

Child and Man

Journal for Waldorf Education

Summer/Michaelmas 1981 Volume 15 No 2

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Child and Man

We attach the greatest importance to our relationship with the parents of our Waldorf School children... The teachers hear the ideas of the parents in regard to the education of their children; and the parents hear – it is our practice always to speak with the utmost sincerity and candour – about what is taking place in the school, what our thoughts are about the education and future of the children and why it is that we think it necessary to have schools which further a free approach to education... Educational matters cannot be thought out intellectually, they can only arise out of teaching experience... But just because we are in this situation... we need the inner support of the parents...

Rudolf Steiner, Human Values in Education

Front Cover: 'Someone singing'. Drawing by a nursery class child.

Opposite: Recorder players in the Chicago Waldorf school.

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Contents

Editorial: Space for Parents <i>D.B.</i>	
The Right Moments <i>E.H.</i>	2
Any Questions? <i>A. S. B. Crosby</i>	3
Gratitude for Waldorf Education	
<i>G. Greenwood</i>	5
Education for Life <i>John Allison</i>	6
What Really Happens in Digestion and Nutrition? <i>L. F. C. Mees</i>	7
Love, Rhythm, Security <i>Peter Ogilvie</i>	13
Accompanying the Young Child	
<i>Margaret Meyerkort</i>	16
Child-Centred Teaching in a	
Rudolf Steiner School <i>Roland Everett</i>	22
Dear Children <i>Rudolf Steiner</i>	29
Wholeness in Living and Learning	
<i>Mary Caroline Richards</i>	31
The Interview <i>Richard Aldred</i>	36
Letter to the Editors – Language	
Teaching <i>S. Alexander</i>	39
Waldorf in Japan <i>Christoph Jaffke</i>	40
Books Received	42
World List of Waldorf Schools	43

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Editorial

A Space for Parents

In many of the new Waldorf schools that are starting up prolifically, particularly in Holland and the USA, the founding impulse is coming from parents. This is a complete turn-about, for the first Waldorf schools were started by teachers. Now, parents are taking on a great deal of the work of finding and preparing a school, or raising funds for building. Parents are encouraging teachers to follow three-fold common wealth ideals and are taking responsibility for collecting freely pledged contributions and then for raising funds to meet shortfalls. It is, of course, necessary for parents to work in close harmony with teachers, but this appears to be quite possible, and indeed it is an essential element of Waldorf education, which depends upon the understanding support of parents.

In this issue we include six articles by parents. Mr. Crosby calls upon teachers to speak up about the fact that anthroposophy lies behind the education. This is, however, not as simple as it may sound. The aim of Waldorf schools is to provide good education and certainly not to instil any particular philosophy, although teachers are certainly glad if parents take an interest in the lectures of Rudolf Steiner. At first sight, however, these may be experienced as inaccessible, perhaps because of their stark contrast with much of the thought of today.

It may thus be helpful for many to read an article like the one on Digestion in this issue by Dr. Mees, who leads one skilfully into some deep and wonderful ideas concerning the relation between man and the universe. Occasionally

parents may feel that Waldorf teachers, and even 'Child and Man', are excessively earnest; it thus gives me great pleasure to include the article by Richard Aldred, which indicates that it is possible to encounter a humorous side to Waldorf education.

D.B.

The Right Moments

A great deal of earnest thought is being given today to the problems of education. It is generally realised that not all the needs of young pupils are met. But how can the situation be remedied?

In the Sunday Observer of February 8th an objective account was given of two independent and two comprehensive schools in Coventry, weighing up their respective merits. But the appreciation was given almost entirely from a political point of view. The independent schools were described as giving better opportunities for the more able pupils and training a more conventional discipline; while the comprehensive created a more social atmosphere and helped children to be better mixers. However, the question was never asked whether the contents of the teaching gave pupils what they needed for confidence in life.

The articles on pages 13 - 31 of this issue show a new way of looking at child development and education in the first seven years. We should like to continue to show in the following numbers that the aim of education should not be the imparting of conventional knowledge or any political dogma, for it is possible, at the right moments of their development, to lead pupils to an awareness of the grandeur of Nature and the achievements of Man through hundreds of years of culture, so that they can acquire confidence in the power of the human being to create what is positive and overcome what is evil.

E.H.

Letters from Parents

Any Questions?

by A. S. B. CROSBY

Sooner or later most 'Waldorf' or 'Steiner' parents need to have answers to questions about anthroposophy. A Rudolf Steiner school is anthroposophy at work and, although the philosophy is not taught, it does influence what is taught, as well as how, and why, and when; hence its significance for parents. Some people think that questions and answers about anthroposophy should start when parents first enquire about the school. They say that a minimal understanding, coupled at least with sympathy, if not enthusiasm, is required (or should be), for a parent to be the support for the school and its aims that is so necessary for it to function properly. It is not to be expected that this understanding will be achieved with any speed, indeed that would not be desirable.

Some will say that it is enough that they like what is done (well, most of it, anyway); they have no questions to put. However, even if questions have not been asked, answers can be given anyway. Ought one to provide answers to questions not even asked? Whatever your reply to that one, uncalled-for answers are not overtly provided and some important questions are not asked. As a result a typical parent impression is that anthroposophy is something weird that 'they' do; 'they' being the teachers and some of the parents as well.

Inkling

It is not necessary to be an anthropo-

sophist to suggest that the 'consumers' of Rudolf Steiner education should understand its basis as fully as possible. These schools cannot properly be understood without some inkling (and hopefully more than just that) of the underlying philosophy of anthroposophy. Much becomes clearer thereby.

The schools can be seen as organs of anthroposophy. For outsiders it is often in its practical work that anthroposophy, of all the -osophies and -isms of recent times, is so undeniably impressive. On realising this, one just has to ask why it is so. The answer is complex, but I believe it is partly because Dr. Steiner presents a cosmological system which, even on a minimal view, is at least relevant to contemporary human needs and problems. It is my opinion that, like so many great men, Dr. Steiner was before his time. It seems to me that anthroposophy is more urgently needed now than seventy years ago. It is the human condition, just now in the '80s, that is in need of a cosmology that makes nationalism, communism, capitalism, racism and many other -isms simply irrelevant. Anthroposophists believe that this, and more, needs to happen if a catastrophe (more likely social than nuclear) is to be avoided in the coming decades. Evidence of the gathering storm is to be found in the obvious social and political upheaval that shows itself with increasing frequency in terrorism, vandalism, industrial 'unrest', and so on. It may be our turn next to go through what other countries are experiencing today. As can be seen in the history of all -osophies and -isms, much is lost with the death of the founder/leader. Energies and enthusiasms of founder quality are needed urgently, here and now.

Don't let's frighten them

How is all this relevant to what Waldorf schools do, or do not do? Apart from preparing our children for an uncertain

future, what other roles have the schools to play? How does one gain access to this needed anthroposophy? The situation in some schools seems to be that when there are 'ordinary' parents around, then anthroposophy is a word best avoided. No doubt some have thought with good reason: don't let's frighten them off with too much reference to the spiritual background of the education. This is very understandable, but is it healthy? Just as machinery is designed to run properly on specific fuels, and with regular lubrication, so Rudolf Steiner schools have the spirit and practice of anthroposophy for their proper functioning. It seems to me that this is not something to be reticent about.

The core of the anthroposophy in all Rudolf Steiner schools is to be found in the College of Teachers. Here the character of each school, its being, is determined. From the College this personality diffuses amongst those concerned: the children, the parents, and some of the public as well. In other words the College partly determines the school's public face; its anthroposophical character is just one aspect of that appearance.

Dr. Steiner demanded much of his teachers in the realms of teaching, running the school, forming curriculum and policies, carrying on research, writing and lecturing about their work, so perhaps it is too much to ask the teachers to do more. What about the anthroposophist parents, what might they do? Well, the fact is that generally there are too few non-staff anthroposophist parents in Waldorf schools. Here is one reason why it is so rare for the schools to feel fully supported. Compromise and dilution are frequently heard words, but the trouble with compromise is that a middle position is not always the most acceptable to the largest number. Sometimes the middle ground contains only a few satisfied customers, leaving the bunches at the two extremes frustrated.

A refuge

Certainly Rudolf Steiner schools are not meant just for the children of anthroposophists. If they were, few British schools would exist in their present form. What each school attempts to do is more or less to adapt the given ideal type to the surroundings in which it has to operate. For example, the Rudolf Steiner school of Edinburgh is very much 'of Edinburgh', and that must have made things hard. Few British cities can have such divided and divisive educational provision. In the divide stands 'the Steiner', which for many has been a refuge, if nothing else. What do people think of the school? What do they think it is for? Some answers are surprising, but the one you won't hear very often is that it is an anthroposophical institution.

Don't make me wet!

