

Child and Man

A Journal for Contemporary Education

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At the Jarna Waldorf School, Sweden. Rhythmical games (see page 7).

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Editorial

New Life for Education

Education is particularly susceptible to a kind of sclerosis, a hardening, a settling into fixed habits. If the life that children bring into school is forced into rigid patterns, painful situations are bound to occur. Children really cannot be expected to rebel in a constructive manner; the responsibility for taking the initiative to bring new life into education must rest firmly with adults. This, then, is our theme: New Life for Education; where do we encounter it? How can we encourage it?

It is refreshing to see the vigorous life manifest in the growth of the pre-school playgroup movement, which has evolved out of the needs of mothers, rather than those of the universities and high schools. The playgroup makes a good focal point for initiative; in England the movement has recently evolved an impulse to form work groups for mothers to engage in activities of mutual benefit to themselves and to the community — potential new social life here!* Another promising source of new life has appeared at the academic extreme of education. Educationalist Eric Midwinter (Chairman of the Advisory Council for Education; see the Times Educational Supplement of 14th October 1977) calls for a new kind of school, neither State nor Private, but a kind of Community school. This could be as large or as small as a particular community required. If it were smaller than is generally considered to be economic, it should receive

* See 'Contact' September 1977, the Pre-School Playgroups Association magazine, from Alford House, Aveline Street, London SE11 5DJ.

the per-capita amounts that the State spends on children in a large school, and all additional funds required could be raised by parents.

Both the playgroup and the Community school ideas come close to Waldorf school ideals and, with at least six new schools starting around the world this year, there is abundant evidence of new life in the Waldorf movement. At a recent meeting to test support for a London Waldorf school, the Rudolf Steiner Hall was packed with over 300 parents, children and teachers, and parents spoke in favour of contributing their time and skills toward the school. Moanna Bucknall described how a community of parents, teachers and friends, caring for the school and for each other, was developing in and around the Bristol Waldorf school. She was sure that schools had a vital part to play in the renewal of social life. Education that is thoroughly related to life will, in return, receive essential contributions from life. Significantly, new Waldorf kindergartens, schools and teacher-training centres are being founded with help from many sources, including curative education, biodynamic agriculture, the Christian Community and commerce.

The articles in this issue of *Child and Man* indicate some sources of new life for education: agriculture, art, a Goethean approach to science, parental involvement, a new approach to finance. The financing of free schools is often a major problem; at a recent conference in England on school finance, teachers, bursars and parents from

twelve schools shared a wide variety of practical approaches. Although these ranged all the way from fixed fees and salaries to free donations and needs, certain shared ideals were evident, toward which each school is moving according to its own particular character. Frank Smith, who was there, puts forward some of these ideals in his article, relating them firmly to contemporary life.

The importance of children's experiencing the basic source of wealth contributed by agriculture is indicated in a stimulating article by Herbert Koepf; there is no doubt about the life that the right kind of agricultural course

brings into education. Coming closer to the

Coming closer to the classroom, an important source of educational life, the teacher's preparation, is brought out very clearly in Margaret Meyerkort's description of a conscientiously formed birthday in the nursery class. And, finally, from the classroom itself there is an example of the life that every teacher is looking for, arising in the interaction between teacher, subject and pupil: a warmth and life to heal sclerotic tendencies in education pervades Roland Everett's inspiringly described birth of a poem. D.B.

Comment

More Involvement for Parents in Britain?

What a year ago was called the Great Debate has fizzled out. Little has been heard by the public of what was said by various interested parties. Last July Mrs Williams issued a Green Paper, Education in Schools. A Consultative Document (HMSO). Before looking at it more closely a few general observations on the nature and genesis of this Green Paper could be usefully made. It has all the advantages and disadvantages of British Government procedures. It is liberal in character, it prepares for a compromise to which few people will be able violently to object. It does not question the entrenched rights of the local education authorities, the teachers' unions and the headmasters, and will hardly affect the balance of these powerful lobbies. In preparing the Paper fundamental questions about the nature of education and the educational intentions of our society have not been asked. Any definite statement would have caused dissension. Nothing definite will be done immediately. Further studies will have to be undertaken.

When Mrs Shirley Williams presented the Paper she made her own position clear once more: She wanted to complete the establishment of comprehensives and then have a period of stability and improving standards. She rejected a policy of conflict and the imposition of a national curriculum or even a protected 'core'. Her Conservative counterpart pointed to the lack of any mention of moral and religious education — the latter is, after all, the only compulsory subject at present — and also deplored the continuing closure of grammar schools.

The Green Paper accepts some of the criticism levelled against schools. Schools are too remote from industry and the change from the one to the other is sudden and sometimes difficult. In their reforming zeal some schools have been over-ambitious and set themselves goals which their own staff could not reach. But the main point of the criticism by the traditionalists is firmly rejected. There is no evidence of a general decline of 'standards'. Readers who think that their

own experience does not bear this statement out are asked to look again at Comment in the Summer 1977 number of this magazine where an attempt was made to analyse the apparent fall in educational achievements. The Green Paper specifies options for five different areas which according to the results of further studies and consultations and the availability of money may later be realised: (i) Can a certain broad agreement between local authorities be established as to an essential curriculum without having a nationally imposed syllabus? (ii) The question of school leaving examinations will once again be looked into and in particular two questions will be studied: Single subject or group examinations? Is a common examination at 16+ feasible? (iii) Stricter assessment of the performance of individual schools and individual teachers. (iv) More stringent conditions for entry to teachers' training. (v) What should our policy towards ethnic minorities be?

Of these five points (iv) and (v) seem potentially the most interesting because they impinge on realities and might, if handled imaginatively, have great consequences. The question of entry to the teaching profession and the quality of the course are more important than any abstract curriculum or central directive. Who is best qualified to teach? The man with the greatest knowledge? He who has most enthusiasm for his subject? Or the one who can sympathise with the pupils he is teaching? Is a good memory important? Or a lively imagination? And once the criteria are laid down which distinguish a good teacher how are we going to train him to realise his potential to the full? Such questions need to be asked, and answers could be found, but is it likely that these questions will be gone into at all?

The second important question is that of the ethnic minorities. Whatever decisions are made in this respect will have far-reaching consequences. How much Welsh are children in Wales to do at school? Will the relative neglect of English handicap them if one day they choose to move outside their native country? Should parents' wishes be taken into consideration as to the language or languages of instruction? And what about the children

of immigrants? Are we to try to assimilate them into our culture and language and thus, perhaps, alienate them from their parents and the land of their ancestors, or should we keep them strangers in Britain, but give them some sound teaching in, say, Urdu and Islamic lore? A real dilemma.

These are the most relevant points in the Green Paper though they are unlikely to be discussed in depth. Then there is the question of teachers' assessment. But once again we should not expect a real change to be achieved because in this respect there is likely to be strong opposition from the teachers' unions. What can be done with an ineffective teacher? He has embarked on a career for which he is not suitable, but who is going to tell him so and, if necessary, remove him? At present, he will simply stay in his position unless he does something really outrageous.

The remaining two points which deal with the core curriculum and examinations only tinker with the system without altering it. So how can we expect change to arise if even after the intervention of the Prime Minister things will more or less remain as before?

Oddly enough, there is an answer: parents' power, and oddlier still, the chances that parents can bring about change are better at present than ever before. Our school system is determined by professional politicians, run by administrators and often influenced by the wishes and intentions of individual teachers and headmasters, as well as by their unions. Parents, however, are all too often pushed aside. Lately, three tendencies have combined to shift this balance, at first ever so slightly.

On the one hand there is the increasing wish of people to be involved in the processes of decision making and their genuine resentment when bureaucrats and politicians make unilateral decisions, which often seem autocratic, removed from the real situation and not caring enough for the people involved. At a time when no party can reasonably expect to be in the majority for any length of time politicians are sensitive to charges of interference and lack of consideration. Secondly, there is the growing disenchantment with the present school system which results in parents

making ever greater sacrifices in order to be able to send their children to the school of their choice, often outside the system.

Thirdly, there is the falling birthrate which means empty places in the primary schools and, from this year on, also in the lower forms of secondaries. The number of unfilled places is particularly large in inner-city areas and this was the reason why dissatisfied parents of the William Tyndale School found little difficulty in transferring their children to other schools.

The administrators are faced with a reduced amount of money which they can spend on education and so it will be their aim to close as many schools as possible and to have the minimum number of school buses. Increasingly, their ideal will be the neighbourhood school where each area has one school and one school only. But this is bound to be resisted by many parents and also by the Churches, anxious to keep control over denominational schools, and in the present political climate politicians may often prefer not to upset outraged parents than go by what is considered most economic. Parents, basically, will back two educational trends. Many parents today expect school to do for them what they have been unable to achieve: to inculcate into their children the traditional virtues of reliability and respect, of discipline and hard work. Beyond these, children are expected to receive from school those examination qualifications which allow them to enter well-paid jobs. But a growing number of parents feel differently. Having themselves discovered a new life style they are interested in education as such, education as the foundation of the culture of the future, and they want their children to grow up in a healthy environment and a liberal atmosphere. Such parents will not only be concerned with finding the 'right' school for their children, but will involve themselves in the affairs of the school of their choice and use their influence to further the aims of the school or help gradually to bring about a change in the general social climate of it.

At present a committee — the Taylor Committee — is working out recommenda-

tions about the future government of our schools. It seems likely that it will take account of the changing public opinion and the failure of politicians to build up schools which parents want, and therefore recommend that boards of governors should no longer be dominated by the local council, but include representatives of the staff and of the parents of the school in question.

Thereby a real change could be achieved, provided, of course, that parents of the right calibre are found to act as governors. We might then see a situation in which on the national and political level hardly any change will be possible while at local level responsible and enthusiastic parents will be able to insist on very real changes in the climate of individual schools.

A beginning might be made of a process which holds great possibilities for the future: to take education out of the hands of politicians and involve parents and teachers to an ever greater extent. This will only be possible in a responsible and committed society, which in practice means that a growing number of ordinary people are encouraged to use their discretion in the name of their fellow parents. This could strengthen the best elements in present-day life and could have far-reaching consequences for the social and political affairs of the country as a whole.

Rudi Lissau

CHILDHOOD How can we foster the vitality and imagination of our young children? A public conference organised by the kindergarten teachers of the Steiner Schools of Great Britain will be held at King's Langley from Sunday 23rd July to Thursday 27th, 1978.

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

What do we Mean by An Artistic Education?"

by SIEGFRIED RUDEL

William Morris (1834-1896), social reformer, poet, artist and craftsman-designer, was not only ever-active himself. He also inspired a circle of friends around him, and even today his influence is still felt. The Swedish artist Arne Klingborg spoke with appreciation of Morris' impulse in his opening words at the one-week conference for English Waldorf teachers held this August at the Rudolf Steiner Seminar in Jarna.* The title of this article was the conference theme and a number of answers were provided, in unexpected ways.

The conference programme was varied and relaxed. We did a lot of walking and looking about, in the first place; we also practised improvised singing and rhythmical games with Par Ahlbom, who is a teacher at the Jarna Waldorf School; we did regular painting and drawing, too. And the fact that all of us helped with the daily domestic duties was just as much part of the conference. All these activities gave rise to a mood that is not easy to convey. The pictures give at least some idea of the new buildings that surrounded us, rising from the granite hillocks as if continuing the motif of these rocky islands in a one-time ocean, but now surrounded by pines, and firs and birch coppices. There is the tall Eurythmy House, its wooden walls and metal-panelled roof painted a deep blue outside and a pale aubergine inside. Near it stands the Library Building, angular and many-windowed and light green in its ex-

* This is a training institute with courses on education, curative education, agriculture and art, which was founded in 1964.

terior; then Allmandinen (with a music room etc.) with its domed roof surmounting the rounded knoll by which it stands. All three incorporate a flat, so that someone lives in each of them. The guests from abroad — and there were 36 of us — were accommodated in the three students' hostels, also newly built. They are a joy to behold and a pleasure to live in because of every architectural detail is taken care of and translucent watercolours lighten up walls and furniture.

There is landscape architecture, too: We took a walk round the sewage ponds on the first morning. As there are up to 250 people resident at the Seminar during most of the year and no main drainage is available a solution had to be found. The English sculptor and mathematician John Wilkes, whom Arne Klingborg met on one of his first visits to England, developed with him a scheme for revivifying water so that after a time it can again support successively higher forms of life. Theodor Schwenk's work (his book 'Sensitive Chaos' is now in its third edition) was invaluable in elaborating series of sculpted flow-forms which enhance the oxygenating process by way of a number of water-stairs. A full article on this scheme, which has now been operating for four years under the supervision of Lars Fredlund, appeared in the 'New Scientist' on 6th October '77. It is remarkable to see how the variety and quality of vegetation and animal life increases as one follows along from the first pond right onto the fourth. The ecological value of such an enterprise becomes obvious when one com-



Beata Bergström

compares it with the conventional sewage works in the nearby town of Jarna, where not only the buildings are bleak, but vegetation all around has become practically sterile.

It is impossible within the compass of this article to do justice to the visit we paid to Stockholm. Readers will have to follow our footsteps — when they get the chance — to appreciate what we saw that afternoon: First of all the Kristofferskolan, Sweden's biggest, beautifully designed Waldorf School for which both Town and Central Government gave substantial building grants, then the exemplary Kindergarten complex, and finally some splendid examples of Renaissance architecture in the Old Town.

Future visitors should also include, as we did, a visit to Mikaelgarden, one of the numerous anthroposophical Homes for handicapped children, again with most strikingly designed and — what was equally appreciated — lovingly looked-after buildings. From another curative educational home — Salta Arbetskola — have sprung a number of

◁ *Sewage purification in Jarna, Sweden – Sculpted flow-forms enhance the oxygenating process ...*

English Teachers in conference at Jarna – Bringing William Morris up-to-date ...

Beata Bergström

practical activities, agricultural and otherwise. We visited the Mill and Bakery which mills and bakes 800 tons of bio-dynamic wheat a year, and also attempts new social forms of shared responsibility.

It completes the experience of the whole Jarna enterprise to see something of their five biodynamic farms, working 750 acres between them in a severe Northern climate. Their latitude is that of the Orkney Islands. We saw Skillebyholm which forms part of the Seminar inasmuch as 22 students work and study there for a regular part of their two-year course.

Without the background of these various visits and experiences, the conference sessions themselves would not have been so full of life. Every day we divided into two groups for our artistic work; one group with wax crayons, the other with watercolours, often out of doors: observing — yes, but copying — no. So what were we aiming at?

