so lead the student into the experience of knowledge that those questions will arise as his own quest. For only when the questions arise as a personal necessity of knowledge is there any possibility of a living answer being found. Education had the task of opening the student's heart and mind to questions he would want to explore on his own. Out of the inspiration and confidence that Rudolf Steiner had given that those answers could surely be found, that we do indeed live in a being-filled, and not a mindless, world which it was man's privilege to know, was Waldorf education founded. In a world situation such as the present teachers can only fulfil their task with enthusiasm and devotion when they can work out of such confidence in the human spirit.

Judging by the way the school enrolment is growing — already over a hundred children in six grades — and particularly by the response and interest in this Open House, it is quite likely that more than one went away thinking: How long will even the present building be big enough to accommodate all the interest and activity that this school is attracting?

South Africa *By Willy Woldyk*

There are four Waldorf schools in South Africa:

The oldest one, founded in 1960, is now situated in Constantia, a suburb of Cape Town. It has twelve classes and is the only Steiner School in South Africa with an upper school.

In another suburb of Cape Town, Kenilworth, is Michael Oak, which has seven classes. It was founded in 1962. In Johannesburg (Transvaal) is Michael Mount School with seven classes; it started in 1960 with a Kindergarten.

These three schools are English speaking, but have Afrikaans daily; because South Africa requires both languages for the matriculation examination.

In 1972 a Waldorf School was founded in Pretoria (Transvaal) by Max Stibbe, who was also one of the founders of De Vrije School in The Hague in 1923, during Rudolf Steiner's time. After his death in 1973 the school was called after him.

The Max Stibbe School has seven classes and is bi-lingual, which means that the main lessons are given alternately in English and Afrikaans.

At the National Teachers' Conference in August 1976, the three schools, Kenilworth, Johannesburg and Pretoria agreed to adopt the upper school in Constantia, for the time being, as their upper school.

The Constantia Waldorf School Hostel, St. Franciscus House, beautifully situated at Hout Bay, already boards students from several parts of South Africa and South West Africa, aged from 7 to 18. It is so popular that the children and youngsters want to stay during half-terms and/or holidays!

Francis Edmunds will be visiting the South African schools in July and August and we hope to include his more detailed report in the following issue. Ed.

Miss Woldyk is a teacher and educational counsellor

The Growth of Waldorf Schools at Home and Abroad *by Ron Jarman*

"Dear Sir,

We have read about the principles of Waldorf Education and would like to have a Steiner School in this area. Please supply details as to how this can be effected.

Yours sincerely....."

Three letters of the above character have reached the registered office of the Steiner Schools Fellowship in the last couple of months. Well, of course, the matter is not quite as simple as that, but such letters are indicative of the growing awareness in the British Isles of the existence and value of what is being attempted in our schools. No longer is the mistaken view held by what was once a relatively large number of people that our schools exist primarily to help backward children.

Three years ago there were just six schools in Great Britain, all of which had been in existence between thirty and fifty years. Five more now appear on the list and efforts are being made to establish three more. Throughout the free world there has been a parallel and in some countries an even stronger growth. For example the list of schools in West Germany published in August 1976 is already incomplete and the number of them has now passed the 50 mark.

Each of the six schools is currently able to tell of new progress, whether in the establishment of new or extended classroom facilities, a much stabler financial position, or — most important — a growth in the number of children in the school.

So for example Elmfield is building a new laboratory, Edinburgh has acquired more land and buildings, Michael Hall is in the midst of receiving donations towards a new school hall, the New School is adding new classrooms and at Wynstones parents are not only contributing funds but their own labour in improving and extending facilities there. Michael House will be moving their whole

school to a new, much bigger and more attractive site this January.

At a time when the economic situation of the country as a whole is becoming more serious and when government ministers and local authorities are unable to give monetary help — despite considerable sympathy and real wish to be able to do so in many cases — such progress is remarkable. Although some of it is due to the increasing dissatisfaction which parents have for various kinds of state schools, a main cause lies in the certainty of the education's rightness in the hearts and minds of the teachers who work in Waldorf schools. This is backed by the willingness of parents to make big personal sacrifices in paying fees.

The most recently begun school is Perry Court School near Canterbury. Situated amid the fields of a biodynamic farm, the school will be following the healthy and oft-used pattern of adding one new class per year until the present nine-year-olds have become eighteen years old and the school complete. On October 2nd the fifteen children recited the morning verse as their contribution to the school's first festive occasion in the presence of parents and well wishers from many other schools, whose token gifts — shining eurythmy rods among them — added to the occasion.

Despite the progress being made, the problem of how to help the impecunious parent remains an urgent one. Some of the newer schools — Bristol, Folly Farm and Holywood (Belfast) — and also Botton, have resolved, all in different ways, to solve this by charging no set fees or none at all, but asking parents individually to give whatever they can. This can also take the form of work for the school as well as monetary gifts. Although the consequence of this can be low provision of money for personal needs or cramped living quarters for the teachers, this is accepted willingly by the latter who consider that such a way of working shows a new social ideal of which this country will have great need in coming years. Certainly the social relationship engendered between parents and teachers is a fine one in consequence.

Although an alternative in the shape of state aid is not yet a practical possibility in this country (from the state's point of view) at present, the pros and cons of complete independence versus some form of integration and all possible intermediate positions, continue to be argued in almost every European country where Steiner schools are found. Wherever money is forthcoming from the state in Holland, Germany, Finland, Sweden, etc., a continuous dialogue with the government is necessary to preserve the

essential freedom of the school. Some regard such a conversation as natural and healthy whilst others dispute this.

Whatever the view taken the continuing expansion of our school movement will produce an increasing recognition of the value of Waldorf education both by the state and the public at large.

Ron Jarman is mathematics teacher, lecturer and Chairman of the Steiner Schools Fellowship

FOR SAM

The glistening dew, reflection of the sun's
 greatness,
 Set this valley of wonder, once more into life,
 The robin who perched so near me on a tiny twig,
 Stared, inquisitive,
 Wondering why I, man, had dared to approach
 His unsport territory.
 I answered "I have come to see you oh little
 one,
 Be not so startled, I have not brought my
 pollution,
 I come clean".
 He understood.
 He winked at me and flew away
 He flew round me once, as if asking me to
 follow him.
 I gazed upon his wondrous easy flight
 As he flew round his home, showing it to me
 I understood why he had a right to be proud,
 For every time the wind blew, the trees in front of me,
 Showered us with red, orange and gold,
 They cast their beauty upon us.

Poem by Andrew Fish (16) Elmfield School.

The Spectre of Teacheasy Inc.

by JOHN DAVY

The phrase 'child centred education' usually brings approving nods. But what does it mean? It presupposes we know what a child is. But if we look behind much educational discussion, we come first to a good deal of fuzziness; and then, if we press forward, we shall find, lurking in the background and often deeply buried, two contrasting views of human nature: one sees the child as primarily a being of inherited instinct and desire; the other sees him as a receptacle to be shaped and filled by society.

Neither view fully matches our instinctive and commonsense conviction that children are emergent individuals, born for freedom and dignity, whose essential being and value transcend both their parents' genes and the influence of society. Yet this conviction struggles in a kind of vacuum, between two poles of thinking about the child. Rudolf Steiner filled this vacuum, as we shall see, with an idea of childhood utterly revolutionary in its perspective and consequences, and yet in full harmony with the natural feelings and convictions of very many parents and teachers.

Before considering this, though, I want to look briefly at the two dominant schools of psychology of this century — psychoanalysis and behaviourism. They have woven together the ideas of inherited instinct and environmental influence, but in different ways.

The psychoanalytical school has been more interested in the being of inherited instinct and desire. Freud took a gloomy view of this

being, the Id, regarding it as the most fundamental part of human nature, but as essentially primitive, ego-centric, anti-social. In infancy, it is suppressed and defeated by society, by the forces of law and order, and with luck may reconcile itself to a life of uneasy compromise. Some of Freud's successors have taken a more positive view, believing that children are instinctively curious, anxious to learn, wanting to explore the world and master the skills of living. Out of such beliefs have grown many of the ideals and practices of 'progressive' education. Problems and failures are then attributed to society, the teacher, the parents, who frustrate or misunderstand these instincts. At an extreme, this leads to the idea of 'de-schooling' society, of eliminating all institutions and practices which would impose anything on children. Society should simply make available learning resources and opportunities so that children can help themselves.

As a reaction to old-style chalk and talk, the emphasis on exploration, discovery and the child's own spontaneous interests has been healthy. But it is now under fire: many of the large comprehensive schools in Britain are uncomfortably chaotic and even violent. And there is some, still disputed, evidence of a drop

in 'standards' of reading, writing and other skills. This may set the pendulum of education swinging the other way, towards the pole of behaviourism.

The behaviourists do not regard instincts or desires as either good or bad. Indeed they prefer not to use words which refer to 'inner' aspects of human nature, as they are impossible to observe. All that we can see are outer effects — physical gestures and movements, behaviour.

Professor B.F. Skinner, the father of modern behaviourism, takes this attitude to remarkable extremes. I once had a long conversation with him in which I was trying to find out whether he simply argues that man's inner life is not observable and cannot therefore be part of a scientific psychology; or whether he thought that this inner life does not exist. Finally, he sat back with a sigh and said: "Mr. Davy — you should not imagine we have been 'having a conversation' or 'exchanging ideas'. We've just been behaving." End of conversation.