What is to be done? Well, lots, but this article is to suggest that anthroposophy at least be a more open topic in and around the schools, and between and amongst parents and teachers. '... how many people there are, even in our own circles, who try to disclaim anthroposophy as much as possible, and to propagate an education without letting it be known that anthroposophy is at the back of it. There is an old German proverb which says: "please wash me, but don't make me wet!" Many projects are undertaken in this spirit. Rudolf Steiner, from *The Kingdom Of Childhood*, page 16. I believe that our schools cannot be healthy and efficient until more parents deepen their understanding of why the schools do what they do. There are probably many ways to bring this about, some effective and some not. It is partly the responsibility of the school, together with the anthroposophist parents, to do this, to approach those who need to know more. Some effort is made: leaflets are handed out

and public meetings called, but few turn up to these, and those that do are mostly the converted. When this happens, it is said that 'the parents don't care'. They need to be encouraged, so maybe they should be. New ways need to be tried.

Whatever you think about anthroposophy, its importance and relevance for all 'Steiner parents' is inescapable. Whatever you make of it, a study of anthroposophy will certainly surprise you, and may do much more. At least it should enable parents, and consequently their children, to get more from the schools. That is something no one should turn their back on.

Simon Crosby lives in Sussex and has two young children at Michael Hall. He is a bookseller, publisher and occasional author. His interest in anthroposophy has grown out of an erratic study of esoteric knowledge systems. He has an obsessional interest in Rudolf Steiner education and very definite views about the role of parents in the schools.

Gratitude for Waldorf Education by G. GREENWOOD

Both my daughter and my son attended Elmfield School for eleven years. Juliet is now taking a post-graduate course at London University and Michael is reading philosophy and psychology at Keele. Sending them to Elmfield has meant sacrifices on our part, but Juliet and Michael fully appreciate those eleven years, and to see them develop naturally in an unpressured happy atmosphere has been well worth it.

I am, however, aware that some parents have withdrawn their children from Elmfield in the belief that emphasis

on a curriculum related to the natural stages of child development is too leisurely to equip a child to meet the personal drive and academic attainment demanded by a competitive world. Some parents I have spoken to seem worried that their children do not learn to read until they are seven years of age. It is known of course that children who learn to read early in state schools are sometimes at an advantage, and perhaps the inference drawn is that the earlier children start to read the greater their subsequent attainment.

No disadvantage to read late

I was concerned with the teaching of reading in the state system of education and lectured on the subject a great deal. In my opinion there is no disadvantage in learning to read as late as nine years of age provided the child is not inhibited against the learning process. Children entering the reception class later in the year in a state school are psychologically at a disadvantage when faced with a competitive atmosphere where other children in the class have already started to read. This obsession with stretching children to the limit of their ability at each age level seems to have evolved out of an educational system which has its roots in demands by the church and industry for exclusive instruction in the three 'r's, with the concept of the child as no more than a little adult. Educationalists are only now managing to make changes; but traditions die hard.

The lecturers in the College of Further Education Michael and Juliet attended after leaving Elmfield commented that they both used language very expressively. The broad cultural base of the education which they received at a Steiner School was, I am sure, a sound foundation for this; surely a major aim in education should be the good expressive use of language and this can be inhibited by over emphasis on specific skills.

Recalled with pleasure

A sound education can best flourish in a happy, stable atmosphere. This is difficult to maintain when schools are divided into very large isolated units of nursery, infant, junior (or middle school) and comprehensive, with teachers often confining their attention to a single age group or subject: a tradition with its roots in a chequered past and with priorities dictated by the economic scene.

At Elmfield, Juliet and Michael followed a curriculum giving continuity throughout eleven years, with no division into isolated stages. This is true comprehensive education.

Because the staff at Elmfield are united in their dedication to a system of education based on the principles outlined by Rudolf Steiner, there is a unity of purpose within the school. This, with the comprehensive nature of the education and the wide cultural background shared by those attracted to Steiner's teachings, create that happy stable atmosphere which my children recall with pleasure.

Elmfield offers an education which many progressive teachers in the state system would envy. It is a privileged education, but different entirely from the forced narrow pace of a cramming school. Sometimes it may mean sacrifices by parents to maintain their children at the school but the overall result does, I feel sure, make a big contribution to that stable, balanced approach to life which is the best equipment for the world we live in.

I think perhaps the highest recommendation comes from my two children, who express a great deal of gratitude that they were able to attend Elmfield School. They stress the difference this has made to their present studies, and are adamant that if they ever wanted to teach it would have to be in a Waldorf School.

Education for Life by JOHN ALLISON

As a teacher in a State primary school I was frequently saddened by the lack of opportunities for children with creative talents to develop these talents at the secondary stage. I remember in particular an eleven-year-old girl who wrote some delightful poems. When I saw her a year or two after she had left I asked her if she was still writing poetry.

'Oh no,' she replied. 'We don't do that kind of thing now.'

This, I am afraid, is all too frequent an occurrence in the State education system, where work at the secondary level becomes rapidly more and more examination orientated.

Examinations have their place, but should never be allowed to dominate the education scene to the extent that individual character and personality is not given full opportunity to develop. This is well understood at Rudolf Steiner schools in general and, from our own experience, at Elmfield School in particular. My wife and I have particularly appreciated our daughter's mature, thoughtful and sensitive attitude to life which is the hallmark of the Steiner educated pupil. We recognised also that the pupils at Elmfield are appreciated as individuals, and not expected to 'fit into the mould' with the herd, as so often can happen in the large unwieldy State schools.

The Earth has many daunting problems to face, but it is those who are not afraid to think for themselves who will make the greatest contribution towards their solution, and will find the greater satisfaction in so doing. It is this kind of citizen that the world so badly needs, and which the Rudolf Steiner schools do so much to provide.



What Really Happens in Digestion and Nutrition?

Part 2 of an important new diagnosis

by L. F. C. MEES

When we remember the similarity between the structure of the plants as a whole and the structure of the human form, we can also understand that it is not for nothing that it was known long before modern dietetics existed, that radicals (also the potato) influence especially the head and its functions, leafy vegetables act on the middle part, while the connection between fruit and metabolism has been tested by long experience.

Here still remains to say something about the way in which our body can maintain itself with the aid of nourishment as described above. We have seen that there exists an affinity of shape between plant and man (for the origin of this phenomenon we must refer to other literature on the subject, particularly Rudolf Steiner's 'Die Geheimwissenschaft im Umriss'*). In other words: what is the significance of our body being confronted regularly with plant-shapes? A simple comparison will suffice to make clear whence comes the solution.

Let us suppose that I ask someone who knows nothing about the mechanics of clocks and watches attentively to take a watch to pieces. The result would be the end of the watch. But something else has happened. The person in question

is enriched by the knowledge of the construction of the watch. This, as we have said, is but a comparison with what takes place inside the body, but now we can continue that train of thought as follows.

Not only do we have a physical life that contains the secret of our shape and maintains it (which we usually call 'to live') but moreover we have a spiritual life, a life of the mind. It is not easy, nor appropriate at this point, to go further into the mystery of life as such. What is life? is a question that can lead to the deepest secrets of existence. All that it is possible to say here is that life is life, in whatever form. Thus it is acceptable to think that we live somehow with our spiritual and intellectual life, or that we derive our vitality from our body. Our everyday experience tells us this anyhow.

What significance does the realm of plants have for us? To start with we can distinguish three kinds of plants: plants that feed us, plants that cure us, and plants to look at. It is no exaggeration to say that we cannot live without those three. The 'beautiful plants' are as important as the others, as women will tell you. It is moreover charming to think that every important event in our lives, every celebration — birth, engagements, weddings, anniversaries, jubilees, and

*'An Outline of Occult Science'.

finally illness and death — is always accompanied by flowers.

Plant and human shape

But the role of the realm of plants is much wider. Our heating comes from the sun, from wood, coal, natural gas and oil. All derived from plants. One could call plants our sun-world on earth. Our respiration is made possible by the breathing in of oxygen, exhaled by plants.

If we have an inkling of geology we know that the soil would be swept away by rain and wind, were it not for the roots of plants that provide it with the necessary support. Sand-dunes, for instance, are only held together by the lyme-grass that grows on them. Rivers and arable land are unthinkable without the plants that cover the earth. How often was a desert the consequence of deforestation.

It is therefore no fake mysticism to say that we owe our heat, air, water, and earth to the plants. In other word, without the plants life would be impossible. The mineral world gives us our solid ground, our tools, and our visible bodies, the plants give us life. As soon as we start eating the plant, however, the word 'life' acquires a special significance. By probing the plant, by tasting it, our body acquires the possibility to build up substances corresponding with the human form. This is only possible because of the close similarity between the shape of the plants and the human form. The following brief explanation can clarify how we can pursue this train of thought in yet entirely different directions, whereby the connection between plant and human shape becomes ever clearer.