That was one of the questions which was fully dealt with in the course of the three





Eurythmy room and library at Järna – Echoes of rocky islands ...

Beata Bergström

evening lectures and followed through in the daily discussion sessions. Arne Klingborg developed in growing intensity a central theme of his life in art: Expressionism on the one hand — the little child is fully an Expressionist — and Impressionism on the other — that step must be taken as the child grows older. Healthy fantasy in the young child can lead to fantastic and even hallucinatory experience if it goes to an extreme, while good observation if it does not transcend the purely physical aspect can become dead naturalism. Blake and Turner are marvellous representatives of these two main directions in art and each was a genius in his way. We can see these tendencies in modern art as well, sometimes going to extremes. It is Herbert Read ('Art in Education' and other titles) who draws attention to Schiller's 'Letters on the Aesthetic Education of Man'.* So does Rudolf Steiner, particularly in a course of lectures given in Berlin in 1905. He points out that these letters will become more and more important for people in the future, as a guide not only in art, but in life generally. Because the question will become more and more urgent: "How do I find a balance in my life? I do not want to live only out of preconceived ideas. I do not want to live merely out of primitive urges either. Neither way is creative on its own. How can I find a healthy middle way? How can I be free?"

If we awake to this question we are also on the way to seeking a new art. And art in education will then need to be twofold. In the

first place the teacher himself must become an artist. An impressionist painter transforms what he sees. The colours in his picture are no longer bound to the objects, they begin to speak, they sing — marvellous to see in the later Monet! So must the teacher transform his subject and the facts he has gathered for what he gives out to the children to be born anew out of himself. The other aspect is what forms the *environment* of the growing child. That, too, must be transformed in every detail. "If that is done with artistic feeling it gives support to the spiritual element in every human being who enters the school. Then schools will become what they need to be more and more (and what churches often used to be in the past): Spiritual centres with a health-giving radiating power."

A new way of living that will give rise to a new art penetrating the entire surrounding and in turn supporting and sustaining all men — that, after all, had been William Morris' dream. Not long before his death Morris wrote a kind of utopia and called it, somewhat resignedly, "News from Nowhere". "News from Järna", on the other hand, which is what this article has attempted to give, is most encouraging. This conference on "What do we mean by an artistic education?" confirmed the hope that out of anthroposophical knowledge and experience, real and far-reaching answers can be found and have, in fact, begun to be put into practice.

Siegfried Rudel is an experienced curative educationalist and is co-translator of 'Education Towards Freedom'.

How to make them talk

Liveliness is essential in language teaching

by SIBYLLE ALEXANDER

The language teacher in a Waldorf school has three distinct advantages over his colleagues in other schools; he has ten years to plan a complete course for *all* his pupils, gifted or not gifted and he enjoys a unique freedom in his choice of material. Secondly, he can reckon with the help and sympathy of the classteacher in questions of discipline and background of his pupils. Thirdly, he knows there are regular events like the monthly assemblies to which he can contribute with plays, songs and poems. This framework gives children a sense of continuity, security and joy which we can feel when entering a classroom. Where can a young teacher find firm guidance to use the opportunity given to him?

In Class I the children come from Kindergarten with the faculty of imitation still powerfully active. Our voices have to be warm and rich in vowels, our pronunciation has to be correct and we must have a wide range of simple songs, 'Singspiele' and games. The strongest motive for learning will be love for the class teacher and we can surprise him or her every now and then with a new skill learned, a birthday song in the foreign language or an invitation to a play. The story of the Star Pennies is suitable here; while the teacher tells the story the pupils act out the scene and repeat the direct speech in chorus. Throughout rehearsals the children change roles so that every child has once been the poor orphan, the beggar or one of the freezing children. Singing games such as the simple 'Mariechen sass auf einem Stein' and 'Schneewitchen hinter den Bergen bei den sieben Zwergen' will support the theme of Class I.

During the next two years we deepen the feeling for the rhythms of day, week and year by marking the changes with exercises. To repeat the same poem for a month gives even the weakest learner a chance to know the verses by heart, but more than 30 repetitions lead to boredom—even if we change pitch, speed and volume. A permanent calendar painted in strong colours should hang in each classroom to mark birthdays and special events. We can briefly repeat songs and poems at each season throughout the first four years and a logbook *must* be kept by each language teacher to hand over to a successor, if possible together with a tape on which the main material is spoken. Our efforts to mark the quality of each season and the mood, atmosphere and colour of festivals and weekdays are well rewarded, as the gifted pupils will be enriched in their feelings and they can contribute much in the way of additional work done for the class, while the teacher has time to spend with the less able. New pupils should be given extra tuition and the tutor must be given access to the logbook and tapes, otherwise frustration sets in.

After the end of each year a detailed report informs the parents about attainment or lack of it, suggestions for remedial work and a realistic prognosis. Flattery is as harmful as criticism without positive suggestions. If the report is in the hands of parents on the last of term they can use the holidays to follow the advice given. Parents should also have the opportunity of asking questions during each parents' evening. The middle period from classes 4 to 6 is perhaps the most crucial and success or failure in lan-

* An excellent new translation has recently been made available (with the original text on opposite pages) by E. Wilkinson and L. A. Willoughby. (Oxford University Press).

guage teaching will influence the attitude to many other subjects. The pupils begin to read and write in the foreign tongue and they produce their own books with illustrations, exercises and stories. The keywords are orientation in space and consistency in method. While the younger children learned to name parts of the body we now ask for the spelling of these words. The chanted ABC is useless if we spell the vocabulary in English! The numbers are now used to do meaningful arithmetic in French or German and in our games we use an element of competition for which two or three teams are chosen by pupils to play against each other. A social aspect of this learning process is the vested interest of each member of a team in making sure the others have done their homework! We vary familiar games by giving groups of words related to one particular theme, if possible in connection with the Main Lesson of that period. Housebuilding, farming and fishing can open rich seams of discovery—let the pupils choose what their particular interest is and provide the vocabulary for them, or send them out to forage for new words and bring them back with the correct spelling.

After a set of words like beak, snout, teeth, trunk, antler, feather, fur, etc. has been learned, the teacher allows the class to choose one toy animal out of a box and then asks them questions until he guesses the right animal. Then the game is reversed and the children have to frame their questions. Once all the pupils know this game they play it in groups or teams. Blindfold a pupil and let him touch an object, which a friend has chosen and you will see how difficult objects will be chosen for the brilliant boy and simple objects for the less able. We should give a proportion of our time each day to the pupil-directed activities, which encourages response from the silent group at the back. Once abroad it is the child that has to ask all the questions and once they know the who? how? what? we can launch them on many games of this sort, bringing in musical instruments, toys, plants and pictures, to save us using English expressions. For this reason older pupils

respond well to grammar lessons based on illustrations. Arrange the object in a logical sequence without rigid dividing lines so that feminine words appear on the left, masculine on the right and the middle base shows neutral object. *But do not tell the class!* The artistic teacher can draw the scene on the blackboard with lots of suggestions from the 'backbenchers' and he corrects any mistake in gender clearly, placing the objects to form a pleasing whole. Who can guess the secret hidden in the illustration? Once discovered each child will produce many variants of scenes from nature, town or workshop, using the same principle. Colour emphasises the quality of the different gender, and red for feminine 'die', green for neutral 'das', blue for 'der' will imprint the articles on the mind.

Orientation in space with a look towards the countries where the languages are spoken, taking Switzerland, Austria as well as the two Germanies into account, help to overcome a very real problem in language teaching to mixed-ability classes. While your phlegmatic child produces pictures of market places laden with foreign foods or of tables with German dishes, the choleric collects material on sport, mountaineering and crafts, the melancholic studies historic aspects, and the sanguine illustrates favourite scenes or objects. An exhibition for the parents together with a programme of recitals and a short play can produce real efforts from every child. The danger to have 'frustrated beginners' in a Waldorf school can be avoided, if at every new stage the old material is used in a meaningful way, neither allowing it to be forgotten nor simply repeated endlessly.

The choice of suitable Readers for twelve-year-olds can be difficult. Rudolf Steiner emphasises 'Im Zusammenhang lesen!' and we should avoid passages taken out of context. Cassels's series 'Jetzt geht's los!' contains two stories without crime or violence. Oxford's New German Readers lists Swiss and Austrian authors of quality, suitable for 12 to 14 year olds; Harrap has good editions of short stories, and after that age plays and



An eight-year-old recites A surprise for the Class Teacher...

novels by classical writers can be tackled. The secret is careful preparation of vocabulary. By using the words contained in the first chapter of Erich Kästner's 'Das doppelte Lottchen' during Grammar lessons several weeks before 14 year-old children saw the book, they experienced the delight of fully understanding this charming story and reading it with the anticipation of actually visiting the city of Vienna on their exchange in the Summer term. The wise class teacher had divided the large class into two groups; one worked with literature, the other did practical work and role playing to make sure the stay in Austria found them all prepared.

What the language laboratory could never achieve actually does happen during an exchange with a German speaking class. At the end of the eight years a class teacher takes the pupils to a Waldorf school abroad and invites the corresponding class to Britain. The children live in with host families and go to school, take a trip to a youth hostel and learn to move freely in the foreign society. This experience has a profound effect on the whole school. The interest in language-

learning increases and many personal friendships develop.

One or two pupils will remain inarticulate in the foreign language. Before they move into the Upper School a decision has to be taken, whether they would benefit from remedial work in English, additional practical work in gardening or woodwork, or whether a holiday with a family in Germany can be arranged for the. This must be a joint decision of parents and teachers. It is better that a child gives up studying two languages, when it derives no benefit from it, but some late developers respond well to extra coaching. The keynote for the Upper School is humour, which carries language teaching through the frustrating battle between examination-demands and free learning. With the co-operation of all the teachers in the Upper School and the parents this battle can be won.

Sibylle Alexander is lecturer, editor of German 'readers', and imaginative teacher of children, students and adults in Scotland.

Waldorf Education in the South

(Australia, New Zealand, South Africa)

by FRANCIS EDMUNDS

This account, like the two preceding ones, offers only a cursory survey of the fields it covers, the aim being to give an over-all impression of how Waldorf education has been advancing outside Europe. In this connection, it is heartening to visit a place again after a lapse of years, and to witness what persistent labour and devotion can accomplish in a stretch of time.

What follows is based on visits to Australia in 1962 and 1969, to South Africa in 1962, 1971, 1974 and on a recent statement received from each school.

Australia

The Glenaeon School, Middle Cove, Sydney
In 1957, the Dalcross School was opened at Pymble, a suburb of Sydney, with one teacher and three children. That same teacher has guided the school right through to its present stage. By 1960 it had grown to a good-sized kindergarten and the first three classes.

1961 was a wonder year. The school took possession of 11½ acres of lovely Australian bushland purchased some years previously by a far-seeing benefactor. The Dalcross School dwindled away by transferring a class a year to what was now the Glenaeon School.

There it now stands, a full scale Waldorf School, having survived many a trial and critical moment. To quote from the report sent in:

"Glenaeon continues to develop — has now approximately 350 pupils from kindergarten to university entrance, with large classrooms, 2 science laboratories, art room, woodwork

room, library, eurhythmy and music room: 17 full time teachers and 7 part time with university degrees or teacher training, many with both: numerous seminars and overseas visitors to keep in touch with Steiner education through the world. The school will have its twenty-first birthday next year.

The Rudolf Steiner School, Melbourne

In 1967, the Glenaeon School was still the only Waldorf School in Australia. Plans had already been forming for a school in Melbourne. To-day there is a flourishing young school there. In March of this year it had a kindergarten of 40, classes 1 to 5 with 25-35 children in each, and a long waiting list. The intention is to reach a full scale Waldorf School. The school has already provided "in place training" for some intending teachers and expects to carry this further.

The members of the College of Teachers are also directors of the company which owns and runs the school. The finances of the school, as reported, are outstandingly good. Parents in need have received generous grants; salaries are good; yet there are sizeable surplus funds for further development. Regular study courses are maintained for parents and others. There is much growing interest in the locality.

The Lorien Novalis School (to the north-west of Sydney)

This school was launched in 1971 by two former teachers of the Glenaeon School. Numbers have grown from 8 to 100 with 8

teachers.

It describes itself as "a self-help school — we even build our own buildings and make our own furniture. Our first major building (a kindergarten hall), has almost been completed and we are planning the whole primary school — at present conducted in a large cottage."

The school is situated "in a lovely, elevated, semi-rural area," and owns, "5 acres of land with orchards, trees, and lovely grassy paddock areas."

Adelaide

There is more than a rumour that a school will be opening there.

Australia and New Zealand, though close on the map of the world, are strikingly different in climate, in landscape, in native flora and fauna, and, broadly, in the character and outlook of the people. Australia as a continent feels and is ancient; New Zealand, by comparison, is quite reminiscent of Europe.

New Zealand

The Rudolf Steiner School, Hastings

This, the oldest school in the southern hemisphere, has its own unique history. It was bought up in 1952 as a private school for young girls, Queenswood, to be converted into a Waldorf School. The inhabitants of Hastings knew little about it even ten years later. There was good Waldorf education being given, but the name was unchanged and it was still essentially a girls school with a lone boy here and there. In 1963 the name was extended to Queenswood Rudolf Steiner School. In 1974, twenty-two years after the original purchase, it was finally renamed, Rudolf Steiner School, Hastings. After all that time it had only 90 children up to a Class 7.

Only then did things begin to happen. The resolve was made at all costs to advance to a high school. To-day, in 1977, there are 160 children, with ten classes. Even though the 10th class is very small there is the firm intention of arriving at the full range of 12 classes by 1979.

In 1975 they had a first open teachers' meeting, in 1976 a second with 100 teachers

attending. They have even made a first beginning with the "in-training" of teachers. Government legislation is presenting problems. Despite this, the impression is of a sound young school — young in its recently renewed vigour of life — working strongly for the future.

The Rudolf Steiner School, Christchurch

1975 saw the opening of a school in Christchurch. It began with a kindergarten of 6 which grew in the course of the year to 22, and a year later, with a first class of 2 children which then took up 10 more. The report received places the number at 50. The two pioneer teachers gained their preparation at the school in Melbourne.

Auckland

Ever since 1962 there have been repeated endeavours to start a school in this city. At times hopes ran high and then ebbed away again. Now it really looks as though a school will begin this year!?