Behaviourists may therefore accept, with psychoanalysts, that the human being has inherited instincts, patterns of behaviour, but would argue that they are in any case shaped by society and the environment. The idea of a 'de-schooled' society merely means replacing one environment with another. The only reasonable aim, therefore, is to understand this shaping process and control it.

All right, say the progressives, but what are your aims? Ours are liberty, equality, fraternity, the dignity of man, a just society. Fine words, say the behaviourists, but mere hot air. It all boils down in the end to behaviour. Our aim is *appropriate* behaviour, and our criteria are commonsensical and pragmatic. We want behaviour that best serves contentment and the survival of the human species. The aim of education must therefore be to condition children's behaviour so that they fit into a carefully designed social structure.

Where, in all this, is the teacher? At the progressive extreme, he becomes at most a learning resource, who may or may not be consulted by children. At the other pole, he becomes a behavioural engineer, moulding

behaviour into socially desirable forms.

In the United States, this has led recently to a significant debate about the training of teachers. The profession is under fire from parents and administrators worried about discipline and standards. We must know, they say, that teachers are competent. They must therefore declare in advance what they aim to achieve *and how they will prove that they have achieved it*. This means *measurement*, in the best behaviourist tradition. This opens the way for some very large commercial interests who seek to capitalise on the behaviourist approach by breaking down all subjects into small modules of instruction, combined with tests to establish that the pupil has learned the approved responses. Thousands of such instruction kits are now available, so that all the hard-pressed teacher has to declare is: "I aim to teach Shakespeare appreciation, and I shall assure my competence by using the kits from Teacheasy Inc., and getting my pupils through the tests they include."

Wait a minute, says the sceptic, what does Teacheasy Inc. know about Shakespeare? Just look, says the teacher, at the academic talent they have on their advisory board, including half a dozen professors of educational and behavioural psychology. My children are getting the fruits of the best educational brains in the country.

There are signs that this same trend will be felt here. Mr. James Hamilton, Permanent Secretary in the Department of Education and Science, recently told a conference that the Department's tasks "must mean more than seeing that teachers, buildings and other resources are available on whatever scale the country can afford. It must mean, I believe, a much closer interest by the Department in the curriculum in its widest sense, the assessment of performance, and even the relation of teaching method to performance." Closer interest by whom? In corporate Britain, not Teacheasy Inc. and its board of experts, but Departmental officials and their Boards of experts.

Thus the educational pendulum swings more wildly between de-schooling and Teach-easy Inc. The progressive extreme would

surround them with a kind of supermarket, in which they are invited to go impulse-buying. But it regards all outer form, structure and authority, even the adult's own ideals (apart from the ideal of not 'imposing' on the child) as repressive. The behaviourist extreme would deny that there is anything to be repressed, and sees only behaviour to be shaped. The aim is the perfect conformist in William Whyte's phrase, the 'other-directed' human being who grows up to serve contentedly the ideals and profit margins of Teacheasy and other giant Corporations. It denies all 'inwardness' in the child, and makes education ultimately into measurement of performance.

Somewhere in the middle ground, of course, are all the really good teachers who are working out of a love for children and their own sound human feeling. It is in the middle ground, too, that Steiner education lives. But it is in no sense a compromise between the two extremes. It is something much more radical.

When Rudolf Steiner opened his first training course for teachers of the first Waldorf School in Stuttgart, he introduced a new and startlingly different factor into the debate. He spoke forcefully of an "entirely new mood" which must come into the classroom if education is to go forward in this century. The mood must arise out of a deepening awareness of the real nature of the children whom the teacher meets — *that he meets human beings who are continuing a process begun long before birth*. ". . . We will be conscious that physical existence here is a continuation of the spiritual, and that we, through education, have to carry on what has hitherto been done by higher beings without our participation."

An enormous challenge. An impossible one, many might say, in our present sceptical and agnostic climate. There is not the space here to discuss how such a challenge can be met in real life, not as a matter of belief but of growing perception. (Steiner himself fully realised how formidable a problem he was creating, and met it in many books and lectures, which the reader can explore for himself). My aim here is simply to point out

how such a concept begins to transmute, in principle, and in practice, the present day dualistic ding-dong which I believe is both sterile and destructive.

At the basis of Waldorf education is a conviction that we meet in the child an emergent individual with a spiritual history reaching long before birth. Interestingly, this can lead to an immediate sympathy with the progressive stream of education, in that here too, there is a deep and sincere attempt to encourage the emergence of the true individual. Indeed much modern psycho-analytical thinking has been struggling to strengthen the concept of the individual which transcends the primitive Id-animal. This struggle imbues the whole stream of 'humanistic psychology', represented in the work of people like Abraham Maslow.

But when you ask: "What is the individual?", you get either a 'don't know', or a belief that the individual emerges 'somehow' from the inherited genes.

This is in sharp contrast to the view of the child as a spiritual being who *clothes* himself in an inherited body, and the instincts which it bears. But these are servants, not masters or causes of the essential human being, the being of freedom and dignity. As an adult, he can begin to transmute his instincts. As a child, he is still clothing himself. The teacher's task is then neither to repress, nor let rip, but to guide and balance the instinctive nature. In this way, the teacher is undoubtedly an 'authority' for the child. To stand aside, and be a mere 'resource', is like putting a child on a powerful horse and letting go the reins.

Thus one task of the teacher is to help the child grow into his 'inheritance', his body. Among other things, this means taking account of the temperament, which is physiologically based — choleric, sanguine, phlegmatic, melancholic — and knowing how to help the child work *with* it (for example, in casting a play: who should play the knight, who the hermit?). This is the part of his 'environment' with which the child is most intimately united. But he also meets his wider environment, through his senses. Psychoanalysts, behaviourists and Waldorf teachers

are united in their conviction that this environment has profound formative effects on the human being from earliest infancy. The question is what to do about it.

The progressive tends to fall back here on 'instinct'. He hopes that the unrepressed child will know what he needs at any one time. He will know how to shop in the world supermarket. This rests in a dream of innocence. Yet it is perfectly obvious that unlike animals, human beings are not infallibly guided by instinct. Nor are their surroundings 'natural'. We do not live in a garden of Eden, but in a man-made supermarket, loud with the hard-sell, all too ready to exploit every instinct commercially or in other ways. At the other pole, the behaviourist aims to control the environment to teach conformity and contentment. He will fail to notice or be interested in the child as an innovator, a creative being who springs surprises and writes poems quite unforeseen by the programmes of Teacheasy Inc.

To appreciate Steiner's contribution to this question of conscious management of the environment, of what a child meets as he grows up, really entails a fundamental study of the curriculum he worked out with the teachers of the first Waldorf school. There is not space for this here (readers are referred to back numbers of this journal and other literature on Waldorf education). It is perhaps enough to say this: The emerging individual seeks to meet not only his inherited body, but the world in which he is to live, including his history, culture, the kingdoms of nature, the materials of his surroundings, his fellow human beings. But he cannot meet these any old how.

The progressive recommendation is "teach it when the child asks for it." The behaviourist says "teach it when convenient". Steiner approaches this task quite differently, as a problem of understanding development. Here again, there is a link with another stream of child psychology, as developed by Piaget and his followers. They have shown with great clarity certain phases of intellectual development, which determine many aspects of the form and content of the material which can be

brought to children of different ages. Earlier this century, Steiner was describing these same phases of development, but enriched by attention to emotional and moral development as well, and by a wealth of practical suggestions for the things that will meet the child's real needs at a particular age. And whereas Piaget would probably describe the phenomena of maturation as symptoms of changes in the physical brain, Steiner regards them as symptoms of maturation in the whole organism, including the 'subtle bodies' bearing life and sentience, whereby they gradually become fully available to the spiritual activity of the incarnating individual.

Thus Steiner would not have regarded the psychoanalytical and behaviourist views of man as 'wrong', but only as limited. Both offer important insights. But neither answers the central question "Who am I?" The teacher needs to experience this question himself if he is to bring it to his children: "Who are you?" Here lies the source of the 'new mood' of which Steiner spoke, without which we may expect increasing alternations of anarchy and apathy in our schools. For children are emergent spiritual beings who expect to be met and recognised as they arrive. They bring from the world before birth needs and resolves for life which they have evolved with the help of 'teachers' far greater than any they will meet on earth. We need what they bring, and must learn to make them truly welcome.

John Davy is a freelance journalist, lecturer and vice-principal of Emerson College

Geography of Europe with 12-year-olds

A Study in Contrasts

by MARGARET SHILLAN

In the plant Main Lesson with 11-year-olds we had looked at the vegetation all the way up a mountain, from the luxuriant growth near the foot to the gradually decreasing size of the trees, till finally above the tree line there were only mosses and lichens. We had compared this to the two halves of the earth, being like two mountains with their bases at the equator and their peaks at the North and South Poles.

We had then seen how the vegetation of the countries of the world was very like those mountains.

Now as 12-year-olds we could really link this in with our imaginary travelling across Europe, country by country and by bringing out the contrasts in the whole of Europe catch something of the mood and essence of each place.



It is stuffy and smoky in a small tent
 There's the smell of coffee being made
 People are gathered round a fire
 The smell of going off meat is hanging around
 The people are friendly and welcoming
 Their manners are strange,
 but not hostile to them.

The River is gushing along
 bounding over the smooth pebbles
 rushing and falling
 Swirling and curling
 dashing and splashing
 glimmering shining in the bright sun

Rippling towards the shore in small waves
 Gently touching the shore and bounding back

Smooth and shiny
 Glimmering in the Sun

The trees rustle as you swiftly pass by
 Grass snakes slithering through the undergrowth
 Cool and breezy
 Refreshing and clean.