When the substances of our food have passed the intestinal wall, they arrive in the blood that, from the intestines, flows together into one great bloodvessel, the portal vein. All the blood from the intestines flows through this vein to the liver. What happens in the liver can, up

to a point, be followed and analyzed bio-chemically. The various functions of the liver, such as construction fission, accumulation, secretion, detoxication, to name but a few, form an important chapter in our physiology. The result is that from these building materials human substance is again constructed. — In short: the organic substances of our body are proteins, carbon-hydrates, and fats.

An open being

The plant actually also consists of — albeit vegetable — proteins, carbohydrates and fats (especially oil). The question arises: if these substances are produced in the human body by the liver, what produces them in the plant, since it has no liver? True, the plant has no liver, but neither has it insides, contents in which there are working centres, as our organs might also be called. Instead of a content it has what we have called an out-tent, to indicate how diagonally opposed are the shapes of plant and man, despite their profound affinity. — What is content for us is *environment* for the plant. As we have already mentioned, this is enormous and embraces the earth, the atmosphere and the cosmos.

The plant is an open being. We must seek the origin of the wisdom from which the plant has been built in the periphery, far away, just as in our liver we have the organ in which that wisdom manifests itself in a way we cannot comprehend. In contrast, the liver of the plant is to be found far outside it. Is it possible to follow this idea further? Not in the framework of exact science. But it is through these exact facts that the creative force, the in-act, ultimately manifests itself.

One is justified in saying that it will never be possible to explain the actions that take place in an organ like the liver with the aid of the characteristics of the

substance; these actions, and the facts that result from them, lie on entirely different levels of consciousness.

To these facts belong the shape of the plant and the structure of the substances of which it is composed.

If we think that the origin of the viewpoint from which the shape of the plant as well as its bio-chemical structure have originated are to be sought somewhere 'far away', our modern research methods lead us to an unbridgeable gap.

Shaping forces of planets

If we then look back to by-gone days, when man was still familiar with a world our consciousness cannot enter anymore, and which was called the world of the gods, we encounter something that points partly in the direction of an answer. In those days one spoke of the world of the gods as the creative world, but one distinguished various elements in this creative process, and attributed names to them. These names are closely connected with the present day names of the planets.

The influence of the planets as we imagine it to-day has nothing in common with its counterpart of the past. Then planets were spheres of influence that acted directly upon the living nature of the plants out of the periphery of the earth. The planets as we see them now are but representative manifestations thereof. In those days there was never any question of material activity.

One recognised various influences that play a part in the creation of the shape, a structure; the impulses, wisdom, movement, shaping forces, curbing influences, etc.

One distinguished different influences and impulses and these were attributed to special beings, many of whose names still live in legends. Thus the beings that were felt to be the source of the wisdom that one recognised in everything were collectively called Jupiter, and because wisdom is an integral part of

creation Zeus-Jupiter was at the same time considered to be the most important of the gods. The liver was the Jupiter-organ, because the consciousness of those times saw wisdom in the function of the liver.

The other organs (centres of various activities) were also called after beings. Spleen, liver, gallbladder (as a liquid organ) were seen as connected with Saturn, Jupiter, and Mars.

Eating refreshes

What does this mean? That the forces from which the plant is constructed and that must be looked for in the periphery are, in man, active in the organs. The plant is open towards earth, cosmos, and environment; man carries his cosmos within himself, he has become independent vis-a-vis the earth, he has his own 'atmosphere', i.e. his inner self, his spiritual life.

We have indicated here in a few words the direction that could alter our notion of the world and could lead us from the threat of stagnation and therefore of the death of our knowledge, to a new development and therefore a new life.

In this way we can gradually develop new ideas about man and his environment, that appeal to a completely different element in us. Contemporary thought addresses our intellect, our head. What has been said here may awaken something that in the course of history has been drowned by the need of people to restrict their knowledge more and more to the exact. This something resides in the heart, not in the head. There is a knowledge of the head and equally a knowledge of the heart.

Thus it can become understandable that our body has to be reminded constantly of its origin, so to speak. It would seem that the source of life through its metamorphosis in ever changing fields undergoes something that we might call forgetting. Eating refreshes; do we not

speaking of refreshing one's memory?

If we say finally that the shape of the body — like all other shapes in nature — has been created from the Word, the various ideas we have developed become links of a chain.

The saying: 'In the beginning was the Word' begins to acquire a new meaning.

This also sheds a different light on our food. Everything that has been said about food-plants and their cultivation, about tasting, digesting, the maintenance of our shape, even the use of expressions like forgetting, remembering, refreshing of the source of life, begins to coalesce.

What is the advantage of contemplating the problem of our food in this way? Is our usual way of thinking not satisfactory? Do our dietetics need to be reviewed? — I believe so. But first we must discuss the reason why. We live in a time of immeasurable technological progress. This has been developed mainly in the West, in America. This technological progress cannot be separated from an unbridled aspiring after material prosperity. We may watch the technological achievements with the greatest admiration, but one consequence cannot be avoided, and it is expressed in the American slogan: 'prosperity breeds waste'.

We know this to be all too true and have to accept it. But in one field this wasting throws a very dark shadow, and that is in the field of food and food production. Here we are concerned not only with the fact that things are wasted, but even more so with the indifference with which this is done. Anyone who has witnessed the callous way, devoid of the slightest feeling of remorse, with which food is thrown into dustbins finds it difficult to suppress a feeling of sadness, almost of shame. There is no trace of respect, leave alone love, for our food. This can also be seen in the way people behave at table.

Grace and a fishmonger

Years ago I encountered this problem

unexpectedly in my practice. A patient, a fishmonger, who cycled every day through the town selling his wares, came to me with a stomach complaint. A routine examination showed negative results. There was no ulcer, nothing. — I considered how a man like that, who hardly allowed himself any time for eating, would wolf down his food in order to continue his rounds. I pondered the proper way to approach a meal. One should not only look at what is on the table, but spare a thought for the way it has grown, has been tended, transported, and prepared. As a rule we ignore all the work that has gone into the provision of a meal. How much attention do we pay to our food, do we respect it, feel gratitude? When one stops to think what food really is, how much we owe to it, then the words attention, respect, gratitude, are not too big. Modern dietetics see food only as building-bricks and fuel. Thoughts like the ones put down here are unlikely to be considered.

I debated with myself whether I should talk to the patient in this vein, pointing out that we have a very selfish approach to our food, that we want to enjoy it, that we attack a meal. At the same time I hesitated, fearing that he would scoff at such notions. A matter-of-fact fellow, with two feet firmly on the ground, has no time for such sentimental thoughts. However, he came from a long line of fishermen, whose upbringing is very religious, so I said my piece and when I had finished, he said: 'That is a beautiful thought, doctor. I liked listening to it, and I won't forget it'.

There is another side to this approach. We said just now that we behave towards our food in a selfish manner. We want to take advantage of it, eat with pleasure, eat a lot. We ask what food means to us. We do not ask what the eating of food means to the plant.

I fully realize that people who hear this will only shrug. I don't want to go into

Earth who gave to us this food,

By you we live
I you our love
Thank you all

Grace, written by a Class Four pupil

this any further, but only ask: is it not true that in the case of some people this notion appeals to something in them that has lain dormant up till now? Could this not be an inducement to start thinking in 'alternatives'?

In anthroposophy this thought is linked to the responsibility man has vis-a-vis the evolution, not only of the realm of the plants, but also of the animals and minerals. The moral element that man develops in his actions, thoughts, and feelings, is for the creatures of these realms, to a certain extent, as much a 'nourishment' as the plants are for us. That is all that can be said here about this fascinating subject.

When the words attention, respect, love even, and gratitude, are more than hollow phrases, it becomes understandable how much one can value the saying of grace before a meal.

In the olden days there was a custom, which is fortunately still widely practised, to say a prayer at table. When we talk about saying grace we mean something that can replace the old form of prayer for those who have lost the traditional religious attitude towards life. Although we can fully appreciate that attitude, we

think that to aim at a 'return to religion' is sterile. The point of the essay is to point the way to a new relationship with the spiritual world. But there is more to the saying of grace. If we say, for instance:

*'Earth that brings to us this food
Sun, who made it ripe and good
Dear earth, dear sun, by you we live
To you our loving thanks we give'*

it influences not only us, but also the plants. But of equal importance is the influence on the children who share the meal with us. The reverence 'for the minute', that is exemplified here by the adults (educators) plays an important part in their upbringing. Precisely because an example is set in earliest youth, when a child still copies, the grace said at table has such great value. The fact that one waits a moment, restrains oneself, does not immediately 'grab', influences our whole life in the long run.

I am often asked: in the present day one has to cope with problems like pressure-cookers, mixers, deep-freeze. Are these good methods, do they make sense?