South Africa

To move from Australia or New Zealand into South Africa is again to enter into a very different environment, so magnificent a country, yet so heavily beset with its own particular problems. The schools, as you enter them, are typically Waldorf: the relationship between teachers and children, the pictures on the walls, the main lesson books, the sight of the children at their various activities, eurhythmy, painting, crafts, the school festivals when they occur, also the mood of sharing in a great adventure to be met at parents' gatherings, — all happily familiar! And yet there is a sense of something that is different, of something tacitly being held away. As a Waldorf teacher coming from abroad with the wide perspective of the many lands, the thought occurs: might it not be possible, within the given circumstances at the present time, to find ways of bringing Waldorf education to black and to coloured as well as to white children? Waldorf education, by its very nature is meant for all, just as Christianity is there for all. It is out of what we

do in the present that the future grows, and how much of that future already lives in the children! Teachers would need to be trained but it should lie within the scope and the character of Waldorf education to arrive at an appropriate answer for any given situation.

The Constantia School, Cape Town

After some years of preparatory work, a school opened in Rondebosch in 1960 with 25 children. Within two years the numbers reached 100, but then there came a severe testing. The school split in two. Two or three teachers left with 30 children to found what then became Michael Oak School.

The remaining school of 70, following the initial shock to teachers and parents, and certainly to some of the children, rallied its forces and went ahead. For some years the two schools went their quite separate ways.

In 1965 Rondebosch school acquired a property of 16 acres, beautifully situated in Constantia, hence its present name. By 1967 there were 250 children but there the number stopped, maybe through transportation difficulties, Constantia being at some remove from the city proper; maybe in part, through a second setback suffered by the school when in 1970, a highly experienced teacher from abroad who had been helping to develop the educational work, also with the training of teachers, left for Pretoria. That same year the first 12th class was prepared for matriculation. The results were good, yet nevertheless raised the question, nowhere fully resolved, of how far the Waldorf curriculum can be made compatible with examination requirements with their quite other disciplines and objectives.

More recently the happy situation has arisen that the two schools, though distinct in character, have arrived at close co-operation, for their mutual benefit. For one thing, the Constantia High School now is common to both.

Latest reports describe the Constantia High School, despite the trials it has lived through, not the least being financial, as being more firmly consolidated than it has ever been.

An important event took place in 1976 with

the creation of a Federation of Waldorf Schools in South Africa.

Michael Oak School, Cape Town

This school, begun as stated in 1962, decided from the first to remain an elementary school, and this it has achieved in splendid fashion. It has 132 children in its 7 classes, the full range by South African standards, and 66 children in three fine nursery schools.

The 1974 visit revealed a strong school, well-knit in its internal working amongst the teachers, a warm sense of community, with the love and support of the parents and other well wishers. The friendly connection with the Constantia School is a truly happy circumstance.

Michael Mount School, Johannesburg

The first step was the formation in 1958 of The Waldorf Schools Association (Transvaal). The next was to send an experienced teacher to England in 1959 to spend a year in a well established Waldorf Nursery School. The next, after that, in 1960, to found such a school — it quickly reached its maximum of 20 children; at the same time, in 1960, to open, in other premises, a first class with 7 children. Two years later, in 1962, life played a master stroke. Through a prominent Anglo-American Corporation, a valuable 12 acre plot, in an excellent situation for a school, was made available to the Association for the nominal figure of 1,000 rands. The transaction was completed in 1964. That is where the school is now, at first housed in temporary pre-fabricated wooden hut rooms, but since, replaced by order, with solid structures. In raising funds for this, the parents have played an active and decisive role.

Numbers have grown to a total of 273 children, an average of 30 in each of the 7 elementary classes and the rest in highly commendable nursery schools.

The school faces the problem of how and when to step up to a high school, how to acquire the means for the necessary school buildings, but still more, how to find the Waldorf trained specialist teachers to carry the work — a situation which every Waldorf School that has ever been has had to face at

some time. There comes a moment, and then, if the will is there, it happens. The will is there biding the right moment!

Pretoria

There is a school in Pretoria inspired by the late Max Stibbe and named after him, but no report has been sent in, only a late cable explaining the delay.

Dehra Dun, India

A word on India to complete the survey. Emerson College has been happy to receive several students from India, mostly coming one at a time and staying for one year. There was always the hope that they would bring something of Waldorf to their country. So far the difficulties for most of them have been too great. There was one mature student, who, with his wife, had already begun a movement in Dehra Dun for nursery schools, mostly for children from poor homes. A real attempt has been made to bring the Waldorf impulse into these schools. There was even, at one time, the beginning of an actual Waldorf School, but it could not be maintained. Maybe life will bring further opportunities if the interest can be kept alive.

Francis Edmunds has recently spoken in France, Holland, and Sweden; he will soon be visiting schools, universities and teacher-training centres in North America, South Africa, Australia and New Zealand. He is working on a book 'The Teacher', from which we hope to include a pre-publication excerpt in our next issue.

Friends of a Free London Waldorf School

Children in London today have to face a world where sophistication and cleverness are seen as important goals, where practical convenience replaces colour and warmth and where coldness and brutality must be acquired to survive through childhood.

All children face this, albeit in different ways for rich and poor. The problem lies with London itself.

We can work to overcome this. We believe it is possible to give children a more fulfilling and joyful childhood in London. Our way is to start a school which seeks to approach children and their surrounding community quite differently. A school where teachers will work freely, alongside parents, to return childhood to children in London.

If you feel that you would like to support our venture in any way whether practical, moral or in the realm of technical advice, please contact us: c/o Glen Saunders, 145 Abbots Gardens, London N.2. Telephone: 01 444 0864 or 01 986 8968.

Education in our Cities:

A group of teachers and parents 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 theory and practice. Time: 7.30 p.m., usually on a Saturday. Place: 8 Eastfield Road, London E.17 (near Walthamstow Central tube). Tel.: 01-521 0188. All teachers and parents welcome.

EIGHT-YEAR-OLDS IN CONVERSATION

FIRST GIRL: "What do you think is the cleverest part of you?"

FIRST BOY: "It's your brain, of course."

SECOND BOY: "No, it's not, it's your hands, they're the cleverest part."

SECOND GIRL: "I think it's your heart that's the cleverest, because that tells you the truth."

Reprinted from Parents' letter, Michael Hall, England.

The Alphabet and Writing

A Picture of the Development of Human Consciousness

by AUDREY McALLEN

“Writing, as we understand it, is a conscious activity and inseparably bound up with the development, comparatively recent, of man’s conscious intellect”

This statement from David Diringer’s life-work on the sources of the alphabet and the development of writing, of which he has made a survey throughout the historical epochs of civilisation and among modern primitive peoples, pinpoints a crucial fact in man’s development: conscious intellect is of comparatively recent origin. Writing does not appear before the middle of the fourth millennium B.C.

If man’s conscious intellectual development did not emerge until this time, what kind of consciousness did he have prior to this? Rudolf Steiner is able to enlighten us on this subject out of his spiritual scientific researches into the historical development of past civilisations. Before approximately 3000 B.C. mankind in general had an atavistic clairvoyant consciousness. The impressions which his senses received from the surrounding world were less clearly defined in his consciousness, in comparison with those he experienced in his sleep life. Instead of the unconsciousness of sleep, or the weaving of dreams, often of organic origin, which we accept as normal today, our ancestors were able to maintain consciousness even in deep sleep; there appeared to them spiritual beings whom they recognised as being related to them, but living in quite different conditions. Different, too was the relationship to the sense world that a man had when awake, for the memory of his sleep experiences remained with him and associated itself with daytime

sense impressions. These he recognised as being the results of the work of spiritual beings. By approximately 3000 B.C. this mode of consciousness began to diminish, to be gradually replaced by our present one which has only become universal in the West since the last third of the 19th century. It was about this time that the demand arose for universal literacy.

With this former consciousness men had prodigious memories, not only of events in their own lives, but also in the lives of their ancestors. As man’s sense organism became more open to the world around him his powers of memory faded in the same way as memory of the happenings in his sleep experience had done. Memory now had to be stimulated from outside. We have examples of this as late as Biblical times in the story of Jacob, who set up a stone to recall his vision at Bethel; later, Joshua commanded that 12 stones be taken from the bed of the River Jordan and set up as a reminder to the Children of Israel of their crossing it on dry land.

Certain men, however, retained the old type of consciousness and memory, and were singled out to undergo a training of these faculties in the religious centres. They were then sent out to travel the countryside telling the people who had lost their direct connection with the spiritual world of their experiences of the working of higher beings in human life. Some of these experiences are the basis of

what is for us today the great myths and sagas; others became the “stories” told around the hearth fires in winter and thus passed down from generation to generation, and which lingered on among country people until the 19th century, to be collected and become a part of our cultural heritage through the printed page. Hence the development sequence is: Direct experience, memory, writing, and lastly reading.


How did early man regard writing? Dr. Diringer tells us that in all cultures writing was held in awe and its invention frequently attributed to divinities or folk heroes. This reverence for the act of writing comes from the recognition, through a heightened consciousness, of the reality of the spiritual world and of the beings of higher intelligence who inhabit it. To their wisdom and guidance man owes his present development and capacities.

In those early times it was the priest or priest king who guided his people through his attainment of higher consciousness. We see that this is a recognised factor even in late examples of statues of the Pharaohs where the inspiring being or beings are placed as small figures at different parts of the Pharaoh’s anatomy — behind the head, or at the base of the spine, for example. The scribe in these early civilisations “received” the word of the gods from the mouth of the priest or king. To make an error in impressing the Holy Word of Light into substance — “darkness” — meant death. Writing was a responsible action in those times.

This reverence for the holiness of the act of writing was resuscitated in the Christian eras by the transcribing and copying of the Gospels. Monks spent a life-time writing down the Word of God. The beautiful pictorial lettering we so much admire formed a meditational content in their activity and often showed — through the colours and the way in which the tiny Gospel scenes were depicted — the degree of understanding gained from their meditation, constituting a secret language for the guidance of the reader and the next transcriber.

Living imaginatively into such contexts we can gain a clearer understanding of why so

PRAYER OF ST. AUGUSTINE

 *Deus*
: : who art the
: : light of the
: : minds that
know thee; the life of the souls
that love thee; and the strength
of the wills that serve thee; help
us so to know thee that we may
truly love thee; so to love thee
that we may fully serve thee,
whom to serve is perfect *et*
freedom.

Amen.

A fifteen-year-old recapitulates monastic devotion.

much fear and opposition was engendered when printing was discovered. The “Word” was divorced from its living source in the human soul; it could be reproduced and be read by persons without due preparation of the soul for receiving its content. Here again, working in subconscious depths, is the repetition of the “Fall of Man” from his original spiritual height of consciousness. Thus we see coming into being a conscious eagerness for knowledge, combined with a subconscious fear, a fear which has echoed on in the designation of printing as “the black art”.

In his research on the alphabet Dr Diringer distinguishes between the writings of ancient civilisation which developed only as far as pictograms and ideographs, of which Egyptian hieroglyphics and Assyrian cuneiform are examples, and the writing which developed a concise number of symbols which could be freely used to express the content of the language. Only the latter does Dr. Diringer consider to be true writing, for example Hebrew and Greek. Through the alphabet, the mind is able to express its thought content in words; the alphabet is the vehicle of man’s conscious intellectual ability. Dr. Diringer states that the alphabet was the last major form of writing to appear. It has its origin at a single point in history, somewhere in the region of Palestine-Syria. Writing prior to pictograms and hieroglyphs he considers as “writing in embryo”, and as signs of ritual and

magic, rather than for communication. He also observes that this geometric element is present at the beginning of a writing system and does not represent a reduction of representational drawing; it seems to convey static ideas, e.g. nouns, but not a discourse which is the essential element in writing. He also draws our attention to the fact that rudimentary forms of writing are not always earlier than systematic scripts, such forms having sprung up long after the appearance of alphabetic writing.

If we take the spiritual scientific view that writing has to do with the development from one form of consciousness to another, we can begin to understand this metamorphosis. The tribe or nation is recapitulating earlier stages of consciousness before achieving the general intellectual faculty which is the fruit of the long development of Western civilisation. "Writing," Dr. Dinger avers, "has been the main currency of civilisation" and "is the main aspect of culture which clearly distinguishes mankind from the animal world."

This important observation from Dr. Dinger's research points directly to the fact that man bears within him a creative power which cannot emanate from animal faculties, namely, that man is a spiritual being. His immortal soul and spirit-being live in the perceptible vehicle of a physical body endowed with the powers of life and growth. Men once knew all this in their deepest nature. The intellectual faculty which, during its development, closed the door of spiritual perception, has given man mastery of the earth and extinguished his personal knowledge of his origin. Yet even at the height of this intellectual development there were men, who, through the very power of their thinking, penetrated to concepts of man's spiritual origin and reason for being on the earth.

Gotthold Ephraim Lessing (1729-81) writing in the middle of the 18th century, is one of these. He reviews the history of mankind and realises that it is not a fortuitous series of events, but is there to develop and educate the human being; each individual thus needs a life-time in each of the successive cultural civilisations, in order to grow in stature and fulfill his spiritual potential. Later in the 19th century Rudolf Steiner took this concept

further and became the teacher of a Christianised concept of reincarnation. In clarity of thought he gave the basis for an understanding of the death of Christ on Calvary and the Mystery of Resurrection. He tells how, since this event, the Christ lives and works within the spiritual atmosphere of the earth, and that our planet itself has become the sphere of his activity.

Let us test such a concept and apply it to our work. Imagine a classroom of children; deep in their being will be the residue of attitudes and feelings from their experience of lives in earlier civilisations and cultures. Some will never before have confronted the printed word or learnt to write. In others a dim feeling may arise, a memory-association of the awe surrounding such an activity. Yet for others a malaise of fear may ensue from some direct experience connected with the first appearance of printing.

A teacher who is willing to consider such a concept will find that his range of observation increases and that he begins to develop quite another attitude to children's mistakes and clumsiness. In the "awkward" way a child handles his pencil there may be working the memory residue of how a stylus or brush was used. If we recognise such possibilities we are likely to use a different tone of voice when we come to show him again how to hold his pencil.

To be truly an educator we have to find methods which free our pupils from the past, giving nourishment for the seeds of their earlier experiences to come to fruition in a positive way. History, as Steiner said in a lecture given at Ilkley in Derbyshire, is "a continuous education of the human race, a process whereby a religious, a divine consciousness penetrates ever again into mankind."

Audrey McAllen, a former Class Teacher, has for many years been engaged in remedial work for Waldorf Schools.

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A Birthday in the Nursery Class

by MARGARET MEYERKORT

"Tomorrow is my birthday" said Roydon, clapping his hands and then ran off with a bounce and a shout.