The midnight sun is brightly shining
 The sun is shining on the lakes and rivers
 As they slowly move in the still bright night

We started looking at the form of Europe and how it has been sculpted by the oceans. We coloured in blue the waters of Europe as a free-hand, sweeping drawing, and saw what was left — the shape of the land, with great peninsulars jutting out on the West and huge land masses on the East. We also painted it in yellow and blue, and then let the green arise from the meeting of these two colours where the land was fertile, and we added orange where the mountain ranges were.

Having got the feeling of Europe as a whole,

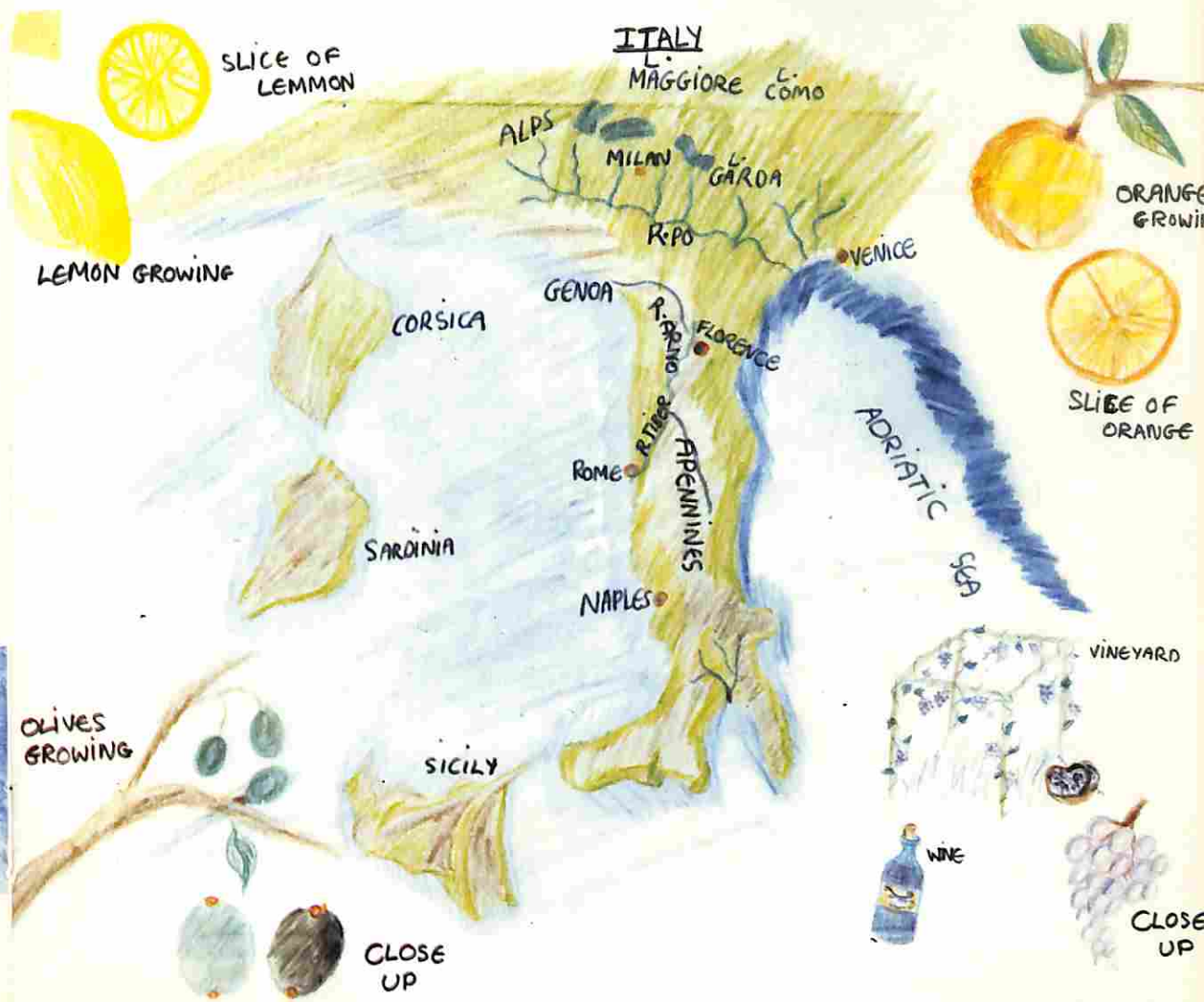
we started to look at individual countries. We flew down over Switzerland onto one of the peaks of the Alps and saw how there were mountains everywhere, no sea, but the sources of some of the great rivers in Europe. We followed the rivers and found the countries bordering Switzerland. Stories of avalanches, of farming life in the mountains, and of course the heroic William Tell, all gave the mood of Switzerland. One child wrote "The Swiss are expensive people", giving perhaps another aspect of the country!

Kalevala chant



Then we went to a country that is a real contrast to Switzerland, a country that has no mountains at all, but lots and lots of water — Finland. From the thousands of lakes and rivers, and the thousands of islands surrounded by sea we thought of all the moods water can have, and from the class came many suggestions of words, so that we build up a rich imagery. Then the children wrote poems using all these words, and captured something of the mood of this still unspoilt, lonely country — right up to the

wilds of Lapland where the Lapps still live in tents. It was quite hard for them to imagine how it must be when it is completely dark for several weeks in winter, when the sea and all the lakes are solid ice — or at Midsummer at the time of the Midnight Sun, when the sun stays up all night. We sang the chant of the Kalevala, that wonderful, rhythmic epic of Finland, and also "From Lucerne to Weggis" a Swiss yodelling song and the Volga boat song for Russia.

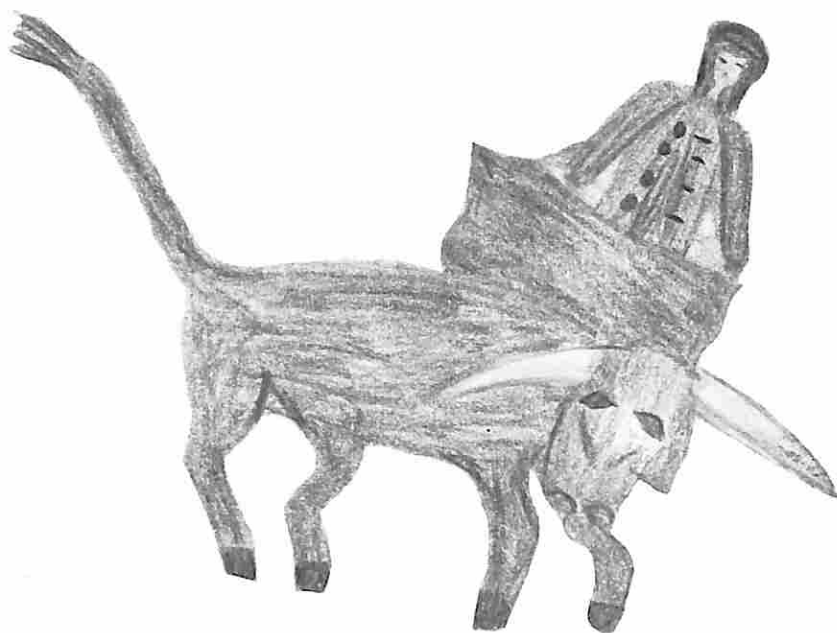




From a quiet, peaceful country we went as a contrast to a very noisy country, where the people are full of life, action and talk — Italy. We discussed how people in different parts of the world behave in quite different ways, especially in Northern and Southern countries. It was a good opportunity for some impromptu acting. We had one group in a restaurant in England having a ‘nice’ tea party full of polite conversation, and another showing a family outing in Italy, where an emotional drama comes as naturally as a plate of spaghetti! In these scenes quite unexpected children suddenly shone.

From the icy lands of Finland we looked at the fire of Italy and went right up to the crater of Vesuvius, peered into the volcano, and imagined how it poured its boiling lava over Pompei.

Now there is a very small island in Europe that has both ice and fire — and that is Iceland — there you can find all the contrasts. The children wrote about an imaginary walk across Iceland and described how it would be to watch a geyser erupting. Some wrote exciting stories imagining they were the Vikings approaching Iceland for the first time across the North Sea, and seeing that great rocky archway or gateway to the island.



We then saw how West coasts seem to be full of islands and inlets, and this is especially so with Norway, where the fjords ran right into the land and the rock rises sheer on either side. We imagined going right up one of those fjords in a little boat and seeing the pine forests everywhere, and perhaps an eagle overhead.

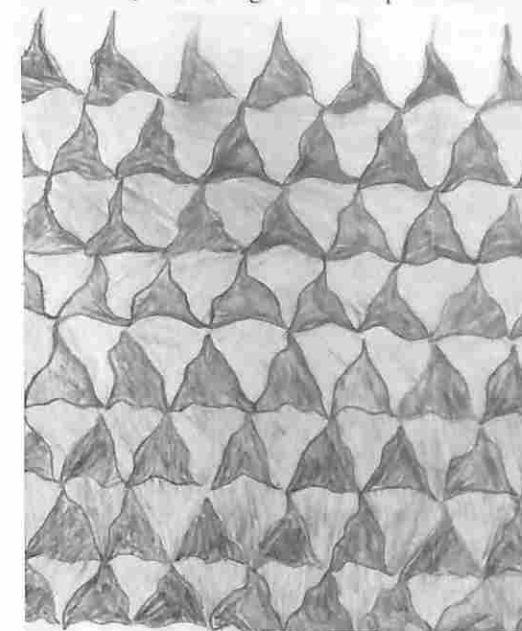
Which country has very few forests and is hot and high and treeless? Spain — the plateau, where the hot dry winds sweep across the land. The Moorish patterns on the walls of the Alhambra were wonderful examples for form drawings, and the question of why the Spanish have bullfights provoked a good class discussion.