Taste changing

It has been proved by experience that people who treat their food in this way find their taste changing. A doctor friend of mine once said: people always ask: how does it *taste*; they ought to ask: *how* does it taste. By changing our attitude towards food and nourishment, our taste changes, our judgement of food improves. Thus the difference in smell and taste of vegetables that have been treated with chemical fertilizers and those grown by the biological-dynamic method, becomes clearer all the time. This makes it possible to answer the questions we just put: if it smells good and it tastes good there is no problem. But taste and smell must be cultivated, and this can be done by adopting the manner of eating we have described. People who already possessed a delicate sense of smell and taste felt clearly that 'violent methods' — chemical fertilizers, mixers, deep-freeze, and pressure-cookers all act with violence — have an adverse influence on taste.

After such treatment the plant is no longer its original self, in other words: the plant no longer speaks its own language.

There will gradually be other consequences. People will stop smoking, drinking alcohol, and eventually will lose interest in meat.

All this has been tested by the experience of many people. To my mind this is a healthier way of giving up habits than the 'thou shalt not' method applied by circles that are anti-something. It is, of course, undeniable that in some cases an urgent warning or advice can be important. But on the whole it is more fruitful to obtain results by educating the taste.

It is to be expected that someone will say that a large part of the world population still eats meat. You have only discussed plants as nourishment. What about meat, independent from possible abstinence based on ideals?

The answer begins with a counter-question. What is meat, where does it originate in man and animals? — In the last resort meat also originates in the realm of the plants. Even the carnivore is, in the last resort, a herbivore. Meat can be characterized as a food with plant substances that have already been pre-digested. That is why meat is so quickly done and so easy to digest.

That does not mean that meat is good for us. Easy digestibility can be important, but for many constitutions it may be better to demand something of the body to spur it to greater activity. Yet, for thousands of years we have been omnivores and it would be unwise suddenly to want to put a stop to that for reasons of principle. Nourishment as described here will by itself lead to a different attitude towards meat. The same goes for smoking and drinking.

The following anecdote can show that there are still snakes in the grass.

It happens occasionally that I have business in health-food shops. Forgive my plain-spokenness when I say that I often meet people in those shops who, on the one hand, are convinced that God has pre-defined the length of their life, but who hope to sneak in a little extra time by 'healthy' nourishment. I sometimes say out loud: 'dear people, you must not chew your food'. This usually causes a flutter. — One hears whispers: 'What's the matter with him? Has he turned against us?' ... I then continue my sentence: 'you must taste!' To taste one must chew, of course, but the aim has been shifted. The one who chews thoroughly wants to profit as much as possible from his food. The one who tastes pays attention to the plant to which he owes his life.

Dr. Mees, a Waldorf parent, has worked as a doctor in Holland for many years and is also a well known lecturer.

Love, Rhythm, Security

The seed for morality — A parent and teacher speaks to parents

by PETER B. OGILVIE

Morality is something which cannot any more be defined in one sentence, as perhaps our forefathers would have done by simply saying: "One's behaviour has to be right." The moral principles of today's society vary so much that "one man's meat is another man's poison." A generally accepted pattern of behaviour has completely disappeared.

This has happened partly as a result of the constant state of chaos we are living in, but also on account of the greed we have developed — a greed for possession of everything we can get hold of, not being content with less than what our fellow man has. This condition applies to us from the moment we consciously take part in matters which our environment forces on us. It could be at an age of around 8 years, give and take according to the individuality of the child. The wise King Solomon knew this truth when he was confronted with a child accused of stealing. He showed the child an apple and a piece of gold, asking the boy to choose. And the rosy apple he took!

So, if a child has been stealing before he knows the value of things, then it cannot be that he steals for this reason but because he has no moral feeling about things belonging either to himself or to others. Therefore we assume that a child

below the age of 8 or so should have a moral feeling and the question has to be asked (assuming we all know what morality means) where does morality come from? Do we bring it with us when we are born or do we acquire it at some stage of our development of growth?

Yes, we do acquire it whilst we are going along from stage to stage in our growth of development, given to us by our moral environment. But this cannot be achieved if the seed of the moral element is not planted in us at the right time. Just as a plant cannot grow if the seed has not been put into the ground and, what is more, put there at the right season so that, whatever it may be, with help from the various elements, it can germinate and grow, thus it is with morality. We do not bring morality with us; it is not part of our being when we are born. It has to be planted in us from outside and then, with the help of the outside world, it will develop and grow into what later on we understand as someone with a moral sense.

Who is it who plants the seed of morality in the newborn child? Obviously those who first surround the baby — mother and father! It is their *love*, their *rhythm* and the *security* they provide from the very word 'go' which implants



Mother and Child modelled by a fourteen-year-old

in the baby the first seed for a moral development.

The *love* only a mother can give by caring, attending, cuddling, embracing, taking the baby up at night when it cries, rocking it to sleep again, singing and humming to it, and all those silly little games — the things a mother does and should do for her baby.

The *rhythm* the family provides by, in the first instance, feeding the baby regularly at the same intervals and putting it to sleep at given times; later on taking it out for a stroll through the parks, etc. And not just when one feels like it; no, one gears oneself to a rhythm which suits the child.

The *security* for the child is nothing more than being there: when it wakes up taking it out of the cot and not thinking in the middle of the night "Oh, blow! Let it cry — it's good for its lungs". No, the child has a reason for crying and he needs the security of the parents to get over it. He needs protecting, too, from unnecessary noises; even the noise of a Hoover can be frightening to a very young child, not to mention wireless and television noises constantly in the baby's ears.

These are vital factors in the beginning of the growth and development of morality in a young child.

To understand this point of view about the factors necessary for the development of a moral up-bringing of one's child, let us look at some facts and figures:-

Tests have shown that groups of babies born to different classes of society or in different circumstances do not show the same rate of development between three and nine months old. Babies born to more intellectual parents show at 3 months a so-called D.Q. (development quotient) of 131 and at 9 months of 133. A group of 3-month old babies of lower income parents show a D.Q. of 106 and at 9 months 107, whilst a group of foundling babies showed a D.Q. of 3 months of 124 which went right down to 72 at the age of 9 months.

So, in scale —

	D.Q.	
	at 3 months	at 9 months
Babies of higher income parents	131	133
Babies of lower income parents	106	107
Foundling babies	124	72

One can see that in the first two groups there is steady, normal development of the baby, but in the last group there is a very high D.Q. at 3 months falling six months later right down to 72. What does this mean? It means that the most important factors in the life of a baby are the parents, and if there are no parents its development is hindered already early in life.

Why is a baby's life so hampered when there are no parents to care for it? It is not actually the care the baby lacks because we all know that foundling homes care extremely well for their children. No, it is the LOVE, RHYTHM and SECURITY the baby gets from the *parents* which contribute so much to its development. That is why the first three years are so important.

Let us have a closer look at the baby

who has the misfortune to be: fatherless — to have divorced parents — to be pushed about in State Nurseries from one to another, — to have no parents at all — or even to be entirely neglected by the parents. Such a child grows up without a feeling of security and, above all, lacks the love of the mother, which is the most important of the three factors for any child in the early stages.

Various outcomes are apparent from such a development, but two are particularly clear. One of these is that the child's development goes back more and more, as shown in the D.Q. figure of the foundling children, and by the time it reaches school age it will be considered backward and put into a school for this type of child. But is it 'backward'? No, only retarded on account of the circumstances mentioned. In the other case, the child's intelligence is normal, but on entering school and coming into quite a different environment socially, the absence of *love — rhythm — security* in the early stages of life gives rise to a weak moral sense which shows itself either by running away from school, hanging about the streets, stealing or by taking the direction of autism. In other words, the child withdraws from life and is entirely lacking in contact with the outside world. This state is not to be confused with an autistic child which is a different type altogether. The child of whom we are speaking and who has taken the direction of autism is introspective with a tendency to breathe in more than out. This influences his whole bearing in life. In fact, he withdraws more and more, is non-co-operative, hard, and carries all his worries inside. He is literally locked up in himself (introverted) and cannot form a relationship with his teacher who is, therefore, forced to report him as un-co-operative in class, unwilling to learn, and slow. Both these types, if they are lucky, eventually end up in a special school, a curative school, which will try to mend what needs mending.

We may say that there are three different types of emotionally disturbed children as shown in the following table. All would have developed harmoniously according to their different temperaments. Having been deprived of motherly *love, rhythm* and parental *security*, their behaviour is exaggerated in all directions. All three types have been retarded through circumstances, but they are not backward.