In the course of the last week his teachers had hummed, as if by the way, the tune of the birthday song and had said "Soon, soon we will have a birthday", or "Three more days and our Roydon will be 5 years old". One or the other child had joined in the humming or in the words, and Roydon smiled or let his head hang down with a deep sigh. Invariably, the conversation among the children turned to "When I had my birthday..." or "Can I come to your birthday?"

What is a birthday?

In large parts of the Orient the birthday is not celebrated. Spiritual existence and physical existence are held to rotate in one continuous undifferentiated movement. In the West we experience this event of an individuality stepping into physical existence as an act: to transform the past, to start afresh, in one word: to develop. Every birthday — and this continues for many adults — is a stepping stone towards something new, a threshold on which a transformation takes place, a resolve is to be taken. The child knows himself to be within a stream of development and jubilates at the very mentioning of birthday, with its overtones of being born onto another level of consciousness.

The preparations for a birthday take place first and foremost on the inner plane of the adults. Over many days Roydon lived in our souls: his slender and round-shouldered body, his narrow face, his jerky movements. He found it difficult to adapt smoothly to people and situations, he could be unconcentrated and break down moods and objects. Sometimes his excema was particularly

irritating and often the very beginning of a cold went straight to his chest. Just as Roydon had a thin skin to his soul, little to help him assimilate new impressions slowly or ward them off, so was his physical skin broken and he was poorly protected from his surroundings and was defenceless. The teachers took the picture of Roydon and his needs into their sleep-life, and so his birthday verse grew and the form of his birthday celebrations took shape.

These quietly preparatory days brought about a mood of expectation in the classroom. Each one felt that our smallest joys for what is to come affect the breathing of both soul and body, in that for a moment we become aware of our self and our life. For enhanced consciousness strengthens above all the will. And so the joy of anticipating is the joy of sensing another possibility of life, and the result is a new resolve.

The morning before the birthday, the teacher folded a piece of paper for a birthday card and sat down to draw a picture for Roydon. "What are you doing?" said 6 year old Jane. "Can I make a birthday card too?" "Can I?" "Can I?" And in less than 10 minutes 15 children were busy putting crayon to paper. When Roydon came into the room he was received with "You mustn't look!" "Close your eyes!" In fact he was shooed out and the helper took him together with other children into the sandpit.

At lunchtime we made a ring to sing goodbye to the young 4 year old children. When all were quiet the teacher said "And now Roydon may go into the middle." We then spoke the verse of Anticipation:

*When I have said my evening prayer
And my clothes are folded on the chair*

*And mother switches off the light
I'll still be 4 years old tonight.
But from the very break of day
Before the children rise and play
Before the greenness turns to gold
Tomorrow I'll be 5 years old.
5 kisses when I wake,
5 candles on my cake.*

The teacher held out her hand and Roydon came to her back into the circle. In the afternoon, before our evening song, we repeated the poem with Roydon in our middle.

The children having gone home a simple cake was baked. Around it 5 white candles were placed and in the middle a taller white candle: the light of life. A low table was placed in front of the nature bay — at this particular time of year our summer garden — which provides the background to a birthday in front of the fairytale picture, and was covered with a white cloth. It was decorated with flowers and petals, with the children's and teachers' cards and with a token present: out of gold paper three little boxes had been folded that fitted into each other and the last one held, between cotton wool, a small coloured shell.

Birthday morning. The first child to arrive sat on a chair in front of the door to the Kindergarten: "I'LL be the guard." The other children sat on benches in the hall. Some had brought flowers, one boy an egg from his hen which the teacher took to the birthday table and at the same time she lit the large festival candle on the mantelpiece above the fairytale picture.

We joined hands while Roydon remained on the bench determined to wait by himself until called in. Quietly the teacher led the children to form a semicircle in front of the mantelpiece and the birthday-table. The light was taken from the festival candle and to the words "Roydon — in one year old, two years old, three years old, four years old, five years old" the light of life and the five candles were lit. The children then made a circle and the teacher hung from each one's shoulders front and back a blue cloth, and as the children placed their arms on each other's shoulders there stood a ring of blue.

Roydon was led into the room and around the blue ring to the song:

*In heaven shines a golden star
An angel led me from afar,
From heaven high unto the earth
And brought me to my house of birth.*

Two children opened the ring to let him and the teacher in. He was led to the helper who loosened her arms out of the large ring to form a smaller ring around Roydon and she spoke his birthday verse.

*The heavens high
Are blue so blue
Like Mary's mantle in the sky
To shelter you.*

After she had re-formed the large ring with her arms Roydon was led to Rebecca next to the helper. The teacher helped her to loosen her arms out of the large ring to make a small ring round Roydon and the teacher standing behind Roydon spoke the verse for Rebecca. And so it continued, each child in turn offering protection with gesture, colour and word. By the time Roydon stood in front of the 12th child Carl spoke the birthday verse with the teacher together and from then onwards the whole ring of children joined in the speaking.

Roydon stepped out more firmly, held himself more erect and occasionally a smile lit up his face.

The teacher led him into the middle of the ring and all together spoke once more:

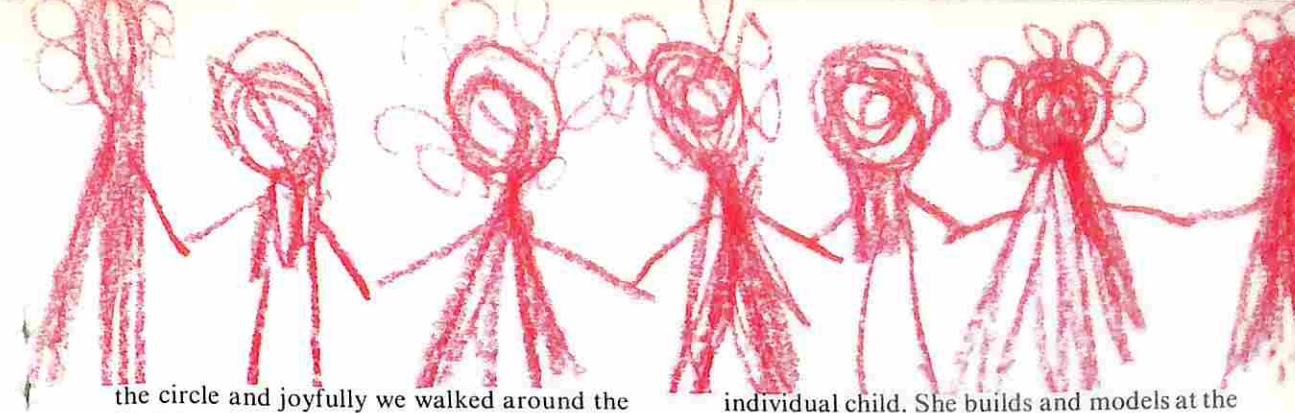
*The heavens high
Are blue so blue
Like Mary's mantle in the sky
To shelter you.*

We then sang the second verse of the birthday song:

*Welcome, welcome lovely day,
With flowers bright and sunshine gay
With painted birds that sing their song
And make me kind and good and strong.*

As it was time to lighten the mood and form Roydon had held for 15 minutes, the teacher lifted him up and put him down on his feet to the word "kind" and again to the word "good", and a third time to "strong".

The blue clothes were taken off the children's shoulders without disturbing the form of



the circle and joyfully we walked around the birthday boy singing "Happy birthday to you". The form of the circle was opened in front of the birthday table and Roydon looked at his cards, handled egg and flowers, counted candles and found the well protected little shell. He thanked his friends, blew out the candles — and the morning proceeded as usual.

An hour later the children went into the cloakroom to wash their hands for mid-morning lunch. When Roydon came to his place he found flowers around his plate and the cake, the candles lit, on the table.

After singing "Grace" Roydon cut the cake and handed it round leaving 2 pieces for the two 12 year old girls from Class 6 who at lunch-time were going to come in to help.

Another eagerly awaited moment came in the afternoon when we stood in the ring form for the evening song: Roydon fetched a basket and packed everything from the birthday table into it. He stood in the middle of the ring with the basket in his arms while we sang "Goodnight".

Next morning he returned the empty basket with radiant eye.

The custom of the birthday verse holds two fundamental aspects of education:

1 The teacher has to think about each child more deeply than she might otherwise do. Feelings which she had about the child's intentions, his path of life rise into clearer consciousness. It can take more than a week to find an imagination which contains the most important features for a healthy development as well as a suitable rhythm of speech, suitable consonants and vowels. After a struggle to understand the child the adult feels herself to stand on new and firmer ground in the face of the child. She knows which pedagogical measures to use with each

individual child. She builds and models at the child. Every teacher can feel a blessing lying over an endeavour of this kind, i.e. imponderables work the most in education. So it is specially the birthday verse which weaves many a delicate thread between the soul of the child and the teacher.

2 When the birthday verse is taken into the home — or vice versa — the education of the child is strengthened. Naturally, parents and teachers have to have a conversation beforehand: how the child has developed, his social behaviour while difficulties have arisen. One can experience that afterwards helpful ideas concerning the education of the child appear, as if such a conversation invited invisible helpers. Important, too, that the parents among themselves talk together about the child. We gain time when we introduce such customs and when conversations of this nature take place. We lose time when "we have no time for it"; things will not prosper but will continue unhealed. It is then that bad habits arise and members of the family rub each other the wrong way. How lucky the child whose parents and teacher together composed the birthday verse and who, after his birthday at school, may hear the words every Sunday morning at home, or sometimes in the evening throughout the year. He receives a happy and stable foundation for his life.

Margaret Meyerkort is an experienced nursery class teacher and lecturer, and is planning a training course at Wynstones School, England.



A Class Poem is Born

by ROLAND EVERETT

Most children have an inborn love for animals and also a natural feeling for poetry. What better way than of concluding a study of the whale, than by trying to make a class-poem about this lovable and largest of all mammals? Descriptions of its features and its ways of living had been written by the ten year olds in their compositions. Illustrations had been drawn in coloured pencils, showing huge "breathing fountains" in arctic seas. Water-colour paintings of whales, leaping through the air or diving to the bottom of the ocean, were hanging around the classroom. A poem would be just the right way of rounding off this subject before leaving it to mature in mellow forgetfulness. But what, if inspiration should fail to turn up at the appointed hour? A cautious teacher, realising that true creativity needed seclusion and the maturity of an older age than that of his class, thought it wise to be prepared, "just in case", by concocting his own version, observing carefully the process of his own poem-making.

Next morning the pupils were asked to "paint the whale with spoken words", and the most suitable of these were written on the blackboard. In this way, what emerged from the twilight world of the children's feelings became lifted a little more into the sphere of consciousness, the white chalk literally lighting up the words on the dark background. But now these disjointed words had to be linked together into a living flow of rhythm which could only arise from the dark world of the will-sphere below. A critical moment had come, for the first few words would set the pattern for the whole poem. After a somewhat hesitant silence, the following words tumbled

out, "Great is the whale". Catching this phrase we spoke it out together several times, while clapping its rhythm, as if to anchor it:

Suddenly from somewhere, like an answering call, the words rang out, "The giant of the ocean", thus completing the first line.

Now ideas came pouring out in quick succession and presence of mind was needed for necessary guidance and for sorting out the grain from the chaff. There was no time for anyone to feel hurt when suggestions were not taken up, but great was the joy when new jingles or word pictures were allowed to carry the evolving poem forward. Some of the children's imaginative and charming metaphors were breath-taking.

When at last the class poem had been born, each line was scrutinised. Which was better, "With skin like oily silk", or "With oily skin like silk"?

"Oily silk" sounded unclean, messy, but "Oily skin like silk", yes, that sounded right for the whale. But we had forgotten the title! Should we just call it "The Whale"?

"The Ways of the Whale", retorted a boy from the back, quite unaware that with one stroke he had improved both the sound and scope of the poem, apart from introducing an alliterative effect, adding weight and style.

For several days we began the morning lessons by reciting "Our" poem with great relish and joy. At home again, the teacher could safely entrust his own efforts to the discretion of the waste paper basket.

Roland Everett is lecturer, teacher and a pillar of Elmfield School, England.

THE WAYS OF THE WHALE.

Great is the whale, the giant of the ocean,
Squeaking under water when talking
to his mates.

Warm in his blood and long lasts his breath,
His breath is like a mountain quaking
through the air.

When returning from his hunting the squid
in its lair,

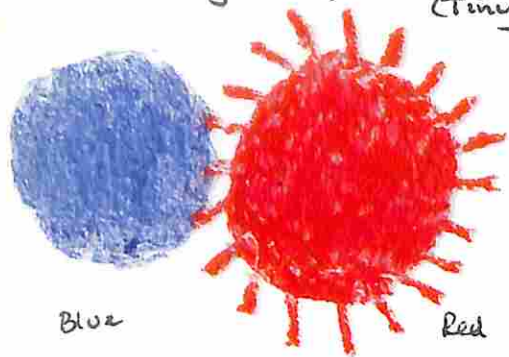
The mother feeds her young ones with
rich and creamy milk,

Playful and happy, with oily skin like silk,

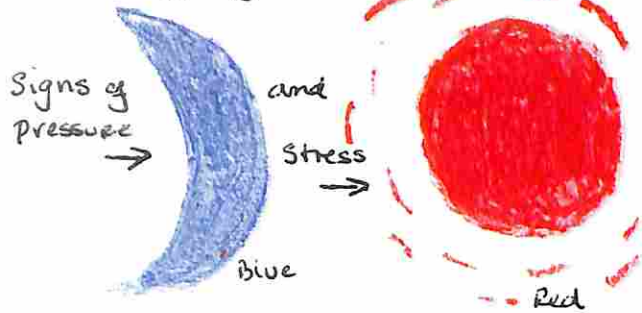
Splashing in the water and leaping through
the air,

Like little children, happy at the fair.