From a high country to a low country, and perhaps the story of the boy who held the sea back by putting his finger in the hole in the dyke gives the picture for the Netherlands.

From a small country to a vast country. We really tried to imagine the size of Russia, from the size of Peter the Great’s books to the numbers of races and variety of people that live in this great steppe land.

At the end of the main lesson we spent three days making a model of Europe as a giant jigsaw puzzle. From a large wall map with a grid over it, the class, divided into four groups according to temperament, copied free-hand the four quarters. We cleared the desks away and all worked on the floor. We then transferred it to cardboard and with the help of a scale built up the mountain ranges in plasticine. It was then really clear to the group with Russia how enormous it was!

At this age the children’s interest is observably turning outwards towards the world and two on-going activities grew out of this main lesson. First, the starting of a stamp club, which gradually interested more and more children in the class with how much you can learn about a country from those little miniature pictures, and many of the children now have wonderful collections. Second, we wrote to many of the other Waldorf schools in Europe, each child writing one letter. It was marvellous how many other countries responded. They sent drawings or descriptions of their schools or countries, and now many in the class have pen-friends with whom they are in regular correspondence.



Margaret Shillan is a classteacher at Michael Hall

Building Play

Written for eight-year-olds

by JON GODBER and PETER DAVIES

John Godber and Peter Davies are class-teachers at Michael Hall

Enter, singing

Song

Forty builders bold we are,
Building is our trade,
Bricks and mortar, tiles and tar,
Timber trusses and pipes we lay.

Some be farmers, some be wives,
Nurses, doctors, cooks,
Some be teachers, firemen saving lives,
Fishermen, and some bind books.

But forty builders etc. . . .

All:

The clients, Mr. and Mrs. Brown,
Engaged an architect,
Horace Smith, the best in town,
Drew up the plans, both up and down,
The building we'll erect.

Architect:

Foreman Sugg.

Foreman:

Speaking, Sir!

Architect:

Cut the sod right away,
Ten minutes you have, you'd better stir,
Get on with the job.

Foreman:

O.K.

All:

The turf was cut, the drains were laid,
Trenches deep were dug,
Foundations of concrete thick were laid,
By the orders of Foreman Sugg.



Bricklayers

Trowel, plumbline, hod and level,
These the tools of our trade,
Headers, stretchers, frogs we know them,
For a thousand a day we lay.

We can build in many a bond,
Stretcher looks like so,
Of dutch and flemish you are fond?
Well, like this they go.

But today the foreman's planned
To lay the facing bricks,
One of cement to four of sand,
The mortar's ready mixed.
(They build)

There she is, all firm and ready
For the chippies to build the roof,
Firm and straight and strong and steady,
And, of course, it is damp proof.

Carpenters

Carpenters, carpenters, carpenters
are we,
Working with wood from every kind of
tree,
The ruler, the pencil, the chisel,
the plane,
These are the tools of the carpenter's
game.

If you want a window frame or a door,
A bench, perhaps, or a fine flat floor,
Then we're the men to fill your needs
With not many words but a lot of deeds.

We measure and measure and measure again,
Then check and mark and saw and plane.
You'd think we'd get tired, but not a bit,
We like making things that really do fit.

Tilers

Up on the roof, high up in the blue
We work all day, and what a view!
With tiles of clay to keep you warm
And guard you from the rain and storm.

Up on the joists we are to be seen
Or balancing on some trembling beam,
And with what skill we ply our trade
With every tile so neatly laid.

Come wind come rain come hurricane,
Once we've been there it's all the same,
We've worked our best and given

you proof

Just look at that stout and sturdy roof!

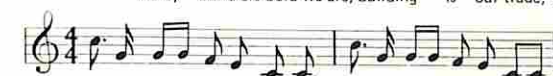
Plumbers

As plumbers all we work in lead,
In copper, tin and steel.
We heat the metal hotter than red
And run the pipes with zeal.

Now listen how a joint we wipe
Right from the mains to bring
The water in a leaden pipe
To the stop-cock near the sink.



Forty build-ers bold we are, building is our trade, Bricks & mortar, tiles & tar,



Tim-ber trusses & pipes we lay (whistling)

Teacher's note

This play was produced out of doors with forty children. The melancholic children were cast as carpenters, the choleric as plumbers, the sanguine as carpenters and the phlegmatic as bricklayers.

A little house was built during the play, using cardboard grocery boxes as bricks, cardboard tiles, cardboard tubes as pipes and so on.

Before the play was started, all the children were familiar with everything it contains, as they had already completed their main lesson on building.

We bore a hole with auger keen,
With shave hook clean it bright,
The inlet pipe, too, must be clean
And gleam like moon at night.

With blow-lamp now we heat, you see,
For tinning it is time,
With tallored moleskin wipe it free
From pin-pricks small and tiny.

To run the pipes from room to room
A hole or two we bash,
With hammer and chisel we pierce through,
With clatter and clang and crash.
(Water spurts out from behind the building)

All:

What has happened?

Plumber:

Nothing bad.

He didn't do as he oughta.

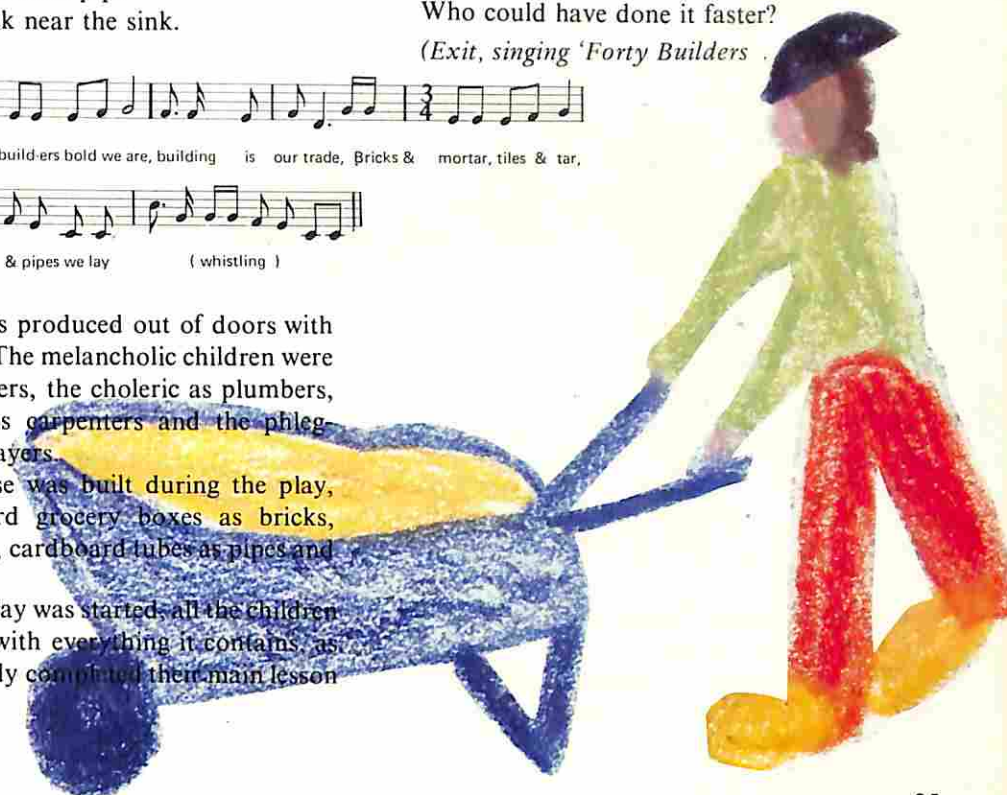
2nd Plumber:

What do you mean? You must be mad,
You said you'd turned off the water.

All:

Never mind, the job is done
Apart from wiring and plaster,
We've done it well and had some fun,
Who could have done it faster?

(Exit, singing 'Forty Builders')



Art and the Adolescent

True Art challenges the image that we receive of Man today

by TED ROBERTS

The age of puberty has never provoked as much controversy as it does today; educationalists, sociologists, psychiatrists and parents are confronted with problems which become increasingly difficult almost day by day. Educationalists call for parent participation, parents call for stricter guidelines from schooling establishments, sociologists complain about environmental conditions, psychiatrists research parent-child relationships and report the lack of care and understanding. While opinions and advice differ greatly, the adolescent continues to bang more loudly and violently on the doors of established authority.

It is difficult within the context of a short article to discuss puberty and its problems in any detail. I hope within this brief description of the art curriculum in the upper classes of a Steiner or Waldorf school to show how the art teacher approaches these very urgent and complex difficulties of the adolescent.