First Type:	Second Type:	Third Type:
The emotion-ally retarded child con-sidered back-ward at the age of 7	The typical naughty child known for his mis-deeds, in trouble the whole time (extroverted)	The with-drawn, emotionally disturbed child, slow and retard-ed, consid-ered in time as backward (introverted)

The last two types of children in this table are often classed under the heading 'Maladjusted', which is nothing more than 'Not adjusted'. And, for that matter, aren't we all, in one little way or another, 'not adjusted' to situations? Translated into more human phraseology it means 'emotionally disturbed' — disturbed through lack of what is our birthright, what we should have from the start — *love — rhythm — security* — given by our parents, our environment, in such a way that the seed of moral development can grow and each and every child can be enabled to follow its own pattern of life within its own special destiny.

Therefore, besides the physical nourishment a newborn baby gets, the most important factors governing its future development are *love — rhythm — security*. 'T.L.C.' they call it in children's hospitals — Tender loving care — the best medicine of all.

Peter Ogilvie is the founder of Philpots Manor School in Sussex, England, and a Waldorf school parent.

Accompanying the Young Child

by MARGARET MEYERKORT

Recently friends of mine had their first child. 'Our child has arrived and he has hair like his mother!' exclaimed the father.

Many of us like to look for the physical likeness of a newborn child first. Thereby we direct our thought and gaze to the heredity factors and ask ourselves subconsciously, how we ourselves live on in the next generation.

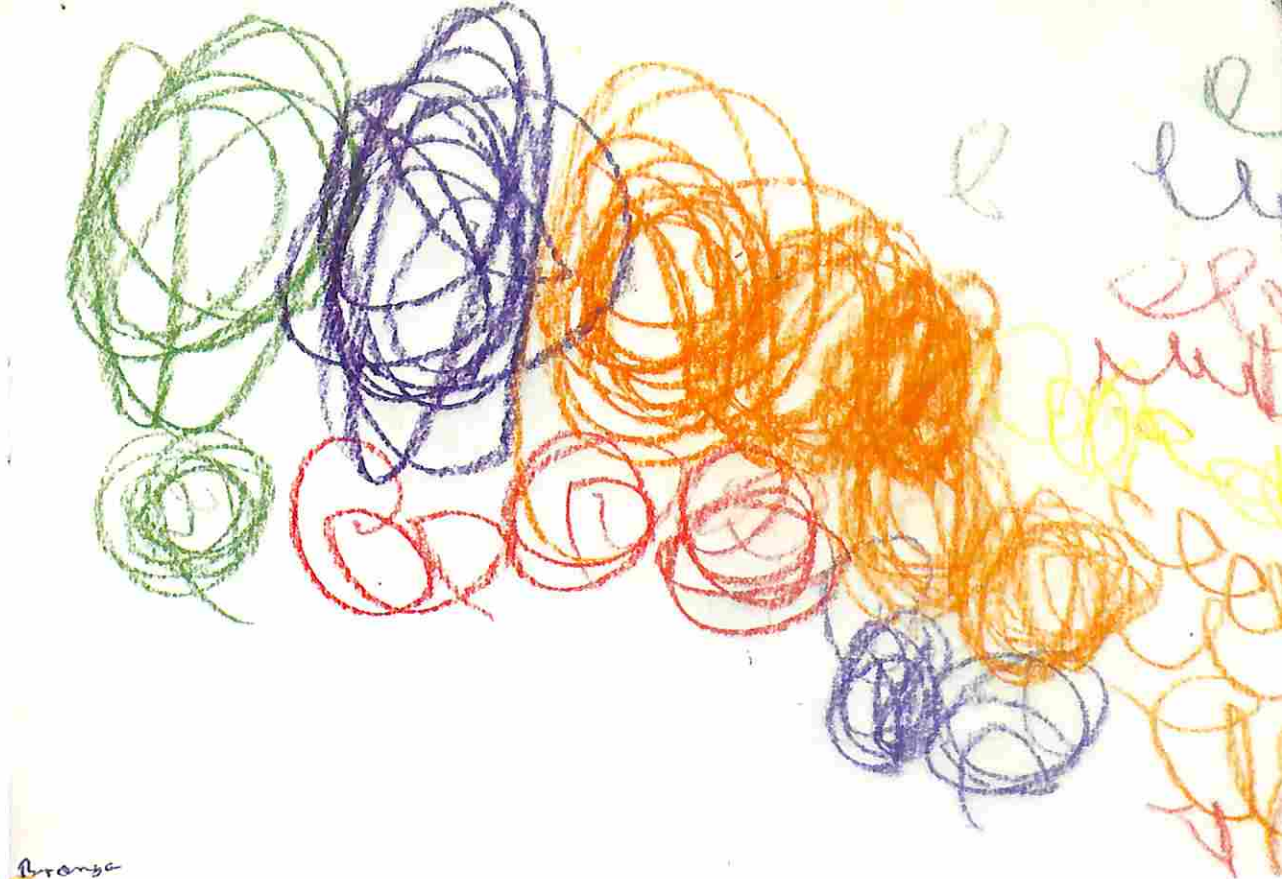
Environment, heredity and . . .

Soon after birth the influences of the environment take effect. If the baby is fed on stodgy food he will develop a flabby body. If the infant has around him a caring adult with a pronouncedly melancholic temperament, the child, too, may soon wet his lips.

In the case of the forces that form the child from outside we can see their sources better. We can understand and follow through how it happened and therefore we can do something about it. While heredity is for us merely a given fact of cause and effect: if the parents have a weak body they can only give a weak body to the child, and later on, as an adult, the individual will have to evolve tremendous forces to overcome that.

Although a sensitive observation shows us straight away that there is another factor beyond the genetic and environmental ones, — for the last 500 years mankind has forgotten how to look at questions of existence — let us for a moment leave all that we may feel or know about it aside and let us imagine a child of three months: we hold him in our arms, we create an intimate moment of peace and togetherness, we realise he looks into our eyes. A child looks at us — and we are bewildered! It has happened to many of us, may be we hardly noticed that a feeling of 'what's that!' passed through our soul when we looked into the open, serious eyes of a baby. In this one glance we experienced the uniqueness of this growing human being. The first encounter with a young child can already sound in us the heights and depths of life.

It is interesting to observe how adults meet a child: some want to take him straight away in their arms and are astonished when the child defends himself with crying and kicking against this disrespect shown to him. Other adults notice the child by the way and thereby soon gain the child's confidence. The different ways in which the child affects us and in which we affect him can often be seen in a short, silent



Orange

A three-year-old experiences the two basic forms, straight line and curve.



dialogue of the eyes: a basic meeting of human beings face to face with each other. Thereby the secret of human development and of human nature unconsciously stirs in us.

The first encounter then, when so often through our eyes we experience the child's inmost being as yet unveiled, is one of affirming. The child affirms himself: "It is I, I am here, I am an I" – and therewith he announces the independence of his own life and his trust in the care of those around him.

Breathing in

This is indeed a challenge: an individuality announces himself! He has arrived and looks at us as a given fact out of the innocent eyes of a child. What follows are our varied endeavours to find and meet this light of the eyes, to answer this need for guidance when we rock and hold the child, when we sing and talk to him.

Fewer adults can have the following, meaningful experience: to witness the first activity a newborn child performs. This is the first breath. The child breathes in his life, his destiny. What an event! The first breath is the first deed. It makes the child an inhabitant of the earth, it unites him with his human surroundings. Wherever we are, in different parts of the city or house, however much we show our own standpoint, we have the air in common, the air unites us. When the child utters a first cry, then with the help of breath and air he gives of his inner life, of himself. Each baby cries in his own manner. As we follow his development we observe that out of inhaling, which is taking, and out of crying, which is giving, language unfolds: language, this transformed breathing which is the path for the revelation *without* of that which lives *within*.

What lives within? It is our joys, likes, dislikes, etc. of which the young child has much. At first he cries and later he learns to laugh. – Initially the totality

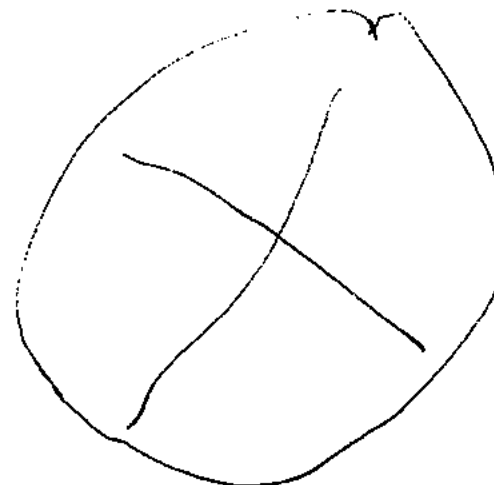
of his experience finds expression in one vowel sound. Later we hear typical patterns like 'da-da'. In any part of the world such duplicated syllables are heard. When eventually the child speaks his first word, like 'balla', this does not signify our noun 'ball', but something much wider and personal, possibly: 'John gave me this ball and I so like holding this round and cuddly thing.' After some time the child diversifies his utterance to subject and predicate: 'Meee more!' As the child practises this pattern he discovers the individual meaning of words and their complex relationships to each other. It is at about the age of two that he speaks the sentence and talks.