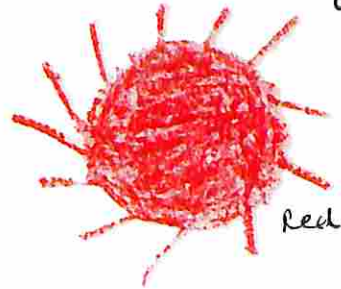
Date of birth: 19.12.68 (Age: 9.)
 Laterality: Left. NERVOUS child
 (Tiny drawing)



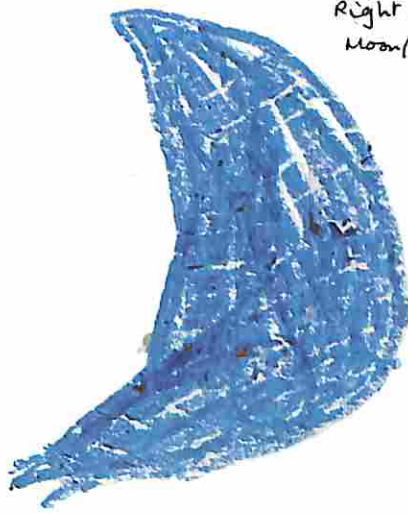
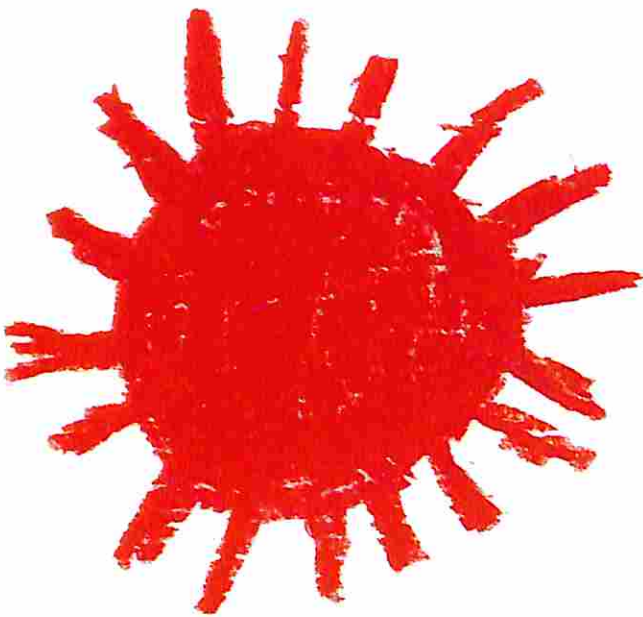
Age 9 years 3 months.
 Laterality: Right.



Age: 9 years.
 Laterality: Right hand }
 Undecided eye }
 Right foot }
 Not sure.
 Ability: Unsure
 "Undecided" child.



Age: 8 years 0 months.
 Ability: Poor verbal language,
 Immature articulation.
 No reading or spelling.
 Laterality: Right hand } cross-
 Left eye } lateral.
 Right foot }
 Moon/sun reversed.



Goethe's Colour Theory Applied

by MARY NASH-WORTHAM, L.C.S.T.

Sir Isaac Newton (1642-1727) and Johann Wolfgang von Goethe (1749-1832) failed to agree in at least one major scientific realm, that of colour theory and optics. Whilst Newton and his successors based their theory on *excluding* the colour-seeing faculty of the eye, Goethe founded his theory on the eye's *experience* of colour. Goethe studied colour to gain knowledge of objective laws of aesthetics, and concluded that the blue sky was 'illuminated darkness' and that the yellow sun was 'darkened light'. Due to the moisture content of air, the atmosphere lightens the impenetrable darkness of space to create blue and darkens the invisible light of the sun to create yellow/red. Primary polarity is given as Light and Darkness, and secondary polarity as the colours Yellow and Blue.

Goethe's optical investigations showed that the right eye looks out clearly into the world, openly radiating, corresponding in character with the red/yellow colours. The right eye is the "master" eye, and we know that the right hand is usually the dominant, stronger, more highly co-ordinated, doing and writing hand, and the right foot is normally the better one for kicking, hopping and leading ahead; so we find the right sided dominant pattern established and linked with the colours red/yellow. The left eye is more receptive and has a 'gentle look' portrayed by great artists as asymmetry (notably in Raphael's sistine Madonna, shown in both mother and child, and in the 'Mona Lisa'). According to Goethe's findings the colour blue corresponds with the receptiveness of the left eye, so we can see that natural well-ordered laterality shows right as red/yellow and left as blue.

In applying the theory we accept that all children of seven to fourteen years enjoy drawing and ask the Class (7 to 14½ age range) to draw in crayon, on a reasonable-sized sheet of white paper — the moon phase

is immaterial — a *Blue Moon* and a *Red Sun*, with the name at the top of the paper. Wrap the request into a story, if it is thought necessary, making sure that every child knows that the drawing is simply to be "a blue moon and a red sun". Collect the results, and after class have a look at the colour now related to laterality. Your good all round pupil with normal laterality and language functions (spoken, written and read) will draw the blue moon firmly on the left hand side of the paper with a nice red sun on the right. The class children in need of special aid will reverse the colour sequence (red sun on the left, blue moon on the right) or the drawing will be so unlike the concept that you are immediately aware of a difficulty! No single indication or 'test' will give us a total picture, diagnosis or therapeutic answer, but the colour theory does add an interesting new dimension to our vision.

Some children may have slipped through the early Lower School years with difficulties of undetermined laterality, sometimes but by no means always associated with writing and spelling problems, poor vocabulary and verbal expression, stumbling over larger words, reversing spoken or written or even read syllables, using incomplete sentences, in general functioning below apparent ability level. So, it is good to carry out this practical application of Goethe's colour theory, and where the results indicate a confusion, take special action.

Suggestions for Special Action:

1 Audrey E. McAllen's: *Exercises in Movement, Drawing and Painting for helping children in difficulties with writing, reading and arithmetic - "The Extra Lesson" - and also "Teaching Children to Write"*, distributed by R. Steiner Bookshop, 35 Park Road, London NW1.

2 L.D.A. (*Learning Development Aids*) Materials for children with language learning difficulties; brochure from L.D.A., Park Works, Norwich Road, Wisbech, Cambs., England.

Mary Nash-Wortham is a speech therapist specialising in specific Language difficulties.

The Financing of Free Schools

by FRANK THOMAS SMITH

One of the principle problems facing any school or school movement which is striving towards freedom (and the Steiner/Waldorf school movement is possibly the only such movement in existence in the world today) is finance. Put very simply, the problem is how to have sufficient financial means and at the same time avoid the conditions which almost always apply where money is concerned.

Money is a fascinating phenomenon: it is absolutely necessary, as many a young idealist who has tried to do without it has discovered the hard way, but is also almost always accompanied by temptations, a fact which has been recognised since its introduction into human affairs. If I remember my *Faust* correctly, inspiration for paper money came from Mephisto himself. If one cannot serve Mammon and God too, then the trick is to use money as an instrument for good, avoiding the many pitfalls, temptations and conditions inherent in its nature.

Waldorf or Steiner schools have existed for over half a century and have been wrestling with the problems of finance the whole time; nor have they been exempted from the above difficulties. There are two rather obvious solutions to the problem of school financing: You set up your school in a well-to-do neighbourhood, preferably where a core of sympathizers lives, and with luck a millionaire will die shortly before or after the founding and leave the school a legacy consisting of his family estate on which a generation ago they were still chasing foxes. Such situations do not occur every day, however,

and any school movement which depends on them will certainly be slow in developing.

The other solution, admittedly second-rate, is to go to the 'democratic' state, hat in hand and with the proper due respect, with the argument that the school educates a certain number of children, thereby relieving the state of that burden, and that there should be a reimbursement for that service. The state may or may not agree. If it does, it subsidizes the schools in question, at least as long as the political party which agreed to do so is in power, and as long as the state household permits it.

Are conditions attached? In some countries the Waldorf/Steiner schools are heavily financed by the state. One is told that there are no conditions; then one is told that there are. It seems to depend upon whom one asks. One example of fact can speak for itself. Recently an ad appeared in an anthroposophical publication looking for a kindergarten teacher for a Waldorf School. Prerequisite: a state qualification. I asked why and was informed that the teacher's salary is paid by the state, but only if she holds a state teaching certificate. Well, this doesn't seem so terrible after all. On the other hand, there could be an absolute *genius* of a trained, experienced kindergarten teacher, highly gifted artistically and pedagogically, living in the area of that school who would not be accepted, who would be rejected in favour of mediocrity — for lack of a state certificate. This money certainly has a condition attached, albeit a self-imposed one. But still, what of it?

In order to see why it is indeed a serious matter, we can go to Rudolf Steiner's main work on the subject, 'Toward Social Renewal — Basic Issues of the Social Question'. In the preface Steiner writes: "This book must assume the unpopular task of showing that the chaotic condition of public life derives from the dependence of spiritual (cultural) life on the political state and economic interests. It must show that the liberation of spiritual life and culture from this dependence constitutes an important element of the burning social question." When the state finances education — the basic element of the cultural/spiritual life of any community — it assumes responsibility for it, and the educational institutions therefore become dependent upon this state. It could be argued that one can finance an institution or a person, or even be responsible for it, without imposing conditions. True, but then the financing must be realized in a very special way: by means of free donations.

There are three kinds of money, classifiable according to function: there is purchase money, lending money (industrial capital) and there is donation money. The only part of this trilogy which corresponds to freedom is the third, for only it can be *given* as a free gift with no strings attached. When donations are made with conditions attached, then they are not really donations, but disguised purchase or loan money. When the state finances schools and imposes conditions (which it always does, be they ever so hidden) it is, in reality, purchasing conformity with its own ideals, which may be good, bad or indifferent; that is not the point. The point is that the school is no longer independent as schools must be if the "chaotic condition of public life" is to be set right.

In a recent issue of *Child and Man*, an editorial described efforts at obtaining state support for British Steiner schools. Excerpts of a letter from a member of the German Social Democratic Party, a Herr Schroeder, to Fred Mulley, Secretary of State for Education and Science, were printed. In part the excerpts were as follows: "... Without wishing to interfere in your affairs, my colleagues

and I would like to say how much we would appreciate it if everything could be done to give a similar amount of support, politically and otherwise, to the Steiner schools in Great Britain as such schools receive in this country and elsewhere." "Otherwise" obviously refers to financing, for a previous excerpt reads: "Financially they (the German Steiner schools) are now treated much the same as the state schools so that the bulk of their running costs is paid from public funds." The last line of the editorial reads: "It is hoped that this recommendation may bring some change in the attitude of those in authority."

Frankly, I find this kind of international cooperation quite alarming. The schools in Great Britain may be struggling, they may not have the striking organic architecture which one finds in Germany, but they are independent. Shouldn't they want to stay that way?

In the same issue, Werner Glas of Detroit proudly writes of the American Steiner schools: "None... receives any state aid, all are free schools with independent, non profit-making administrations. In many instances the economic struggle brings teachers and parents closer together in their joint work for the children. The teacher-training courses also do their work without state support."

The schools in Switzerland are also justifiably proud of their independent position in regard to the state, in that they receive no state financing.

An argument often used in support of state financing is that the parents pay their taxes, which in turn are used to pay for public education. If these same parents must then also finance the schools their children attend, they are paying *double*, and why should they? Here we are coming to the heart of the problem. If the schools are independently financed they tend to become elite, for only well-to-do (relatively speaking, of course) can afford them. (Of course any child may attend, regardless of ability to pay. But in practice what would happen to a school which had only poor families?) If they are financed by the state, thereby becoming accessible to many more, they lose their independence.

What is the solution then? Some would say that legislation could be passed in a democratic state to prevent the government from interfering in the educational process. Maybe, but only in a truly democratic state, of which there are none, which I know of, in the world. In a truly democratic state the government would have nothing to do with cultural affairs, would not even *think* of interfering in the administration of schools, any schools. Nor would there be financial problems, since the money presently paid to the state for education would remain in the hands of the taxpayers in order that they might give it to the schools of their choice as *free donations*.

The "voucher system" currently under discussion would appear to be a step in the right direction. However, as I understand it, the parent would give the voucher to the school, which would then redeem it from the state. Therefore, the state would still be in the position of provider and, I fear, of authority. (Who would decide which schools may redeem the vouchers, and according to what standards would the decision be made?) Neither does this system leave the parent any freedom to determine the amount of his donation; probably the state itself would determine the value of voucher. A better solution, in my opinion, would be for the parent or other donor to be able to deduct the entire amount paid to the school of his choice from his tax *due* — *not* from his taxable income — against the school's receipt. In this way the state would never even *see* the money and would therefore not be in a position to exercise any influence over schools because of it.

The decision as to which educational institutions would be able to issue such receipts could be fixed by law according to a minimum number of pupils, 12 or 20 or 50, depending, possibly, upon the size of the community. This would mean that if that number of families were willing to entrust their children to the teachers of a new school, then it would be lawfully entitled to issue receipts which must be recognised by the tax authorities. But this is only a suggestion; what is important is the principle, and the means by which it can

be realized must be determined according to local conditions and possibilities.

But *such* democracy does not yet exist, so it is, in my opinion, necessary to do three things in the meantime: 1) Keep the few independent schools independent through the means presently available. 2) Develop a clear awareness of what freedom and independent in the spiritual/cultural sector of society mean; why they are absolutely essential if human civilization is to survive. 3) Work towards a society in which a democratic state can function according to its true nature *alongside* a free cultural sector and a fraternal economy.

It is in the striving for such things that the truth may become manifest in life, and not by taking the easy way out, the way which seems harmless but is fraught with danger, the way which leads to the disappearance of the difference between politics and culture and the swallowing of the free spirit by the forces of materialism.

Frank Thomas Smith is an airline executive originally from New York, who at present resides in Zurich and is co-founder and administrator of the Free Education Fund.

THE SEAGULLS

"If we were to drop our calling-card on that old man's bald head", said one seagull to another, "he would leap to his feet in a rage, start bellowing and dusting his head, and then we could seize his sandwiches."

"Yes, let's", said the other. "Here goes".

12-year-old girl, Michael Oak School, South Africa.

The Miracle of Michael House

by ARIE BLOM

When, in 1934, in the small industrial town of Ilkeston, Derbyshire, Miss Effie Grace Wilson opened the door of Michael House School for the first time, this was not only the beginning of something new, but also the culmination of much previous work. Years earlier the daughters of a local industrialist had started social work for the workers in her father's factory. Miss Edith Brend Lewis, who is still loved, revered and respected today, had erected a simple building in the factory-yard where classes were given in drama, singing and other cultural activities.

Later Miss Lewis came in touch with the work of Dr. Steiner and another building, similar to the one in the factory yard, was erected on a specially selected piece of land. However, there was a difference, a notable evolution. Whereas the first building had been simply known as The Institute, the second was significantly called "The Michael House".

The work carried on in this House for Michael was clearly influenced by the impulse of Anthroposophy. There were now also classes for Eurhythm, Speech, modelling and carving. Lectures were held and a Group was formed by members of the Anthroposophical Society. After Miss Lewis's death her executors decided to build a school adjacent to the Michael House and this of course became known as the Michael House School.