The phenomenon of light and darkness reveals the physical world to our senses. We are able to gauge our movements by it, in fact our whole life is governed by the light and dark cycle of day and night, summer and winter. For the adolescent who is experiencing the first inner stirrings of his unfolding individuality, the world appears dark, unconsoling and indifferent to the struggle of transformation that is taking place within him. Suddenly for him the harmonious days of his childhood are gone; no longer is his life

full of sunshine; no longer does he see his parents or his teachers as the infallible, all-seeing, all-knowing lights of his life. The spell of childhood is broken, he feels lonely and confused, cast out into the world of man with all its strengths and weaknesses. It is at this point in his development that one introduces through art the conflict of his inner situation, the conflict of light and darkness.

For the fifteen-year-old, the drama of light and darkness provides the ground for artistic experience. With charcoal in hand the pupil embarks on his first drawing; and with controlled, deliberate strokes proceeds to darken the white surface of his paper. Slowly he builds up areas of shading, intensifying its strength, and as he does so, these darker areas call forth the lighter elements of the surface into a dramatic confrontation. The teacher encourages him to explore further; gradually the pupil realises that not only skill in handling the charcoal is necessary, but also deliberation and decision is called upon if he is to maintain a balance between these two opposing forces. With lighter strokes the shading is carefully extended; the pupil begins to allow the darker and lighter areas to blend together, thus producing intermediary tones of grey. On stepping back from the surface he is able to absorb the total effect, one of complete balance. Inwardly the pupil feels a certain satisfaction with what he has achieved.

From this balanced composition to the next exercise, where the teacher can present the pupil with a different problem, to allow the

darker areas to cover most of the surface, only allowing the penetration of small shafts of light. Instantly the pupil is thrown into an extreme situation, where the pervading darkness evokes a mood of melancholy, solitude and almost hopeless despair; he feels its constricting power give way to rising tensions. The mood is set. The dim light suggests a form here and there, adding an element of mystery and haunting excitement to the picture as the dramatic possibilities of light and darkness are revealed.

Through his outer creative efforts the adolescent provides the balance for his inner torments and struggles. The skills of crafts such as joinery, basket-weaving, modelling and pottery, when practiced, encourage his sense of symmetry, structure and balance. The image one is working with as a teacher, is that of the ideal harmonious man, the picture of which emerges in a study of Renaissance Art. The great works of Leonardo, Michelangelo and Raphael, are discussed with the pupils, through which the teacher leads them to an experience of the divine status of man — Man

of whom the sculptor Michelangelo had this to say:

"He who made the whole made every part; then from the whole chose the most beautiful, to reveal on earth, as He has done here and now in His own sublime perfections. The human figure is the particular form in which beauty is most clearly manifested."

The Godlike image of man, this was the ideal for Michelangelo. It would seem that in the present day, when there is much talk in schools of the need for sex education where often only the mechanics of the subject are described, the young person is deprived of the real needs of his inner nature which cries out for a true, all-embracing ideal picture of man. Here art can play its role, to instruct, inspire and reaffirm the spiritual origins of man's existence. Art challenges the image that we receive of man today, man as an economic pawn, conditioned by his environment, a victim of mass media, driven and dictated to by his desires and external circumstances. The



challenge is one which must be taken up by the teacher if he is to see beyond behaviour problems of the adolescent, to the young man who yearns to experience the 'sublime perfections' of his own inner nature.

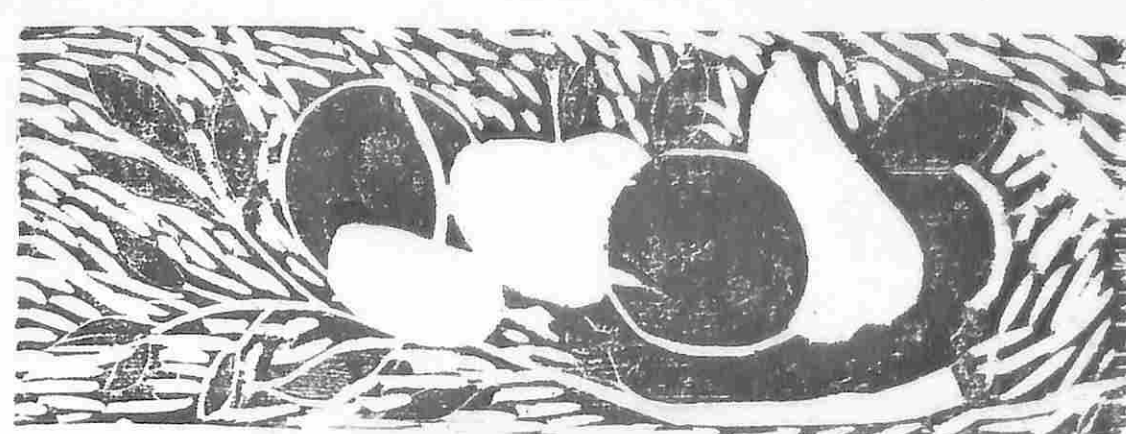
The initial turmoil of puberty slowly gives way to a more settled period at the age of sixteen when the pupil gradually comes to grips with the dichotomy of his situation. He now looks out to his fellow men; hence he moves into a more social realm where his experience becomes one which leads him into a more conscious appreciation and understanding of the world.

The previous lessons in light and darkness can now be developed by the teacher towards appreciation of layout and composition. The sixteen-year-old is invariably keen to gain an understanding of the basic elements of design, such things as poster-making, still-lives, lino cuts from drawings which have been made from a direct study of nature, for within nature's rhythms the pupil will find the force of growth and inspiration for his compositions. Still-life drawings help the pupil to understand the relationship between objects and the way in which the light affects their surfaces. The texture and quality, whether an object be hard, soft, rough, smooth etc., each demands from him a different approach, a different solution within the context of the whole composition. Poster-making requires a more graphic approach; sketches can be made, a process of selection gone through before the right combination of forms is found for the design. This process encourages the pupil to bring about order in his own thinking, a type of thinking that encourages a fresh approach to each task and refrains from falling back on old solutions for new problems. Through this work also a real social sense can arise, particularly in discussions where a give and take and sometimes the courage to sacrifice one's own treasured opinions are necessary. A sense of direction can be grasped and a feeling for the rightness and value of his own contribution to the whole. A grand social design emerges in which each individual makes his contribution, plays his part. The pupil moves towards a sense of the artistic in the social realm.

Romanticism heralds the arrival of the pupil into his seventeenth year. Through Art the pupil seeks to discover the world of the Spirit in nature. The teacher looks towards the Romantic poets and painters, who strove to experience a mystical union with nature. Constable, Blake, Turner, are the three great painters of this period; Constable with his often repeated studies of his native landscape of Dedham in which he experienced the presence of the Christ-being; Turner with his 'Golden Visions', surfaces of colour dissolved to re-unite in the hearts of men; Blake with his sureness of line and vision which depict clear forms of classical figures, figures carrying the seed of 'poetic genius'. All three journeyed along different paths, all three sought to unite themselves with the undying, creative spirit which lives in nature and man.

The Spirit of Romanticism is an integral part of the inner life of the sixteen- to seventeen-year-old pupil. His is a journey towards the realization of the Self, to an experience of the divine workings of Spirit which makes each man unique, which inspires each to take his particular or individual path in life.

Colour can be re-discovered at this stage, having been put aside during the previous two years; it should be introduced as a language, a language which has its basis in the moods it creates. Colour as it appears in the landscape changes throughout the year from the blues, black and greys of winter giving way to the greens and yellows of Spring and Summer and finally to the Autumnal months which fade in a blaze of oranges, golds and reds. Each period of the year has its special appeal not only to the senses, but also to the developing life of the soul. A breathing takes place between man and nature: just as nature contracts and expands in its eternal process of recreation, so does man when he passes through the cycle of the year, from the outer physical activities of the summer months to an inner contemplative life of the winter time. A similar experience can be gained from the realm of colour; in reds, yellows and oranges one can feel the stimulus for action, warmth, expansion, which in the painted surface can



also give expression to feelings of joy, passion and wrath. On the opposite scale of blues and violets, the experience is one which calls forth action of a different kind: one is drawn out into distant reaches, but the mood is also one of inner calm, of self-searching. A new perspective emerges, one which springs from the activity of the colour itself, warm colours increasing in energy as they radiate towards us, while the colder colours recede into the distance. With these experiences the pupil begins to create out of his own experience, not merely copying outward physical phenomena, relegating colour to a secondary descriptive role, but rather arriving at his content through an inner living relationship which exists between himself, colour and nature.

Finally, at the age of eighteen, we pause for a moment and look back on the path we have travelled. Memories of his past experiences in his life and education fill the pupil; this is to be his final year of schooling and he now stands on a threshold between school and life itself. It is with mixed feelings that he looks forward to his new life of independence, feelings which contain a slight foreboding. From the harmonious pictures of the Renaissance to the struggles experienced by the 20th century painters Van Gogh, Cezanne, Gauguin; all three felt isolated in a modern technological civilisation which had lost its sense of human values. Man's imagination had become stifled by his external success in harnessing the forces of nature, and he began to feel himself isolated, rootless, an outcast in his own society, the appendage of some unwieldy

machine. It was for these reasons that all three painters shunned the modern fashionable society of Paris in the 1880's, to seek for a new set of values in nature and in its interpretation. Van Gogh in his search for the 'Peasant of all peasants', Cezanne with his geometric interpretation of nature saw himself as the 'primitive of the new way', Gauguin who took from nature by 'dreaming about it', 'Dream and then just go ahead and paint'. All these sought for a new beginning, all three felt themselves to be prophets of a new age, a Renaissance.