The child conquers space

First, through walking, climbing and falling, the child conquers space during the first eighteen months, then we hear him differentiate and practise language. In a few months he makes tremendous progress and learns his mother tongue.

This is a time full of wonder for the adult, and the greatest wonder is when he hears for the first time the word 'I' clearly pronounced. Stirred deeply the adult may feel: Here it is – the delicate though firm, the mysterious though clear announcement of the individuality out of the eyes of the baby has become the pronouncement of the human Ego, around the age of two. If we want to explain intellectually that the child says 'I', we can only admit that this is the height of intellectual achievement. But we cannot explain it logically by saying: when Mummy says 'I' she means herself and therefore Johnny must say 'I' when he wants to mean himself. Most adults would be incapable of drawing such a conclusion.

Instead, our open and warm powers of observation make us witness the following marvel: when the artistic composition of vowel and consonant, of syllable, word and sentence has been



The Human ego ... (Boy, aged 3 yrs, 7 mths)

discovered, when furthermore this artistic composition has been anchored down into the physical body – when this great work of art, Language, has been made manifest, then there can and must come an artist to use it freely, which is to develop it creatively and responsibly. This is the human Ego who is indeed a little artist, a little creator in the face of the Great Creator. Language has opened the first door for the 'I'.

There is a third mysterious event which begins in the life of the young child. This is the one of the question of the identity: What am I? Who am I?

When, as a child, I was with my sisters in the Alps, we enjoyed the echo game. We called up to the mountain wall: 'Who is the burgomaster of Wesel? The mountain answered: 'Esel' (donkey). Sometimes we did not receive an answer and were disappointed, even frustrated. – How much more frustrating it is on the human level when the child does not receive an answer. No response from the adult makes the child withdraw into himself or show a temper. Indeed, whatever age we are the human being has need for resonance. As soon as man begins to talk he needs an echo, an answer. The word spoken into space without an answer wafts away and dumbness ensues. To talk is then to challenge and question.

Questioning

Let us once again look at a young child, now aged about 6. Maybe he stands in front of us, we have a quiet moment together and look into each other's eyes. It is no longer an affirming gaze we receive, but a questioning one: Whence? Often we can actually hear the question: Where do we come from? Who made me?

No child is interested in a biological exposition, unless he was abstracted from the fullness of life by intellectualism. We adults need to listen, to hear the innermost question of this 'Whence?' rightly. The child knows, though now already veiled and in his subconscious: there is a secret, I am standing in front of a question of destiny, my question, my quest.

Indeed, the child seeks his life with an enthusiasm and perseverance, with a strength and determination that not only bears the impetus of the will, but now the orientation of the future. Often he can leave the adult, breathless and tired, behind. The child is wholly directed and concentrated on 'How can I realise my task in life?' This expresses itself in a practical form firstly 'what are earth, water, air and fire? ... and we find the child engrossed in sieving water in the kitchen sink, we find him engrossed in covering himself with sand in the sandpit, we find him engrossed in swinging and singing on a branch in the tree, we find him engrossed in watching the wax and the light of a candle on the Advent wreath disappear. – With the totality of his senses, with his whole body the child absorbs each and all impressions around him. We can experience that he is defenceless to his environment and that this fact calls up in the adults a responsibility to create healthy surroundings for him. Out of my experience with young children I can understand what Steiner means when he speaks of the first keyword to the understanding of the education of the child up to the change of



Photo John Wilkes



What are earth, water, air, fire? The child absorbs all impressions ...

teeth: the young child is one large sense organ, wholly touch, wholly eye, wholly ear, etc. Thus intensively he perceives the world and builds it into function and form of his physical organism. Here lies the foundation for health and illness in old age.

'What are those activities the adults do?' is the child's second question. Baking: to see and hear the yeast rise, to form a loaf for the old man across the road. Gardening in the Autumn: leaves and apples on the compost heap are as brown as the earth herself. Woodwork: Daddy or the Kindergarten teacher is making new shelves and the child may hammer the nails in and may make himself a boat out of the off-cuts of the wood. — At this point I want to refer to the second keyword that is close to Steiner's heart: the young child is a creature of will. Just as he is on the one hand one organ (of sense) so is he on the other

hand wholly movement. We see these forces of will appear in the mobility of legs and hands, in the gestures and play of the child, which inspires us to surround him with meaningful gestures.

The magic word that unites these two keywords is: Imitation — a better word is Empathy. The young child grows and develops through the faculty of empathy; the young child learns and integrates into his social setting through the faculty of empathy.

Again and again we observe the child talking and questioning, both audibly and silently, everything he meets materially and immaterially. He is on a quest, the quest for his life — it is a joyful challenge to accompany and help him.

Miss Meyerkort has taught in the nursery class at Wynstones School for many years and now leads the Nursery Teachers' Training Course.



Child-Centred Teaching in a Rudolf Steiner School

by ROLAND EVERETT

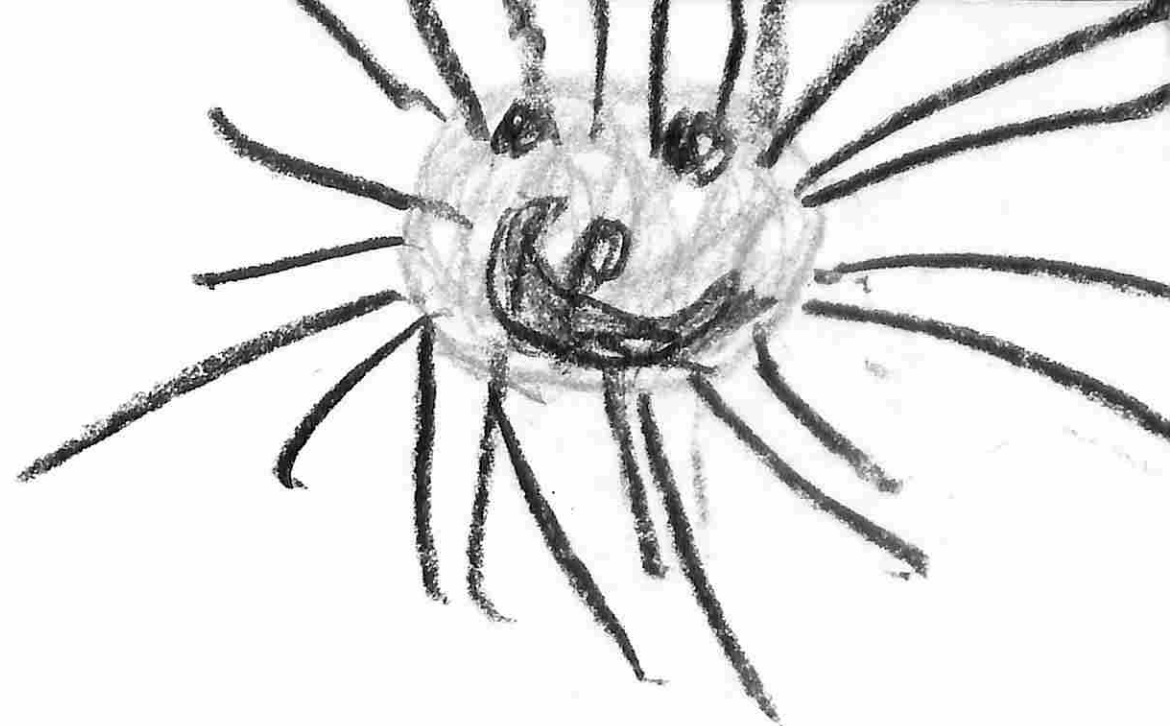
Only a heart of stone would remain unmoved at the sight of a little child sleeping, playing or walking to school. Such an endearing picture with all its loveliness, freshness and unspoken promise for the future should make us feel very close to young children. And yet, we need only look at their early drawings to realise that they are living in an altogether different world, far removed from our own. Who has not looked with amazement and even bewilderment at the strange floating creatures, consisting of some kind of head and vastly elongated limbs, which – so we are told in our ignorance – are ‘Daddy’ or ‘Johnny’? Who has not felt inwardly cheered by the joyous grin greeting us from the sun’s face, a theme recurring in drawings of children the world over?*

But how can one teach the young without being able to understand their psyche? In this quandary the teacher may try to remember his own childhood days, only to find himself at a loss again. For – a few isolated memories or feelings apart – in most cases this stage of life seems to have vanished into some

vague golden mist. This very fact, however, gives us an important clue: when children enter class one at the age of six, they experience the joys and pains of life as if in a deep dream, unable to comprehend, remember or judge critically any given situation. But how can one teach pupils who are not awake? Rather than engage in psychological experiments with defenceless children, or project adult intellectual ideas on to the young, Waldorf teachers, both individually and in regular joint studies, prefer to seek recourse in Rudolf Steiner’s profound and illuminating educational lecture courses. Working in this way the teacher’s own powers of perception and insight will gradually develop.