Miss Lewis and Miss Wilson were both highly respected in Ilkeston and the early pupils of the school were there largely because

of this. During the years of World War 2 the school had to live through a period of local suspicion. It was a 'German' school and were not the Germans our enemies? Was this a centre for Nazi spies? These were real and worrying questions to many of Ilkeston's citizens, but always there was the fact that the Michael House people were such nice people, surely they could not be collaborators? Gradually the suspicion faded away and the School became accepted as a good school where pupils were happy, where the arts were supported and even today many older Ilkestonians speak with great warmth of the many enjoyable concerts, and stage performances that they remember.

The school flourished under the impulse of the late Miss Lewis and with the guidance of Miss E.G. Wilson. Pupil numbers rose to almost 200. Then a number of teachers left, the railway line was closed, and a slow decline set in; the pupil-roll shrank to 150, to 100 and even as low as 72 in 1967.

Meanwhile Miss Wilson had also passed over the threshold and the E.G. Wilson Trust was formed. The school was now supported by two Trusts, each named after one of these two remarkable ladies who helped it to come into being. If one can say that Edith Brend Lewis and Effie Grace Wilson helped the school to come into being, it is equally true to say that their respective Trustees helped it to survive its darkest years. During these years of decline it was the Trust money that kept us going and one Trust so depleted even its

capital that the Trustees had to say: "Sorry, but we have no more."

It was then that the College of Teachers called a meeting with the representatives of the other Fellowship Schools. From this meeting we gained one very important thing: the moral support of our colleagues who, fully aware of our impossible situation, nevertheless begged us to carry on. The College could not really see its way out of the situation. The fee-income was hopelessly inadequate to meet costs, the Trust could no longer meet our deficit; where were we to turn?

I can well remember the College meeting when, in spite of the Fellowship request our situation seemed so hopeless that we almost decided to close Michael House School, giving adequate notice to parents, and we were talking about how to adapt our curriculum in such a way that the children would be ready to step over into State schools with the least suffering. Whether it was the mention of "children" I do not rightly know, but somehow conversation veered towards the prob-

lem of finding the best way to say "Farewell" to the pupils, to the children, to 'our' children, all 72 of them. . .

At this point a change came over the meeting, because no College member could bear the thought of losing our pupils, the thought of shaking hands for the last time was unbearable. It was then that the small group of College members decided to carry on come what may.

As slowly as numbers had gone down to 72, just as slowly they rose again, 80, 90, 100; more than 100 was something we all hoped and prayed for. It came and with it a return of hope, self-confidence and life in the school. New teachers came, younger people with younger ideas. However, young people and youthful ideas do not always go down very well in an established institution. Another crisis loomed at the horizon, this time one of personality-difficulties. And once again help came from a friend of the school who gave freely of his time and knowledge to help us become a united team.

Michael House School's new buildings. Moving in was heart-warming...



By 1972 we felt strong enough to think about an appeal for funds aimed at expansion. It had been realised that our buildings, once the most up-to-date school premises in town, had become outdated, could not hold the facilities we needed in order to give a full Waldorf Education.

In 1973 we launched our appeal, hopeful that we would find a new site within 12 months. This was not to be. When the new site failed, we looked elsewhere, further afield and also at adjacent land. However, none of the 30 or more "possibilities" became a reality, and by 1975, when our parents and friends had waited 2 years for good news about a fresh site, we decided to call a meeting to say to them: "We have tried in vain for 2 years, we have no option but to stay here."

A few days before this meeting an old scholar told us about an office block with adjacent buildings and a factory that were going to be put up for sale. On the morning of the meeting day a small group met the estate agent and we visited the office block etc. And instead of telling the parents that we had to stay in the old school, we were able to show them photographs and plans of the office block with its canteen, its storage shed, its factory, its land, its wood, etc.

The new site was only 2 miles from the old school, set back from the road, had altogether 20 acres of land, was well supplied with trees and had ample area for a hard-surface playground and a car park. The main building was structurally very sound, its architecture pleasing, and its conversion from offices to school did not prove too difficult.

When the Trustees of the 2 supporting Trusts were asked for help, they came to see the new site and offered us their complete financial support. From then on a feeling of "blessing" seemed to settle over the negotiations. Whatever was needed was somehow available, not only the finances, but also the expertise, goodwill, understanding and appreciation of our Waldorf ideals.

In June 1976 the new site was finally ours and then the parent-body, as it were, "took over". They took down walls, salvaged wood, rewired the entire building, painted, fitted

cupboards, fixed blackboards, laid lino etc. etc. The experience of working week after week with friends, who gave their weekends, even their holidays in some cases, is beyond description. It was a great, heart-warming social exercise, never to be forgotten by those who had the privilege to partake.

At the official opening earlier this year Francis Edmunds came to lecture. He had also been in 1967 to our darkest hour, when it looked as if Michael House were going to die. Time and again he spoke of how amazed he was to see this complete change, many were his questions as to how it had all come about. It was he who made me realise that we, the teachers, parents, friends and pupils of Michael House School had been allowed the privilege of taking part in, and living through, a real miracle.

We, who have experienced this, have every reason to be grateful, but also we should be a hope-giving beacon to those Waldorf Schools which are just starting. They will meet their dark hours, their low tides, but I hope that the story of Michael House will help them to overcome these.

Arie Blom has for many years been parent, bursar, teacher, and is at present in charge of maintenance at Michael House.

THE LANTHORN PRESS, Peredur, East Grinstead, Sussex, England; Publishers of books connected with Waldorf Education. *Education Towards Freedom*, Rudolf Steiner Education, a survey of the work of Waldorf schools throughout the world; Text: Frans Carlgren, Prefaces: Rudolf Grosse and Alan Howard, Layout: Arne Klingborg, English Edition: Joan and Siegfried Rudel. Waldorf Readers: Hay for my Ox, The King and the Green Angelica, Tales the Harper sang. Some other titles: Shakespeare's Flowering of the Spirit - Bennell, Annual Sowing Calendar - Thun. Direct orders dispatched.

Agricultural Course for Waldorf Pupils

by HERBERT H. KOEPF

'When we were cutting turnips for the first time one icy morning we thought we wouldn't survive the next ten days, and yet eventually we did — willingly,' wrote a pupil at the end of a period on a farm. Another says retrospectively, 'We had become part of the farm. We made frequent visits to the cow shed, because on Sunday a calf was born; it licked each one of us and could hardly stand on its legs. I liked the agricultural course a lot and came to love the whole family B. I would like to work like that again, even with B., somehow I feel a bond between them and myself.' And in 1976 a 14-year-old pupil wrote: 'One thing I experienced as being very important; one must not compare agriculture with industry, because one cannot control nature with one's own will.'

As part of the biology lessons a number of Waldorf schools arrange courses on a farm. These last about two or three weeks and as a rule follow on from the gardening lessons, mostly in classes IX and X. Mrs Vera Thielsch, a teacher from Bochum, writes: 'In my experience we should let the pupils gain practical knowledge of bio-dynamic work, but not by teaching.'

The Rudolf Steiner School in Bochum, Mrs Thielsch says, 'has been holding an agricultural course in Class IX for 12 years, which takes place on the bio-dynamic farm of Mr von Horsten in Worme, 36 km South of Hamburg. The preparation for this goes on through the whole of the Lower School lessons, and aims to help the children to place themselves with love and trust into the God-

given world and at the same time to experience that their own souls belong to this divine world.

'Horticulture and handwork are taught from the age of 12. In the garden the child can observe imaginatively the changing of the seasons. He learns how new fertile earth is generated by manuring. He sees how the earth is worked, how sowing and planting is done. He learns to dig, hoe and rake. The course then provides the opportunity to live and work in the class-community on a farm for 2-3 weeks. The pupils take part in the work in field and wood, tend the animals and cook meals with the farmer's wife in the kitchen.

'Musical evenings and plays bring together the class and the farming community. The children experience that they can give something to the farm, be it a finished fish-pond or a well played concert. During the follow-up work at the school, a book is made which summarizes what has been gained in knowledge and experience. "Tonight we learned a lot about agriculture from our children," say the parents after the report-evening, which takes place shortly after the return from the farm. They also notice that the children have a more upright bearing, are more attentive and polite.'

The Waldorf School Hamburg- Wandsbeck reports as follows on the daily routine on the same farm. 'The day consists of about six hours' work and begins with breakfast (eager children can ask to be woken in time for the milking). There follows a lesson, sometimes in the presence of the farmer, in which the

knowledge of horticulture is included and extended. A straightforward introduction is given to the problems of modern agriculture and the establishing of bio-dynamic cultivation. Initially, the science of soils, rotation of crops, manuring, tending the livestock, forestry and land-cultivation are discussed. Soon there emerge the first relationships between these subjects, when it dawns on the pupil that — in agriculture — one thing influences everything else, and each area can only be understood completely in a greater context. The bio-dynamic farm offers an example of interrelationships, which satisfies a need that young people feel. After the morning lesson the class divides generally into several working-parties for field work, i.e. during the day the pupils have to hoe turnips, load hay and do many other chores. This is a challenge to their powers of endurance. Another group works in the extensive coniferous forest, which demands regular clearing. Together with a teacher the pupils clear the forest of undergrowth.

'A further group works in the sheds. This is great fun, for instance, when the young animals are taken out to graze or when the pigs are let out. (On other farms this work is of 3-4 days duration, involving three pupils. The contact with animals is specially important). And finally there is one group of boys and girls who prepare the food and thus have cookery lessons.

'The work on the farm is varied, often a project is involved. The children build a greenhouse, cut out a path, build a wall, etc. After a lengthy lunch break the pupils set to work once more, and in the late afternoon, under the guidance of a teacher, they meet to look back on their experiences, to assimilate and to write them down in a diary.

'The evening meal with the whole farming community is specially important. Everyone then looks back on the day and each working party, including the farmer, reports. The pupils have been accepted by the community, and for the farmer, his family and his co-workers important social contacts are being made. Each day has a healing rhythm of work, learning and fellowship, all in relation with the manifold life of the farm.'

The success of courses is helped if they are asked for by teachers and parents. 'In September this year,' says a 1973 report from the Stuttgart School, 'the time had come for two of our classes, Xb and XIb, to be sent to bio-dynamic farms for a working period. The preparations for this lasted nearly two years. Out of the necessity that something should be undertaken by the school in the biology field, an enterprise-group was formed by parents, teachers and two former pupils. At the same time a group of teachers met once a week who were concerned with the human educational motives. Simultaneously farms between the Bodensee and Oberfranken and Oberbayern were visited. Many interesting meetings with farmers resulted.

'Apart from that the whole College of Teachers of our school visited the bio-dynamic farm of Mr Blanc. We did not want to spend too much on the first experiments. We therefore chose large tents for the accommodation in the County of Chiem, which the Red Cross put at our disposal. The kitchen, dining-room, washrooms and lavatories were built by us in an old chicken-house. The class which went to the Bodensee in Rengoldshausen was accommodated in existing buildings. The boys were housed in an old shed and the girls in a former cowman's house. In preparation the teachers spent part of their holidays on the farms. . .

'We left behind the every-day routine with its prefabricated, unthinking habits the moment we stepped into the tent-village. . . Every chore right down to turning on the water taps had to be learnt anew. Astonishment, new discoveries, to recognize the questionability of matters of course, to look upon existing facts as developed and developing, all these accompanied our work on the five farms during this fortnight.'

Pupils are confronted today with problems of environment, orientated or conventional farming, nutritional questions, etc. It is not enough to tell them that through anthroposophy new impulses are also given in these fields, which can even lead to career decisions. They should experience the rural realm themselves and gain a personal relationship to it. 'Our agriculture and field work excursion this

year,' reports a pupil of class XIb 'on the bio-dynamic estate Rengoldshausen near the Bodensee was concerned, more than the excursions of our predecessors, with the question: Agriculture today — Chemical or Biological? Not that we felt under pressure to find a final answer; it was simply a statement of the problem upon which we stumbled repeatedly. We could not help but involve ourselves with it, either in general discussions or each on his own.

'We quite often had the opportunity to discuss or questions and the problems of cultivation in detail with the farmer of such an estate. We were then instructed by the consultant for bio-dynamic cultivation in South Germany, who told us in the course of two hours about the development of salt-manure and biological manure.

'One can, of course, reject this way of looking at nature and taking into consideration the many "invisible factors" as being unrealistic and removed from reality, or one

can accept it completely and without question. We have not done either, but have come to terms with the question, and had to do so repeatedly in the course of our daily work. On looking back I believe that we have reached a fairly independent and objective opinion.'

Agricultural courses provide pupils with important values of various kinds: the value of work which combines the observation of nature with manual work, the value of work whose process is moulded under the influences of weather, soil, plants and animals; the value of coming into contact with a vital aspect of life, which — like much else — is in the throes of radical change.

(Material for this report was kindly put at my disposal by Mrs Vera Thielsch of Bochum and Mrs Meike Bischoff of Stuttgart).

Herbert Koepf is in charge of the Agricultural Course at Emerson College and is co-author of the definitive work 'Biodynamic Agriculture'.

Star and Furrow is the journal of the Biodynamic Agricultural Association, and is published twice yearly, 40p. (Free to members). The BDAA exists for the practice and promotion of the agricultural principles taught by Rudolf Steiner. The function of **Star and 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.

The Steiner Schools Fellowship "Has Present Day Education a Future?"

A public conference on Rudolf Steiner Education is to be held in Edinburgh, Scotland, from 17 - 21 July 1978. (Monday evening to Friday lunchtime).

The aims, means and efforts of education have been increasingly questioned in recent times, and attempts to realise the idea of equal chances for everyone have even led to some educationalists coming out strongly against education altogether.

How can individual teachers find an aim in education which will inspire them to turn what is often a dreary profession into a worthwhile vocation?

How do Rudolf Steiner's thoughts on education contribute to these questions?

Further details from the Conference Secretary, The Rudolf Steiner School, Edinburgh, 38 Colinton Road, Edinburgh EH10 5BT.

Fellowship is Life

by ALAN HOWARD

For twenty five years at the beginning of this century Rudolf Steiner went from one country to another in Europe talking to people about the spirit of man. There was much more to it than that, of course, but that was the gist of it.

On the basis of the clearest, objective thought, and with an unflinching logic he showed that man was not just a temporary phenomenon in a blind evolutionary drive of natural forces, nor just a mutation of an otherwise extinct animal species. Man was an individual spiritual being, part of the whole cosmic complex, who came back to earth again and again as co-creator in freedom of the 'image' of God in which he had been created.

And many people were drawn to what he had to say; so much so that towards the end of his life (he died in 1925) although they had just gone through the holocaust of the greatest war the world had known, they felt a new impulse to *do* things for the future welfare of mankind.