The pupil at this stage will also feel himself to be entering a new phase of his development, and it is out of the spirit and the thinking of the late 19th, early 20th century that one works, as a teacher, realising that in his artistic development the pupil has now reached the colour experiences of his first year at school, but now through his fully awakened consciousness.





To present to the individual, an individual and unique view of the world, the pupil is encouraged to see the world through the eyes of the Impressionists; to see in their pictures an attempt to capture the ever-changing appearance of light upon surfaces in nature. Objectivity was all-important to the Impressionists, and their paintings sought to express the total experience of the changing face of nature throughout the course of a day. Monet's series of the 'Haystack' and 'Rouen Cathedral' are good examples of this. The pupil, with background guidance from the teacher begins to deepen his knowledge of painting through a study of various techniques, using the knowledge of colour and composition he has gained in previous lessons to explore the modern concepts of man and nature. His ability to think more analytically is brought into play, not simply in order that he becomes clever at directing opinion, but to enable him to strengthen and consolidate his

own position in life through an understanding of what is trying to express itself in modern painting. Through this study of contemporary artistic problems the pupil can become a true man of his times, not conditioned to think in this way or that, or to be swayed by popular opinion, but someone who can work out of the unique forces of his own individuality and at the same time yearns to recognise in others what lives within himself, the mysterious workings of the Spirit which reveals the origin of all men.

"Yearning for indivisible being, liberation from the sensory illusion of our ephemeral life: this is the state of mind at the bottom of all art. Its great goal is to dissolve the whole system of our partial sensations, to disclose an unearthly being that dwells behind all things, to shatter the mirror of life to behold being." Franz Marc.

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Book Reviews

Education Towards Freedom

by Frans Carlgren and Arne Klingborg, translated by Joan and Siegfried Rudel. Lanthorn Press, £7

In 1972 a remarkable book was published in Stuttgart. It presented a finely illustrated survey of Waldorf Education throughout the world. We are glad to report that, through the initiative of Joan and Siegfried Rudel, this has now appeared in an English translation.

In the foreword an appeal is made for a true understanding of the nature of the human being. Too much stress is laid today on preparing pupils to take their place in our economic system with its mass production and mass media; and too little thought is given to the real needs of the growing child. The aim of this book is to follow through the different stages of child development and to show how awakening faculties can be nurtured so that when pupils leave the school they may have acquired the strength to direct their own lives.

The first impression gained by glancing through these pages is of the beauty of the children's artistic work. Every stage of the child's pre-school and school life, from the moment it can hold a crayon or wield a brush, is represented in drawings and paintings of

rich colouring and lively phantasy.

The text is no less impressive. The contents cover a very wide field. Those who have never heard of Rudolf Steiner or of Waldorf Education can here find an outline of his career and an account of the circumstances in which the first Waldorf School came into being. Full details are then given of the ideals and the programme of a typical Waldorf School and the importance of the educational impulse in the modern world.

Each phase of the child's growth is followed through with lively accounts of actual situations, from the imitative stages of the pre-school years to the problems of puberty and the hoped-for final attainment of judgement. There are delightful examples of classroom practice, of methods of dealing with the different temperaments, and of overcoming problems of discipline. The course of the main lessons throughout the twelve classes is given in some detail, accompanied by pupils' illustrations which reveal the interest and enthusiasm they experienced in the different

subjects. For all who are concerned with teaching this book can act as a stimulus to new ideas and methods of presentation. Parents can here follow through the course of their children's education.

There is no attempt at propaganda. The difficulties of guiding adolescents are conscientiously faced and, though many rewarding achievements are mentioned, failures are also acknowledged. What is especially stressed as important for pupils entering into puberty is the awakening of a realistic way of thinking. The approach to all learning at this stage should be in the best sense scientific. This does not mean that concepts formulated by specialists should be slavishly accepted but that accurate observation leading to clear thinking should be developed. Such a training can lead to an understanding of processes so that phenomena can be inter-related instead of isolated and atomised.

It is a timely moment for this book to appear as it goes to the heart of our educational problems. In the present conflict between the different schools of thought the essentials are forgotten. Neither the supporters of the view that the child, surrounded by visual and aural aids should find his own way, nor the adherents of the long established mental discipline, consider the question 'what is man?' The deeper issues are evaded and the advice of psychiatrists and social workers sought when it becomes all too obvious that young people have not received during their school years what they need for life.

In the Waldorf Schools the content of the lessons is invariably related to man himself and there emerges an ideal of the human being which can give hope for the future. Under the threats of bureaucratic or government intervention the teachers remain true to their essential task, care for the needs of their pupils.

In 'Education towards Freedom' we are shown how the growing child gradually acquires confidence in his powers of will, feeling and thought. On leaving school, though still immature, the pupil can realise the

possibility of developing sound judgement, and the need of widening his sympathies while at the same time controlling his egoistic impulses. He is on the way to becoming a free human being.

The Waldorf School Movement is here shown to be active in countries in many parts of the world. It is surely time that in England it should be taken more seriously.

E.H.

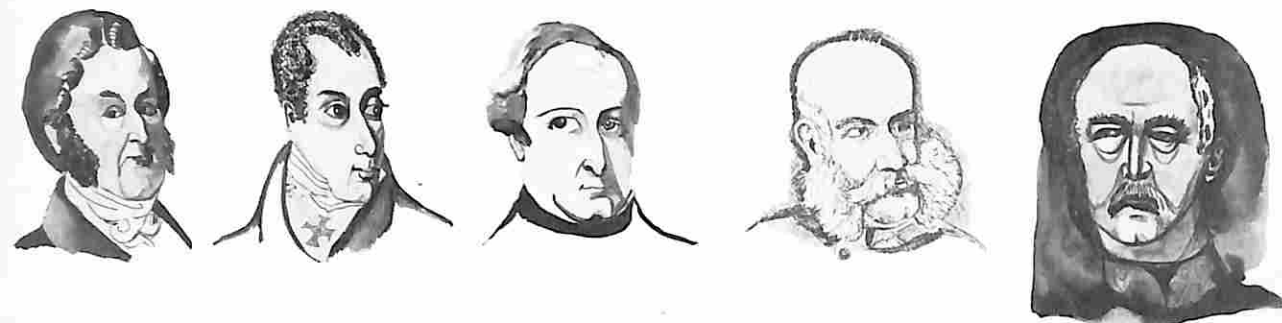
Eileen Hutchins is a lecturer and founder-teacher at Elmfield School

The King and the Green Angelica.

Lanthorn Press, £2.50

Teachers and parents intent on finding the best available reading matter for their ten-year-olds will welcome the appearance of this anthology, as a supplement to the stories of the Norse Gods and Heroes. One can only be enthusiastic and grateful that these stirring tales of Saxo Grammaticus and "other Scandinavian writers" are extant and that there are people such as Isabel Wyatt and Joan Rudel who have recognised their worth and made them available, with this robust period of childhood particularly in mind.

The volume is described as a *Waldorf Reader*, and, as such, is cultivating almost virgin soil. Rudolf Steiner schools do not plug away at reading from an early age, yet, in two or three years (that is by the time the child has reached age 10-11) one legitimately expects their "average" pupils to have made up considerable ground, or even to be reading with more expression than an early starter, and with a comprehension that begins to flow fully down into the speech organs, there to be met by the stirring response of their also-educated young hearts. One is reminded of the sudden flowering of the tundra when the ice thaws each spring. *The King and the Green Angelica* gives abundant scope for this confluence to emerge in a language that children of this age revel in; a language sculptured by its ubiquitous alliteration; a language thrusting forward with terse, clear-cut syntax, in which there is no scope for or tolerance of the





virginia-creeper kind of growth that sprouts and spreads from the effusive lips of — the then contemporary — Roman rhetoricians. Indeed, it is a language which strikes just the right note for the psychological situation that is the daily and hourly experience of these young, ten-year-old Vikings, who surge into the classroom, steering through the heaving swell of their own, physiologically-bound inner life, to greet the teacher — their jarl — each morning. The blushes of a translator who can preserve this quality of the original language, in a children's book of all places, should not be spared.

There is no printed programming in the vocabulary of this reader, but one gets the impression that there is a certain "range", as in a school-song. The pitch of a song is at artistic liberty, unlike the build-up of a singing exercise; the vocabulary of this reader ranges with sure-footed inspiration within its own — if not defined, necessarily restricted — limits. Yet this is handled with a literary skill which allows fantasy to take wing in spite of the restriction. For the most part, only those words with Anglo-Saxon passports are permitted to land upon the translator's linguistic shores. Whereas the English country lane beats about many a bush on its winding way, as compared with the bulldozing directness of a road of Roman origin, that the converse is usually the case in English etymology is superbly demonstrated in this vocabulary. The overwhelming preference for words of Teutonic derivation enables these stories to go direct to the heart. For instance, in: *How the Old Hero won the duel with The Nine*, we read: "*When the troth-plight feast was over, the other Kings and Princes came to bid farewell to the King of the Danes . . .*" How encumbered and artificial this leave-taking would become if it had been a ceremony being concluded, by monarchs and their retinue, who proceed to deliver their valedictory

addresses before their impending departure . . . ! The effect of such an exclusively "pure" vocabulary smacks of that unforgettable flavour of a well-simmered, herb-garnished broth, without flour to thicken it, and its affinity with the original rings true. At the same time the bold, granite-like outline of each sentence is enhanced; so that, even if "the cat sat on the mat," he would also bristle or purr — unlike his nylon caricature, purchased in the self-service toy department of the most popular store in town — and the mat would certainly be hand-woven, and probably from plant-dyed wool.