Waking without shocking

In the actual behaviour and response of his pupils he finds concrete evidence of the truth of Steiner’s revelations. Slowly he learns to take his own steps in trying to comprehend the human mystery implicit in each pupil, even though he



The joyous grin greeting us from the sun's face ... Drawing by a five-year-old

may experience himself rather as an ‘adult toddler’ when engaged in this activity. Two questions will always be uppermost in his mind: how can content and presentation feed the inner needs of his pupil? And: how can the teacher wake up the six-year-old without shocking him into the realities of the adult world, so that eventually the pupil will be able to play his proper part in life? There is no doubt that much will depend for the child’s future on the teacher’s right approach. Such power to make or mar the development of the young can indeed be an awesome experience. However, the children’s response will always be a true guide and indicator for the quality of one’s teaching. A good lesson which ‘unfortunately the pupils were unable to appreciate’ is merely an excuse for the blindness of the teacher, at least during the younger years.

As a proper introduction into the teaching background of the first years would go far beyond the scope of this article, only a few indications can be given in the hope that these may whet the appetite for further enquiry and more detailed study.

Gold pieces or toads?

‘Once upon a time ...’ These are magic words which will create immediate attention in class, for they are the prelude to fairy tales and legends, the daily bread for our hungry little souls. What do these words imply? They surely mean: not now-a-days, in our down-to-earth world of ‘nitty-gritty’ and ‘grassroot’ realities, but long ago, at a time when the whole of mankind was at a similar stage of evolution in which the six-year-old feels himself today. He understands why the good girl who shared her crust of bread with the poor old beggar woman finds pieces of gold popping out of her mouth whenever she speaks (words of wisdom); and why her older step-sister, a selfish girl who even swore at the poor woman, finds to her and everybody else’s horror toads jumping out of her mouth whenever she speaks. (Foul language used in class by a little boy completely vanished after this sentence was spoken only once. Fairy tales have indeed a compulsive pedagogical power, more wholesome and effective than reprimands or punishments.)

* See ‘Understanding Children’s Drawings’ by Michaela Strauss, publ. Rudolf Steiner Press, London.



Sarah Davies A.I.

Fairy tales and legends, the daily bread for our hungry little souls ... Drawings by 7 – 8-year-olds.



Emma Richards A.I.



Classroom play-acting from a fairy tale, 7-8-year-olds.

Such stories offer opportunities for regular class activities such as drawing, water-colour painting, movement and impromptu play-acting. Above all, they have to be retold by the children, each speaking in turn, as practice towards verbal expression and clear speech. In this way the foundations are laid for the pupils' future ability to write in a literate and coherent style. Out of stories, first writing and then reading are introduced. (Why should we be using the reverse order of the traditional approach?) The picture of a mighty king, drawn on large paper, will gradually contract and freeze into the abstraction of the letter 'K', or that of the snake in the story into an 'S'; the wave will become a 'W', and so on. In this way the child relives the long historical process leading to the

formation of letters from ancient picture-writing (hieroglyphics) to the modern conventional letter-types.

Gateway

If stories be the food of life, then numbers are the gateway into life's activities. All young children love to count, be it their fingers, their steps or conkers. However much grown-ups may argue about all kinds of problems, they will always agree on the correct answers of arithmetical processes. An almost magical order appears to prevail in this realm!

First the inherent qualities of cardinal numbers are experienced, once again in story form:

'One for the sun that shines above,

Two for the king when he finds his love.

The king, the queen and the prince
make three;
Four are the corners I can see.**
Five are the fingers on my hand,
Six are the petals where the daffodil
stands . . .

With what tireless enthusiasm this song rings out to confidently marching little feet! Rhythmic counting and clapping while marching, skipping or running will lead to a knowledge of the tables, learned with feet and arms rather than being crammed into only gradually awakening heads. Answers to simple oral problems (which again form part of a story and are not given as incoherent isolated examples) are jumped by the whole class, spread-eagle fashion, each jump accounting for one unit of the answer's sum total. Errors of calculation made by unsuspecting class mates are quickly revealed amid good-natured hilarity. However, one has to be aware that arithmetic is a subject which all too easily allows the element of fear to creep into some children's learning, thus slamming the door on any healthy progress. Even with great caution on the part of the teacher it is not easy to banish this spectre completely from the class room.

Soon the class is ready to approach the four rules, prepared already by 'playing with numbers' and by 'jumping answers'. Naturally, there are many possibilities of introducing these fundamental processes. In our case there were four brothers: Farmer Plus liked to count and add his eggs, potatoes or sheep. Obviously this chubby fellow was rather occupied with enlarging his own fortunes. His brother, Shepherd Minus, was far more thoughtful of others and — behind his brother's back — would give away apples or even lambs to those in need. (The picture of the hand giving away led to the minus sign, and that of Farmer Plus holding his produce with outstretched arms, to the plus sign).

Multiplication and division can be looked upon as adding and subtracting

**With 'The Four Corners of the Earth' the teacher already anticipates the four directions, fundamental to

groups of numbers. (e.g. How many times can I take 4 from 12?) Juggler Jim, the youngest of the brothers, loved to leap upstairs, taking two or even three steps at a time. 'He loved to count in 3's and 4's, and soon he reached the highest scores.' Sitting cross-legged, he personified the multiplication sign. The oldest brother, on the other hand, was so wise, strong and just that he was made into a king, King Divisor. During a famine he shared out equally loaves of bread among the population. The division sign — a straight line between two dots — signified his sword sharing out loaves of bread.

It is always interesting to observe which of the four rules appeals most to each individual child. How often does their preference indicate their own temperament! Instead of going into tantrums, the choleric child now has a chance of meeting even a king's challenge. The bright and nimble sanguine loves to manipulate ever bigger numbers, while the placid phlegmatic child patiently counts his fingers over and over again before finally relaxing into his answer. The thoughtful melancholic, on the other hand, secretly identifies himself with Shepherd Minus who helps fellow sufferers without ever being recognised by the world.

Initially all arithmetical operations are introduced by the teacher with a finite number which is then split up and grouped together again by the pupils in manifold ways. Starting thus 'from the whole to the part' gives children confidence as they feel themselves safely contained within given bounds. Neither does it foster Farmer Plus' doubtful attitude to life. Furthermore it satisfies in a positive way a hidden craving in the young for taking things to pieces, well known to those who allow children to get hold of clocks or clockwork toys. 'Humpty-Dumpty sat on a wall . . .' There is no going back to the status quo once the egg is hatched! Naturally both the analysing (stripping apart) and synthesis-
geography and astronomy, subjects to be introduced by the same class teacher some years later.

ing (putting together again) approaches need to be practised thoroughly.

In relating every aspect of teaching to the child's own experiences and to his inner needs, in presenting to him a coherent picture of the world with which he can identify himself, we give him a sense of inner security. His looking up to the adult as guide and helper will create in him a natural and healthy feeling of authority and of faith in the grown-up world. This was illustrated recently by the following little episode:

A girl in class once declared to her parents during the Christmas Holidays: 'I am going back to school. It's too boring here.' When her mother replied, 'It will

be cold there and, besides, Mr. E. (her class teacher) will not be there', she called out, 'O f c o u r s e he is there!'

Only trust and confidence in the world will allow innate gifts to grow and potential of character to develop. They are both like manna from heaven and terra firma under their feet.

Roland Everett has been a class teacher at Elmfield School for thirty-five years and at present is on his way through the eight years again with a Class Two.



“My Dear Children, Boys and Girls . . .

“Whenever I come to see you in School, it is always a joy to me. When I came here today a strange thought arose in my mind. It was like this:

There were once two children who went for a walk on Sunday. On the way home each child had collected a bunch of flowers. One of the children said: ‘My bunch of flowers is *really* beautiful’. The other said: ‘My bunch of flowers is beautiful’. Each child liked its own bunch best, but disliked the bunch of the other. One of the children had beautiful flowers, full of sweet juices, but also ordinary grass, some ears of corn and even thistles in its bunch. The other child had sweet flowers only in it, just all sweet flowers. And so the child with the sweet flowers said to the other: ‘You know, your bunch with all sorts of flowers in it, I don’t like at all’. But neither did the other like the bunch with sweet flowers only.

What do you think, dear children, how does the story go on?

Now look! The child with the ears of corn and thistles told the other child something. Listen to what it told: ‘Once I went for a walk on a Sunday and outside in the open I went to sleep and I dreamed — what did I dream? I lay on a meadow’, said the child ‘and big animals and little animals came and were talking

to one another. There was a small, very strange, tiny little animal and a big animal. The wee little one was a bee, the big one was a calf. And calf and bee talked together.