Steiner himself did nothing directly at first to change anything, however. He was content to get his message across, a message which he had been maturing both in form and content ever since his early teens. But that message stirred such a need for practical social changes that he couldn't escape the demands that were made upon him.

"What do we do, in the light of what you say, about improving agriculture?" they asked him. What do we do about nutrition, about medicine, about caring for the sick and the

handicapped? What, in fact, do we do about society altogether?

And to every request Steiner was able to give concrete suggestions that have since proved themselves over and over again in practical application.

Perhaps the one with which he himself became most vigorously involved, and one that roused tremendous enthusiasm at the time, was a new conception of society.

This was just after the first world war, we must remember. People had seen all they held dear, all they thought stable and enduring come crashing about them in ruins. If ever new life was needed, it was then; and they listened eagerly as he unfolded the threefold conception of society.

There are three aspects of society, he told them, which although they work together for society to exist at all, have to be clearly distinguished and directed in their separate spheres and functions for better social harmony to be created. The trouble with society as it has existed up to now is that this threefold constitution is not *realised*. People do not *see* in what way they are part of it; and consequently they try to do things, or to assert demands, in one area which upset the work in another.

There is the sphere of basic human rights, for instance. This is something in which everybody of adult maturity and wisdom should take part. It needs no special skills for that. This is the proper sphere of parliamentary democracy, where the chosen representatives

ERRATUM: In Brian Masters' poem 'Leaders of the Plough' (page 21 in our last issue), the fifteenth line should read: Plunging our hooves in the steaming light.

of the people legislate human rights.

The sphere of economics is different. This is not something that *anybody* could decide on. This depends on what part one takes in the economic life, whether as manufacturer, craftsman or consumer. It also depends on things outside of human control, such as the laws of Nature, and the availability of human skill.

So the sphere of economics should be organised by associations of people who as consumers, or producers, or distributors would meet together to decide, on the basis of the circumstances obtaining in Nature and human potential, what can be produced and distributed.

Finally there is the cultural sphere, the sphere of religion, education, recreation, art. This is different again from the other two. It depends solely on the initiative of individuals and groups of individuals in fostering human culture at the highest level.

There, absolute freedom should obtain; freedom for those who wish to develop their initiative, and freedom for all to accept or reject it according to their judgement. Neither economic advantage, nor parliamentary prestige should play any part in how the cultural life should develop. Free initiative and free judgement should be the sole criteria.

Strangely enough, although all the other ventures for bringing new life into practical social activities got started and now flourish, this threefold conception of society never really got off the ground.

An attempt was made — in Wurtemberg in Germany — to float a pilot society on these principles, but it did not last long. The conflicting cross currents of national and partisan objectives proved too strong for it.

But something did come of it; something which has since become the most well-known of all the practical activities Steiner initiated — the Waldorf School Movement. And this has just gone on growing from strength to strength, so that now the problem is, How to meet the demands of these new and projected schools.

But what is it that gives life to this movement? It is nothing else than the concept of

spiritual freedom as the lifeblood of man's cultural aspirations and expression.

In the sphere of human rights we all have to learn to live in justice with all men. In the sphere of economics we all have to learn how to co-operate with others in the production and distribution of the necessities of life. In the cultural sphere we can expand. There are no limits there, save those which are determined by the reception our work receives from our fellows.

If what we do is not accepted, but if it is in line with the best interests of mankind, then we must wait until the time and understanding are propitious for its acceptance. But it will never be lost, for the same spiritual freedom that inspired its appearance must eventually meet the free judgement that can ensure its reception.

The life of a Waldorf school springs everlastingly from the knowledge of man as a spiritual being evolving in and to such freedom. Its education sees in every child a channel through which the mightiest forces and inspirations of the human spirit can pour. It doesn't seek merely to serve its day and age, but sets its sights on a far better future, so that the impulse and the skill to serve the day and age are all the stronger and more proficient as a result. It accepts necessity as the medium in which it has to work; but it works out of a freedom which is bound by no necessity. It recognises knowledge as that which inspires as well as informs, for only when people are inspired by knowledge can they find life for the future. Knowledge of the past must create vision for the future, otherwise "where there is no vision the people perish".

The life of a Waldorf school then lies in the intuitive recognition of individual and social freedom. Not everyone who comes to a Waldorf school has studied the living ideas in which that freedom is based. Not everybody wants to. But everybody can feel it, because the human spirit which inspires it strikes a chord in the heart of all.

'Deep calleth unto deep' in matters of the spirit. Intellectually we may have all kinds of opinions, or no opinion at all, as to what spirit means; but when it gets to work, its being and

reality is felt by all. It gives life to education, and dignity to man. We can *cultivate* a plant to produce more; we can *train* an animal to obey; but we can only *educate* a human being in freedom.

And moral freedom is the life of society. What Waldorf education arose out of — a new conception of society — and which was not possible when it was first projected, is what Waldorf education is preparing for. It must come ultimately; for the concepts of equality in rights, of fraternity in production and of freedom in culture are the lessons of all

knowledge, and at the same time the seeds of the future.

What in the long run changes society so that it not only has *life*, but has it 'more abundantly' is not acts of parliament. Acts of parliament only confirm what has already established itself in the hearts and minds of men. But what works upon the hearts and minds of men so that changes take place is — education.

Teacher, lecturer, editor, author, Alan Howard is well known in North America and well remembered in England.

Book Reviews

STORIES FOR SEVEN-YEAR OLDS edited by Sara and Stephen Corrin, published by Puffin Books, price 60p

This is a collection of stories, ancient and modern, for the young and not-to-young reader. The collection includes favourites from the brothers Grimm, Hans Andersen, and the Andrew Lang series, retold in an easy-to-read and colloquial style. There are also stories by modern writers. There are Walter de la Mare's adaptations of the old tales of 'The Hare and the Tortoise', here called 'The Hare and the Hedgehog', and 'The Story of the Grateful Beasts'; both told as only Walter de la Mare can tell them. Other tales also included are Rudyard Kipling's 'The Ele-



phant's Child' from the 'Just So Stories' and some retelling of myths, for example, 'Persephone'.

The real modern tales in comparison can almost be judged by their titles; 'The Flying Postman' or 'The Plucky Sailor and the Postage Stamp'. To me these are trivial and hardly worth reading. But on the whole this is a book to be recommended. And who can ask for more for 60p?

Shelagh Ryan

TEACHING MATHEMATICS (to age 14).

by ROY WILKINSON

The flow of useful and informative booklets on Rudolf Steiner education by Roy Wilkinson continues with this excellent guide to the teaching of mathematics. Following a short, interesting introduction, which puts the subject into perspective, it is obvious from every page that here no theoretician is writing but a teacher with extensive practical experience. It is this aspect which makes the work so valuable.

Mr Wilkinson has taken the syllabus of the whole Class Teacher period, given guide lines as to what should be done and when, together with hints, tips, suggestions and illustrations.

He covers all branches of mathematics with which the Class Teacher is concerned, that is to say: arithmetic, geometry and algebra. Another attribute of the book is that it is stimulating to one's own thinking.

"Teaching Mathematics" is a book that every Class Teacher or Primary School teacher should have in front of him. Its use would ensure a more systematic teaching of mathematics. With this as a guide not only might the standard considerably improve, but also the Upper School teacher would find it useful as a guide to what has been (or should have been) covered in the Lower School. For the parent who wishes to be informed as to what should be happening in the mathematics lessons, this is a valuable guide.

At £2 the booklet may appear expensive. Considering the wealth of material and the fact that it covers the eight year period, it is a cheap investment.

Obtainable from R. Wilkinson, Forest Row, Sussex.

K. Hodgson

THE CIRCLE OF TEACHERS AROUND RUDOLF STEINER

DER LEHRERKREIS UM RUDOLF STEINER in der ersten Waldorfschule 1919-1925, Lebensbilder und Erinnerungen herausgegeben vom Lehrer Kollegium der Freien Waldorfschule Stuttgart-Uhlandshohe durch Gisbert Husemann und Johannes Tantz. 416 pages, 52 illustrations, DM35.- published by Verlag Freies Geistesleben.

A valuable collection of fifty-two short biographies and recollections of the teachers who were called together by Rudolf Steiner to start the pioneer Waldorf School.

Liselotte Mann writes: 'Reading this book brings a revelation to someone who had the privilege to be a pupil at the first Waldorf School and who revered and loved these wonderful personalities. Discovering all these interesting personal facts makes one realise how each teacher, with his or her great gifts and abilities, represented a specialised field of human wisdom and knowledge, and how they were together like a zodiac around Rudolf Steiner, whom we children experienced as a

sun-like radiating being.'

D.B.

TEACHING CHILDREN TO WRITE

by Audrey E. McAllen. £1.50 Distributed by Rudolf Steiner Press

Are the chairs in your classroom just 10 inches lower than the table height? and can all your children sit at these tables so that both feet are firmly on the floor with the knees higher than the hips? And when they write do they sit upright against the back of the chair with the arm supported to about 2 inches from the elbow? If not, you, the teacher, may be causing untold harm to the children.

In this way does Miss McAllen in her new booklet, "Teaching Children to Write", attend to every detail in a clear, practical, and decisive way. She bases her definite and concise conclusions concerning the right way to teach children to write, on her considerable experience as a teacher, on a recent study of calligraphy from Edward Johnston's work and on indications given by Rudolf Steiner in his lectures on education.

If you are a teacher who has taught printed letters before cursive or joined-up writing in your class, you should consider this:

"...(this) is a contradiction of those spiritual forces at work in (a child's) being which develop into faculty."

This booklet could well have been titled, "Teaching Children to Write and Read", for Miss McAllen also dwells on the benefits of learning to write before learning to read, so that the child first learns to read from his own writing.

A useful little book, and I agree with Miss McAllen, that it is an invaluable aid to class teachers, in that it sets out clearly (for the first time, as far as I know) the ideal steps in learning to write and gives advice on how to help children overcome certain difficulties; it is helpful also to parents who wish to know more about the fundamentals of Steiner education.

Peter Bark

World List of Waldorf (Rudolf Steiner) Schools

ARGENTINE

Florida Colegio Paula Alberracin de Sarmiento Warnes 1322, Florida, Provincia de Buenos Aires, Tel.: 797-9248
San Isidro Escuela San Miguel Arcangel Ituzaingo 592, San Isidro, Provincia de Buenos Aires, Tel.: 743-2515

AUSTRALIA

Dural Lorian Novalis School for Rudolf Steiner Education, 456 Old Northern Road, Dural, N.S.W., Tel.: 651 1891
Melbourne Rudolf Steiner School, Melbourne, 213 Wonga Road, Warranwood 3134, Victoria
Sydney Glenaeon School, 5a Glenroy Avenue, Middle Cove, Sydney, N.S.W. 2068, Tel.: 4073193

AUSTRIA

Vienna Rudolf Steiner Schule, Endresstr. 100, 1238 Wien 23, Tel.: (0222) 881275

BELGIUM

Antwerp Rudolf Steiner School, Charlottalei 29 & 3, 2000 Antwerpen, Tel.: (031) 30 25 89
Antwerp Parcivalschool, Lamorinierestr. 75, 2000 128, 2000 Antwerpen, Tel.: (031) 37 89 88
Antwerp Hibernia School, Prins Albertlei 19, 2600 Berchem, Tel.: (031) 30 50 40
Antwerp Parcivalschool, Lamorinierestr. 75, 2000 Antwerpen, Tel.: (031) 30 24 44
Bruxelles Ecole Rudolf Steiner, 227 Av. Moliere, Bruxelles.

BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 7927, Sao Paulo-Capital, Tel.: 247 87 92

CANADA

Toronto The Toronto Waldorf School, Box 220, 9100 Bathurst St., Thornhill, Ontario L3T 3N3, Tel.: (416) 881-1611
Vancouver Vancouver Waldorf School, 2260 Philip Avenue, North Vancouver, British Columbia, V7K 2B6, Tel.: (604) 985-7435

DENMARK

Aarhus Rudolf Steiner Skolen, Strandvejen 102, 8000 Aarhus C, Tel.: (06) 14 09 00
Kopenhagen Vidar Skolen, Rudolf Steiner Skolen, Brogardsvej 61, 2820 Gentofte, Tel.: Ge 7118
Odense Rudolf Steiner Skolen i Odense, Lindvedvej 64, 5260 Hjaltese, Tel.: (09) 14 46 83
Vordingborg Rudolf Steiner Skolen, Kirket, Vordingborg, Tel.: (03) 77 43 49

FINLAND

Helsinki Rudolf Steiner Koulu, Lehtikuusentie 6, Helsinki 27, Tel.: (090) 41 27 17
Lahti Rudolf Steiner Koulu, Samsalsuonkatu 15, 15900 Lahti 90, Tel.: (0918) 3 19 22
Tampere Rudolf Steiner Koulu, Tammelanpuistikatu 14-16, Tampere 10, Tel.: (0931) 2 30 25

FRANCE

Chatou nr. Paris Ecole Perceval, 5 Avenue d'Empremesnil, 78400 Chatou, Tel.: 966-16-64
Laboissiere Ecole Internat Rudolf Steiner, Laboissiere-en-Thelle, 60570 Andeville, Tel.: 452-62-05
Strasbourg Ecole libre St Michel, 67e, Routes des Romains, 67 Strasbourg-Konigshoffen, Tel.: (088) 30 19 70
Troyes Ecole Perceval de Copainville, F 10000 Troyes
Verrières-le-Buisson Libre Ecole Rudolf Steiner, Am Blain Villiers, 62 rue de Paris, F91370 Verrieres-le-Buisson.