But this choice of words has a second role to play. It exposes children at a very impressionable age to a magnificent plethora of the non-phonetic words with which our mother tongue abounds, (which some of the less-gifted ones will be struggling to spell correctly for some time to come) while at the same time it remains always within reading-reach. Finally, the style as a totality is the perfect vehicle for the vigorous inner mood of the stories and the pace at which they move. It is a style which can grip the young reader, obviating the necessity for floods of illustration, so prevalent in children's publications today — and occasionally, as in: *How the Prince won his Wife*, (p.45), soars into ballad-like dramatic intensity.

Perhaps of more interest to the teacher than the parent is the technical aspect, for it is easy to find at random numerous examples of the kind of linguistic stepping-stones which help the youngster cross over from his land of Paradisal illiteracy to the far banks of fluent reading. There are diphthong repetitions: *loud, shout*; there are simpler or more complex repetitive sequences: *King Feng bit his lip; water-drawer; bandy such brave blows*. Moreover, opportunities of introducing similar expressions from the vernacular are not missed: with all its *might* and *main*; his

face was the *face* of a . . . ; from *lip* to *lip*. There is a wealth of composites: robber-lords, candle-end, birth-right, gift-master, high-seat, harp-frame, etc. There are the one-step-back and two-steps-forward constructions: *Uffo* grew from babe to child. He grew from child to lad. He grew from lad to stripling . . . Under the mound they came to a deep pit. They took a long sword. It was a King of swords. Along the blade of the sword ran runes. The runes said: . . . There is also the plain, hammering-it-home approach: the word *light* is used four times over in as many lines, while *bright* is introduced simultaneously. The awakening device of an interrupting rhythm appears: (in: *I hear my Son's Sword*, said Vermund) Old, old . . . frail, . . . frail . . . blind . . . blind, old . . . frail and old and blind . . . old and frail and blind . . . All these and many similar examples range freely throughout the book. Progress becomes the by-product of lashings of enjoyable practice, appealing to the life of feeling and feeling-will.

In stories for children the proper names can be a cause of constant blockage. Here they tend to be a delight. How refreshing to have all the twelve brothers named (in: *The King and the Robbers*): Gunborn, Gudborn, Alborn, Asborn, Hilborn, Ulborn, etc . . . (There is a missing comma in this list! Is this the deliberate mistake that assures the oriental mind that only divinity is perfect? Or is it the gentle beginning of a training in caution against accepting the print of the occident too implicitly? Or is it simply a minor printing error?)



The poetry has been selected from: "*An anthology of Old English Poetry*" — O.U.P., ideal in content, authentic in its rousing rhythms, adequate in its individual sounds and its imagery, yet not nearly constantly strong enough in its alliterative appeal for class recitation at this age, and certainly surpassed in this respect by other "translators".

The illustrations are somewhat severe, yet they are reticent both in quantity and size. The predominant use of black and white gives them a starkness reminiscent of the sculpture of the Norwegian Stave Churches. But, though the lack of colour may not appeal to all, Arne Klingborg's and Gudrid Malmsten's striking gestures and forms are clearly stamped with the seal of life.

Included is one song, *The Sigurd Song* of the Faroe Islands, taken from the cream of the cream of all the Norse heritage. The melody may be sung to *all* the verses of this particular English version, without the will-weakening fuss of the alternative rhythms. These could be omitted in future impressions. The first note of the chorus should plainly be a dotted crochet; and the authenticity of the two lower C-sharps is questionable. The metronome mark strikes one as an unnecessary anachronism, but it is also misleadingly fast.

The stories in this anthology culminate in a tale — *The Candle in the Harp* — which tells of the passing of the old order and the advent of the new. This is treated extremely delicately: the vigour of the old is partly transformed, partly merged with the calming influence of the new, to bring about a new harmony. The grandeur of the once wild mountain remains, but its steep slopes become terraced with productive vineyards and its foothills glow with ripening corn. But this is only the last of the many deeply moral streams that emerge from this wonderfully engaging compilation.

R.B.M.

Brien Masters is a musician and classteacher at Michael Hall

RUDOLF STEINER
a documentary biography,
by Johannes Hemleben,
translated by Leo Twyman.
Henry Goulden Books, £3.75



RUDOLF STEINER

Johannes Hemleben

This is a very accessible book, clearly written and tastefully illustrated. It introduces the reader briefly to the family of Steiner just before his birth at Kraljevec in February 1861, emphasising the austere and healthy circumstances in which he grew up as the son of a minor railway-official.

The tone of the book can be at times a little fulsome. For example, he describes the fourteen-year old Rudolf Steiner thus: "This boy who was trained to think with mathematical clarity and for whom well-ordered, lucid thoughts were a condition of his very existence, was seeking to reconcile this brand of thinking with religious dogma."

Hemleben refers to the anonymous "master" whom Steiner later met and who directed him towards mastering the methods of natural science with the telling words: "To overcome the enemy you must begin by understanding him. You can only become the conqueror of the dragon by slipping into his skin." Edouard Schuré is quoted as saying: "The master whom Rudolf Steiner met was one of those potent personalities who are on earth to fulfil a mission under the mask of some homely occupation . . . Anonymity is the essential condition for their power, but only serves to make their influence more lasting, for they arouse, teach, and guide those

who can do their work in full view of the world." Is Schuré right in this assessment of the role of the Initiate? It seems to accord little with the author's justification for the publication of "How do we Attain to Knowledge of the Higher Spheres?" For Rudolf Steiner, he writes, "this is the end of the age in which a small circle of informed initiates, living in strict isolation from the rest of mankind, who lived more or less in a state of ignorance beset by dreams, sought to direct history by drawing on sources of hidden knowledge."

There is a brief but very clear exposition of "The Philosophy of Freedom." Crystalline sentences such as: "Knowledge comes from the permeation of what is perceived by thought which has the power to create concepts," and "Only if the thought process is not disturbed by wishes, instincts, impulses, passions can it be said to be free."

The book concludes with succinct but helpful sections on Education, Medicine, Therapeutic Education, Agriculture and the Christian Community. It has a handsome bibliography. However, the tone of the sequel to Steiner's death is slightly defensive and one wonders whether the author is not being too quantitative in his assessment of this great man's achievement. His significance cannot be measured in terms of the number of visitors to the Goetheanum, books and articles published, institutions founded etc. The man's greatness lies not in what he did or said, but in what he was. Hemleben's biography gives us another valuable perspective on the manner of man that Rudolf Steiner was.

F.J.B.

Frances Brown is a teacher at Michael Hall

List of Waldorf (Steiner) primary-secondary comprehensive schools

ARGENTINE

Buenos Aires Colegio Incorporado "Paula Albarracin de Sarmiento" Colegio Rudolf Steiner, Warnes 1322, Florida FCNGBM, Pcia de Buenos Aires, Tel. 797-9248



Buenos Aires Colegio Saint Jean, Calle Monroe 5352, Buenos Aires

AUSTRALIA

Sydney Glenaeon School Ltd., 5a Glenroy Avenue, Middle Cove, Sydney, N.S.W. 2068, Tel. 4073193

Dural Lorien Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural, N.S.W., Tel. 6511891

AUSTRIA

Vienna Rudolf-Steiner-Schule, A1238 Vienna 23, Endresstr. 100, Tel. 881275

BELGIUM

Antwerp Rudolf Steiner School Charlottalei 29 & 3, B2000, Antwerp, Tel. 30 25 89/39 63 99

Antwerp Speelschooltje, Lange Lozanastraat 232 & 128, B2000 Antwerp, Tel. 37 89 88/38 94 82

Antwerp Hibernia School, Prins Albertlei 19, B2600 Berchem, Tel. 30 50 40

Antwerp Parcivalschool, Lamorinierestr. 75, B2000 Antwerp, Tel. 30 24 44

BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 7927, Sao Paulo-Capital, Tel. 2478792

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Vancouver Waldorf School 2725 St. Christophers Road, North Vancouver, V7K 2B6, British Columbia, Tel. 985-7435

DENMARK

Arhus Rudolf Steiner Skolen, Strandvejen 100-102, DK8000 Arhus C, Tel. (06) 140900
Copenhagen Vidar Skolen, Rudolf Steiner Skolen, Brogardsvej 61, DK2820, Gentofte, Tel. Ge 7118.

Odense Rudolf Steiner Skolen i Odense, Lindvedvej 64, DK5260 Hjallesø, Tel. (09) 144683

FINLAND

Helsinki Rudolf Steiner Koulu, Lehtikuusentie 6, Helsinki 27, Tel. (90) 412717

Lahti Rudolf Steiner Koulu, Sammaluonkatu 15, 15900 Lahti 90, Tel. (918) 31922 (after school hours (918) 86282)

Tampere Rudolf Steiner Koulu, Tammelanpuistikatu 14-16, Tampere 10, Tel. (931) 23025

FRANCE

Chatou nr. Paris Ecole Perceval, 5 Avenue d'Eprenesnil, F-78400 Chatou, Tel. 966-16-64

Laboissiere Ecole Internat Rudolf Steiner, Laboissiere-en-Thelle, F-60570 Andeville, Tel. 452-62-05

Paris Ecole Rudolf Steiner, 22 bis Rue d'Alesia, F-75 Paris 14e, Tel. 588-96-23

Strasbourg Ecole libre St. Michel, 67e, Route des Romains, F 67 Strasbourg-Koenigshoffen, Tel. 301970

GERMANY

Achberg Freie Schule Achberg — Waldorfschule, 8991 Essersweiler b. Lindau, Tel. 08380/335

Benefeld Freie Waldorfschule
Landschulheim Benefeld, 3036 Bomlitz-
Benefeld ub. Walsrode/Hann. Tel.
05161/4021 and 4022

Berlin Rudolf Steiner Schule e.V., Auf dem
Grat 3, 1000 Berlin 33, Tel. 030/8327086

Berlin Emil Molt Schule, Freie Schule für
Erziehungshilfe und Tagesstätte, Claszeile 60-
66, 1000 Berlin 37 (Zehlendorf), Tel.
030/8155757

Bielefeld Rudolf Steiner Schule,
Behrenskamp 7, 4800 Bielefeld 1,
Tel. 0521/64923

Bochum Rudolf Steiner Schule Ruhrgebiet,
Hauptstrasse 238, 4630 Bochum-
Langendreer, Tel. 0234/28131

Bonn Freie Waldorfschule Bonn-Köln,
Brunnenallee 30, 5303 Bornheim-Roisdorf,
Tel. 02222/3980

Braunschweig Freie Waldorfschule
Braunschweig, Giersbergstrasse 1, 3300
Braunschweig, Tel. 0531/73522

Bremen Freie Waldorfschule Bremen,
Touler Strasse 3, 2800 Bremen 1, Tel.
0421/447802

Dortmund Rudolf Steiner Schule e.V.,
Mergelteichstrasse, 4600 Dortmund 50, Tel.
0231/713898

Engelberg Freie Waldorfschule Engelberg,
7065 Engelberg Post Winterbach/Wurt., Tel.
07181/704-1

Essen Freie Waldorfschule, Schellstrasse
47, 4300 Essen 1, Tel. 0201/473958

Evinghausen Freie Waldorfschule
Evinghausen, 4550 Brämsche 8 —
Evinghausen Tel. 05468/424

Frankfurt Freie Waldorfschule, Friedle-
benstrasse 52, 6000 Frankfurt 50 (Escher-
sheim), Tel. 0611/511589 & 523492

Freiburg Freie Waldorfschule, Schwimm-
badstrasse 29, 7800 Freiburg i.Br. Tel.
0761/71144 & 71181

Freiburg Freie Waldorfschule, Parallelzug
St. Georgen, Zechenweg 2, 7800 Freiburg,
Tel. 0761/41214

Goppingen Freie Waldorfschule Filstal,
7342 Auendorf-Bad Ditzgenbach,
Tel. 07334/5601

Hamburg Rudolf Steiner Schule,
Wandsbeker Allee 55, 2000 Hamburg

70 (Wandsbek), Tel. 040/685000

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Canterbury Perry Court School, Garlinge Green, Chartham, Canterbury, Kent, Tel. Chartham (022773) 285

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Announcements

Forum International After holding two international conferences (one in The Hague in October 1975, the other in Basel in October 1976), scholars and old scholars of Waldorf (Rudolf Steiner) schools have formed an international movement whose leading aims are to promote worldwide understanding among themselves and with the public at large, and the spreading of Waldorf education on as wide a geographical and social basis as possible, and to further awareness of the attitudes pressingly required to refine the political, economic and cultural institutions of the free world (and eventually perhaps even those of the Communist world).

The organ of the movement is a quarterly called *Forum International*, and published in English, German and Dutch editions. Full particulars of the quarterly, of the movement and of contact addresses in the United Kingdom and abroad may be obtained from: Jean-Claude Lin, 129 Highlands, Green Lane, Watford, Herts. WD1 4LZ, England.

F.N.

Education in our Cities A group of teachers meets 3-weekly to study and discuss Rudolf Steiner's ideas on child development and education in relation to the needs of present day city children, and in the light of current educational theory and practice. First two meetings in the Spring Term: Saturday, 15th January, Saturday, 5th February; Time: 7.30 p.m. Place: 8 Eastfield Road, London E.17 (near Walthamstow Central tube); Tel.: 521 0188. We will concentrate in turn on the pre-school, primary and secondary age groups. All teachers and parents welcome.

STAR & FURROW is the Journal of the Biodynamic Agricultural Association, and is published twice yearly 40p. (Free to Members).

The current issue contains reports on the 1976 Conference and Tablehurst Farm; articles on the camomile, nettle and oakbark "preparations", book reviews, etc.

The BDAA exists for the practice and promotion of the agricultural principles taught by Rudolf Steiner. The function of *Star & Furrow* is to encourage the free exchange of ideas and experiences among those who work with, or are interested in, those teachings.

Hon. Sec. and Treasurer, BDAA, J. R. P. Soper, Broome Farm, Clent, Stourbridge, Worcs.

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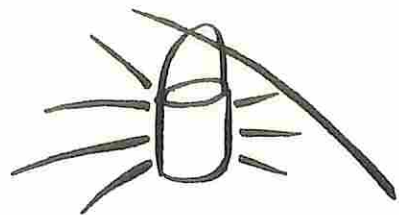
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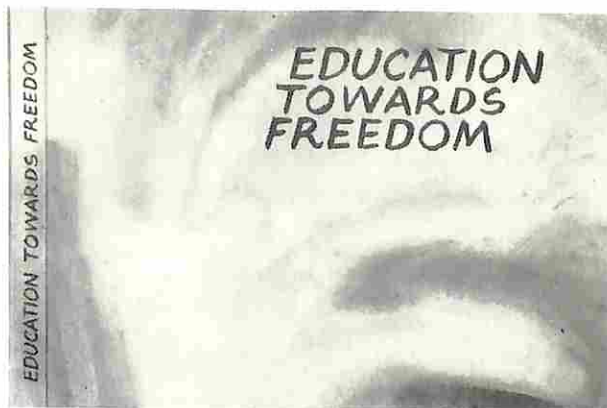
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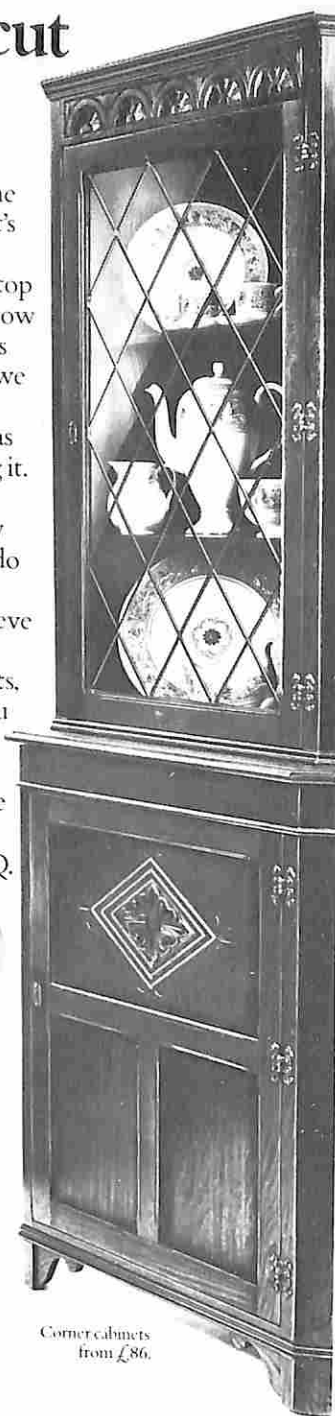
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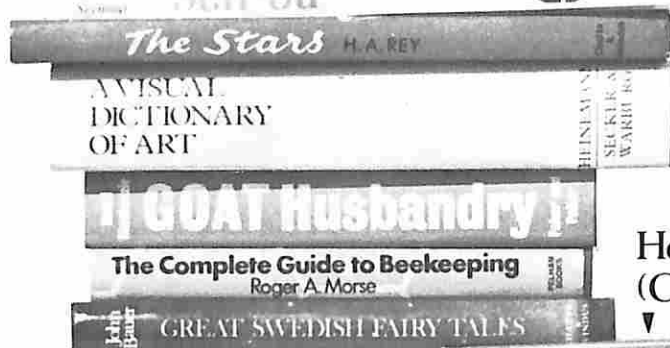
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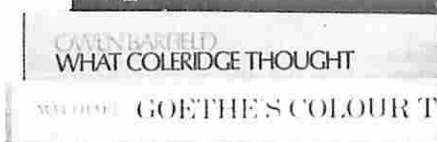
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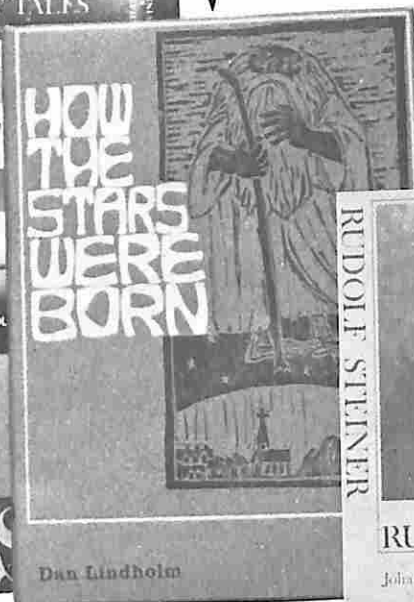
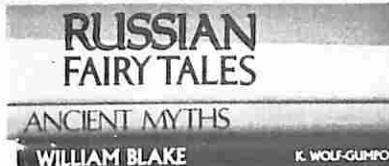
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