GERMANY

Achberg Freie Schule Achberg — Waldorfschule, 8991 Essersweiler b. Lindau, Tel.: 08380/355
Benfeld Freie Waldorfschule Landschulheim

Benfeld, 3036 Bomlitz-Benfeld, Tel.: (05161) 4021 u. 4022

Berlin Rudolf Steiner Schule, 1 Berlin 33 (Dahlem), Auf dem Grat 3, Tel.: (030) 832 70 86
Berlin Emil Molt, Freie Schule fur Erziehungshilfe 1 Berlin 37 (Zehlendorf), Claszeile 60-66, Tel.: (030) 815 57 57

Bielefeld Rudolf Steiner Schule Bielefeld, Beckhausr. 271, Tel.: 0521/859908

Bochum Rudolf Steiner Ruhrgebiet, 463 Bochum-Langendreer, Hauptstrasse 238, Tel.: (0234) 2 81 31
Bonn Freie Waldorfschule Bonn-Koln, 5303 Bornheim-Roisdorf, Brunnenallee 30, Tel.: (0222) 39 80
Braunschweig Freie Waldorfschule Braunschweig, Kralenriede 73, Tel.: 0531/352200

Bremen Freie Waldorfschule Bremen, 28 Bremen 1, Toulter strasse 3, Tel.: (0421) 44 78 02
Dortmund Rudolf Steiner Schule, 46 Dortmund 50, Neue Mergelsteichstrasse, Tel.: (0231) 71 38 98
Engelberg Freie Waldorfschule Engelberg, 7065 Engelberg Post Winterbach/Wurtl., Tel.: (07181) 704-1

Essen Freie Waldorfschule, 43 Essen 1, Schellstrasse 47, Tel.: (0201) 47 39 58

Evinghausen Freie Waldorfschule Evinghausen 455 Bramsche 8 — Evinghausen, Tel.: (05468) 424
Frankfurt Freie Waldorfschule, 6 Frankfurt 50 (Eschersheim), Friedlebenstrasse 52, Tel.: (0611) 51 15 89 u. 52 34 92

Freiburg Freie Waldorfschule, 78 Freiburg i.Br., Schwimmbadstr. 29, Tel.: (0761) 7 11 44 u. 7 11 81
Freiburg Freie Waldorfschule, Parallelweg St. Georgen, 78 Freiburg, Zechenweg 2, Tel.: (0761) 4 12 14

Goppingen Freie Waldorfschule Filstal, 7341 Auendorf/Bad Ditzgenbach, Tel.: (07334) 5601
Hamburg Rudolf Steiner Schule, 1 Hamburg 70 (Wandsbek), Wandsbeker Allee 55, Tel.: (040) 68 50 00

Hamburg Rudolf Steiner Schule Nienstedten, 1 Hamburg 52, Elbchaussee 366, Tel.: (040) 82 99 17
Hamburg Rudolf Steiner-Schule in den Waldorfern Hamburg-Bergstedt, 2 Hamburg 65, Begstedterchaussee 203, Tel.: (040) 6047090

Hanover Freie Waldorfschule, 3 Hanover, Rudolf-von-Bennigsen-Ufer 70, Tel.: (0511) 88 01 38 (Kindergarten: 88 37 71)

Heidenheim Freie Waldorfschule, Ziegelstr. 50, 7920 Heidenheim, Tel.: 07321/41038/39

Homburg/Saar Freie Waldorfschule, 6653 Blieskastel-Webenheim, Tel.: 06842/2275

Karlsruhe Freie Waldorfschule Karlsruhe, Mannheimer Str. 65, 75 Karlsruhe

Kassel Freie Waldorfschule Kassel, 35 Kassel-Wilhelmshohe, Hunrodstr. 17, Tel.: (0561) 3 20 15

Kiel Freie Waldorfschule Kiel, 23 Kiel 1, Hofholzallee 20, Tel.: (0341) 52 38 14

Krefeld Freie Waldorfschule Krefeld, 415 Krefeld, Kaiserstrasse 61, Tel.: (02151) 5 31 57

Kunzell Loheland-Schule, 6411 Kunzell 5, Tel.: 0661/6909

Lubeck Freie Waldorfschule Lubeck, 24 Lubeck 1, Huxstrasse 69, Tel.: (0451) 78552

Mannheim Freie Waldorfschule, 68 Mannheim 24, Neckarauer Waldweg, Tel.: (0621) 85 1081

Marburg Freie Waldorfschule, 355 Marburg/Lahn, Ockershauser Allee 14, Tel.: (06421) 2 52 56

Munchen Rudolf Steiner Schule, 8 Munchen 40, Leopoldstrasse 17, Tel.: (089) 34 81 42

Nurnberg Rudolf Steiner Schule, 85 Nurnberg, Steinplattenweg 25, Tel.: (0911) 59 30 77

Nurtingen Rudolf Steiner Schule, 744 Nurtingen 1, Erlenweg 1, Tel.: (07022) 31767

Ottersberg Freie Rudolf Steiner Schule, 2802 Ottersberg 1 Amtshof 5, Tel.: (04205) 366

Pforzheim Goetheschule — Freie Waldorfschule, 753 Pforzheim, Schwarzwaldstrasse 66, Tel.: (07231) 2971-3

Rendsburg Freie Waldorfschule, 237 Rendsburg, Nobiskruger Allee 75/77, Tel.: (04331) 2 35 51

Reutlingen Freie Georgenschule, 741 Reutlingen, Moltkestrasse 29, Tel.: (07121) 3 65 04

Schlösschen Rudolf Steiner Schule, Land-

schulheim Schloss Hamborn, 4791 Borchon 3 Schloss Hamborn, Tel.: (05251) 38 92 10

Schweigmatt Freie Michaelschule Schweigmatt, 7860 Schopphelm-Schweigmatt, Tel.: (07622) 2552

Stockach Freie Schule des Pestalozzi-Kinderdorfes Wahlwies, 7768 Stockach 14, Tel.: 07771/2036

Stuttgart Freie Waldorfschule Uhlandshohe, 7 Stuttgart 1, Haussmannstrasse 44, Tel.: (0711) 24 02 41 (Kindergarten: 24 02 75)

Stuttgart Freie Waldorfschule am Kraherwald, 7 Stuttgart 1, Rudolf-Steiner-Weg 10, Tel.: (0711) 29 18 20 (Kindergarten 22 47 47)

Stuttgart Michael Bauer Schule, (mit Förderklassen) 7 Stuttgart 80, Othellostrasse 5, Tel.: (0711) 73 46 36

Tubingen Tubingen Freie Waldorfschule, 74 Tubingen, Fischlinstrasse 4, Tel.: (07071) 2 21 19

Überlingen Freie Waldorfschule am Bodensee, 777 Überlingen-Rengoldshausen, Tel.: (07551) 6 30 77-78

Ulm Freie Waldorfschule Ulm, 79 Ulm/Donau, Romerstrasse 97, Tel.: (0731) 3 80 94

Wanne-Eickel Hiberniaschule, 469 Herne 2, Holsterhauser Strasse, Postfach 526, Tel.: (02325) 4 10 81

Würzburg Freie Waldorfschule Würzburg, 87 Würzburg-Hdfl, Wendelweg 11, Tel.: (0931) 70 22 15

Wuppertal Rudolf Steiner Schule, 56 Wuppertal 2 (Barmen), Schluchtstrasse 21, Tel.: (0202) 8 12 33 (Kindergarten 8 33 71)

Wuppertal Christian Morgenstern Schule, Schule für Erziehungshilfe, 56 Wuppertal 2 (Barmen), Haderslebenerstrasse 14, Tel.: (0202) 8 26 44

ITALY

Milano Fondazione Lavinia Mondolfo, Scuola a indirizzo pedagogico steineriano, Via Francesco Sforza 23, Milano, Tel.: (02) 79 54 88

NETHERLANDS

Amsterdam Geert Grootteschool, Hygieaplein 47, Amsterdam, Tel.: (020) 71 47 53

Bergen De Vrije School, Prins Hendrikstraat 58, Bergen, Tel.: (02208) 3613

Breda Rudolf Steiner School, Minchelerstraat 27, Breda, Tel.: (076) 81 01 76

Bussum Vondelschool, Oud Bussumerweg 22, Bussum, Tel.: (02159) 12698

Driebergen Vrije School, Rijsenburgselaan 14, Driebergen, Tel.: (03438) 3856

Eindhoven De Vrije School Brabant, Mechelenlaan 6, Eindhoven, Tel.: (040) 41 06 35 (Kindergarten: (040) 42 17 85)

Gouda De Vrije School Gouda, Aalbersplein 5, Gouda, Tel.: (01820) 13278

Groningen Dr Vrije School, Hoornse Diep 72, Groningen, Tel.: (050) 25 27 54

Den Haag De Vrije School, Waalsdorperweg 12, Den Haag, Tel.: (070) 24 73 20

Haarlem Rudolf Steiner School, Engelandlaan 2, Haarlem, Tel.: (023) 34 34 69

Krimpen a/d IJssel De Krimpener Vrije School, Moderato 84, Krimpen, Tel.: (01807) 19776

Leiden Rudolf Steiner School, Cesar Frankstraat 9, Leiden, Tel.: (071) 76 22 25

Middelburg De Vrije School Zeland, Beneluxlaan 12, Middelburg, Tel.: (01180) 15643

Nijmegen De Vrije School, Groesbeekseweg 146, Nijmegen, Tel.: (080) 22 97 98

Rotterdam De Rotterdamse Vrije School, Vredhofweg 30, Rotterdam, Tel.: (010) 11 65 19

Zeist De Zeister Vrije School, Burg van Tuyllaan 35, Zeist, Tel.: (03404) 12054

Zoetermeer De Vrije School, Savelsbos 245, Zoetermeer, Tel.: (079) 21 58 05

Zutphen De Vrije School Zutphen, Berkeldade 12, Zutphen, Tel.: (05750) 16380

The following three schools are kindergartens only:

Hilversum Lindlenlaan 1, Hilversum, Tel.: (02150) 16622

Meppel Karel Doormanstraat 27, Meppel, Tel.: (05220) 52159
Voorschoten Schramlaan 25, Voorschoten, Tel.: (071) 76 18 76

NEW ZEALAND

Christchurch Rudolf Steiner School, P.O. Box 7159, Sydenham, Christchurch, Tel.: 849633
Hastings Rudolf Steiner School, P.O. Box 888, Hastings, Tel.: 8 73 63

NORWAY

Baerum Steinerskolen i Baerum, Gamle Gravvei 5, 1342 Jar., Tel.: 24 86 71
Bergen Rudolf Steiner-Skolen i Bergen, Stamer-
oakken 15, 5040 Paradis, Tel.: (051) 27 32 60
Notteroy Steiner-Skolen i Vestfold, 3140 Borgheim
Vestfold, Elgestad
Oslo Rudolf Steiner-Skolen i Oslo, Flyvn 2, 1010
Oslo 3, Tel.: (02) 14 31 17
Trondheim Steiner-Skolen i Trondheim Schirmers-
gt. 5, 7000 Trondheim, Tel.: (075) 27315

SOUTH AFRICA

Cape Town Waldorf School, Spaanschemat River
Rd, Constantia, Cape Town, Tel.: 74-10 47
Cape Town Michael Oak Primary School, 4 Mar-
low Rd, Kenilworth, Cape, Tel.: 77 97 28
Johannesburg Michael Mount, Waldorf School,
P.O. Box 67587 Bryanston, Johannesburg, Tel.:
706-4069
Pretoria Max Stibbe School, 256 Kameeldrift East,
P.O. Box 11384, Brooklyn 0011 Pretoria, Tel.: 82-
1122

SWITZERLAND

Basel Rudolf Steiner Schule, Jakobsbergerholz-
weg 54, 4059 Basel, Tel.: (061) 35 92 25
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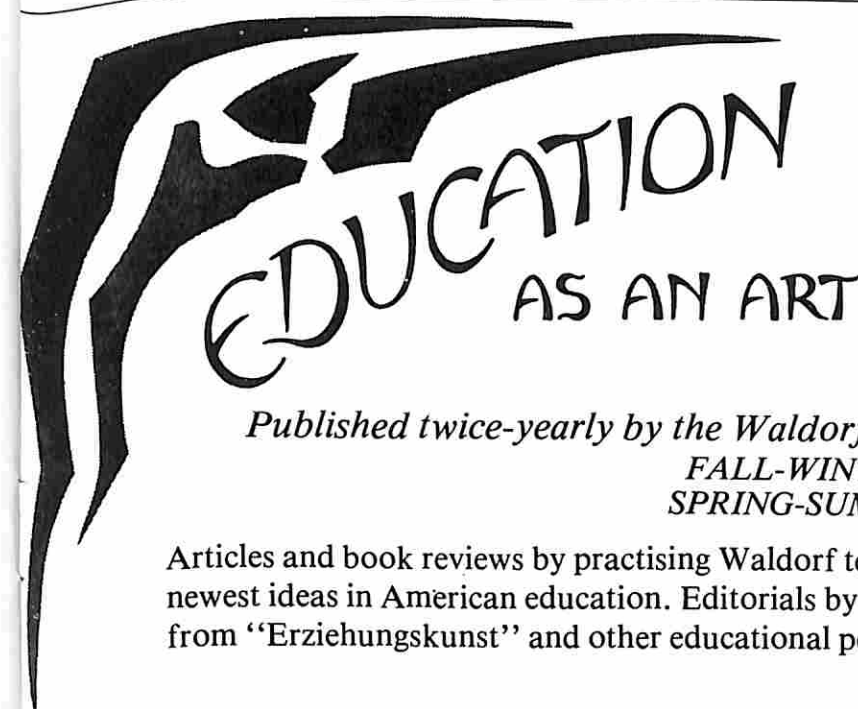
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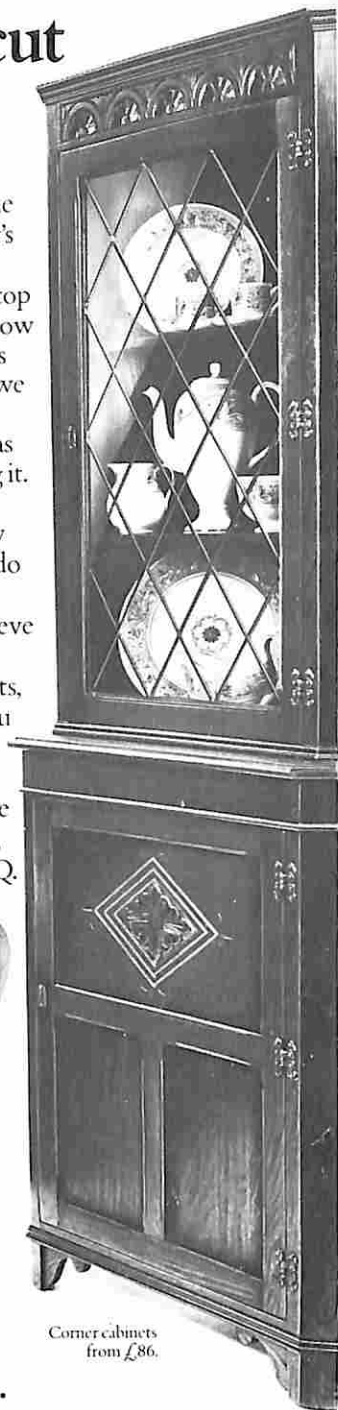
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