The bee said: ‘O you calf don’t understand anything about plants, but I understand everything. I know which plants are sweet, and out of these I suck honey. The honey I bring to people and they love it so much, and if I didn’t fly to all the beautiful flowers with the sweet scent, there would be no honey for all those people.’ Whereupon the calf said: ‘You know I couldn’t live just on the sweet flowers you like so much — I have to eat those flowers that you heedlessly pass. And if I didn’t eat them the world would be without milk, and without milk people could not exist, and then honey would not be necessary either, because there wouldn’t be the people to enjoy it.’

This is how the two children talked to one another, and then the child with the sweet flowers understood that it had to learn something. The other child had already learnt the right answer through its dream. The child with the sweet flowers understood that there can’t be just sweet flowers only, but that flowers of all kinds must work and grow together.

And now it learnt to love the bunch with all the different kinds of flowers. And the child that had slept and dreamt could say: 'Yes! The calf said it — there are flowers of this kind and that kind and all are necessary, and that is why a collection containing all flowers is more valuable and precious than one with sweet flowers only.'

Now, my dear children! When you go to School it is just as if you were going for a nice Sunday walk, and from school you are to take the very best out into life. And if you can take a bunch of flowers out into life from all that your dear teachers have taught you, you will find the greatest happiness in such an array. But it must contain all flowers, not only sweet ones. This is what you must learn, that sometimes you have to take in something which is not exactly sweet. If you learn with a will and in earnest, you will realise that you can not only take a bunch of sweet flowers into

later life but a collection of vital abilities and things on which your life depends. Ponder on this, dear children, that every time your teachers ask something difficult of you, you follow them with good will. The School can give you the most beautiful collection of flowers for life. And it will give you most pleasure if it contains the greatest possible variety of life's plants. Each memory of your time at School will give you strength for life. For grown up human beings gain the best forces for life when they take from school such a collection of flowers on their way through life.

These are life forces which endure till death and even beyond death. . . ."

This talk was given by the great 'parent' of Waldorf education, Rudolf Steiner, to the children of the first Waldorf School, in Stuttgart on 3rd May, 1923.

FRAU HOLLE

FRAU HOLLE. Aus den Kinder – und Haus-Märchen gesammelt durch die Brüder Grimm. Mit Bildern von Heinrich Mikosch. 23pp. ISBN 3 7725 07174 Verlag Freise Geistesleben, Stuttgart. 1980.



Wholeness in Living and Learning

by M. C. RICHARDS

"Pedagogy must not be a science, it must be an art. And where is the art which can be learned without dwelling constantly in the feelings? But the feelings in which we must live in order to practise that great art of life, the art of education, are only kindled by contemplation of the great universe and its relationships with man."

Rudolf Steiner *The Study of Man*

Rudolf Steiner never tired of calling education an art, for art is characterized perhaps most of all by its particular relationship between the part and the whole, or the articulations of the medium and the vision they radiate. This is why, in trying to characterize the educational impulse which has arisen out of Steiner's pioneering, we must hold between our fingers the two faces of the coin: the vision and the means. The philosophy and the methods are like the image and the pigments of a painting. Any part of the schooling, like any part of the canvas, can only be properly understood and experienced as the whole 'picture' shines through it. Perhaps this is why, in a Waldorf school, there seems to be an earnestness shining through even the simplest activities: a sense of dignity and meaning in the way the children learn

to take care of their paintbrushes and recorders, the way they greet their teachers, the way they assemble for a school festival. Natural youthful boisterousness seems to be accompanied by another level of awareness as well. The presence of the whole gives dimension to all the daily parts. It is difficult to describe. But it is not difficult to experience. There doesn't seem to be any way of falling out of the sphere of meaning.

When Rudolf Steiner says that Education is an Art, he means in part that education, like Art, involves an experience of forming, both for the teacher and for the student. The process is creative for both. It is a practice which has a certain intentionality, requires certain openness to becoming, and is guided by understanding. It involves a certain way of seeing the child, a certain feeling for life, an intuition of the connection between the inner processes of forming and their outer expression. It invokes as well a love of knowledge — a knowledge one can love — a *philo sophia*. A sense of awe rises in the presence of a poem one hears forming in one's inner ear. There is a sense of the child's mystery, his/her identity, a sense of the child's long history already served and the future into which one is accompanying him/her.



How are we connected to nature? To the stars? To the oceans?
Illustration from a ten-year-old's Man and Animal main lesson book.

Mystery of inner and outer

Education is an art because it relies upon that combination of know-how and inspiration, of enthusiasm and dedication, of ability and restraint, which the artist has, and which is awakened in the artist-teacher. The teacher, like the artist, is in touch with inner sources, with creative imagination, with the

unconscious world of the archetypes. S/he trusts inspiration and intuition, and accepts the fact that work is not finished until it has taken physical form. Artists know that sensitivity alone is not enough, diligence alone is not enough. Inner sensing and daily practice combine in order for the inner Being to take an outer Form – to become sense-perceptible.

It is this mystery of the inner and outer which the teacher celebrates in life and in relationship to colleagues and pupils. Education, as a form of living and learning, is a social art. It is a social form which needs renewal as society itself asks for renewal. The bases on which education was founded in earlier times have changed. We do not now educate rightly for kingship, nor for statecraft, nor for industrial and professional skills. These are needed. Surely each of us must grow into our self-rule, into our practical judgement, and into skills which are needed for the welfare of our neighbors. But we have learned that these abilities and skills are the expressions of an inner Being; They do not replace the Being. We know now that statecraft and professional practice and manual labor take on their quality from the Being who practices them. And it is the Human Being who is now our concern in education – the Human Being in his/her Wholeness.

Fat cats

Fat Cats in Business, Rascals in Government, Operators in Medicine and Law, Greedy Gusses in Agro-Biz, Legislative Ignoramuses in Educational policy – these are familiar types. An education which is an art, which can separate, like a weaver, the threads of politics from the threads of education, or the threads of economics from the threads of individual rights to life and learning, is needed. What we do is an expression of who we are. The art of education has a care for this inner truth of spirit: the truth of who a person is! What is the human being? Who are we? How are we connected to nature? to the stars? to the oceans? How are we related to the mineral kingdom, the plant kingdom, the animal kingdom? What is our human contribution to the earth and to the spiritual life of the cosmos? Where do we come from and where are we going? Of what Wholeness are we part, and how do we participate in that

Wholeness? How do we mirror it in ourselves?

When we are creating something artistically, we have a certain kind of experience: we sense, as we are painting or modelling with clay, that something is coming. But it isn't here yet. It's on its way. It is hovering about us.

The artist listens

Here it comes, gradually, gradually, incarnating, taking on its sensuous form in this moment. We pinch the clay bit by bit; each pinch makes its bit of being, in dialogue with that form which is unfolding. It is an experience which is common to artistic activity and distinguishes it from mechanical activity. We both know what we are doing and don't know what we are doing. We are in the presence of a mystery unfolding, which speaks deeply to us below (or above) the threshold of ordinary consciousness, and at the same time we put on a color here, a color there, we introduce this thread, we turn the rim of the bowl this way or that. We are both helping to make something, and aware that Something is coming into being which is autonomous. The artist listens. S/he is participating in the experience of Form.

The world of Forming, as experienced from the inside, as process coming into being is not the world of most of the public schools. There the forms are given ahead of time, are applied from external considerations, and are often therefore rigid and inappropriate to the needs of teachers and students. In the way that subjects are set up to be taught, by syllabus and workbook and text, the perceptions are already formed. Knowledge is packaged in plastic covers, or stored in electronic circuits. To many children it seems dehumanized and abstract. They tend to be overwhelmed by the apparatus and the complexity before they have really experienced themselves as Source.

To experience Education as an Art, that which comes out of an inner Forming, which therefore has a kind of 'practice', is one of the most remarkable features of Waldorf schools. It accounts for the special combination of coherence and spontaneity, of order and imagination which one may feel in them. One feels ground under one's feet, and yet everything is growing, forming, transforming. There seems to be a continual interweaving of what is unique and what is common: a sense of Form of the human being and our stages of growth, the Form of our Inwardness, the Form of our Freedom, the Form of the day and of the night, of waking and dreaming and sleeping, the Form of the cycle of the years; a sense of the inwardly living Form out of which physical appearances develop is vital and energizing.

Creativity a law of life

Form is the process of unfolding Being. Here are already three supports of the artistic process of life: that the child is a Being, that this Being of the Child unfolds from within, that it follows certain laws and relationships to its physical body and to its environment. And though there is this sense of law, it is imaginative. It is both a forming and at the same time not static nor rigid nor is it indeterminate. The root image of the word 'law' is 'to lie, lay.' One can think of its meaning as that which underlies, which lies within, nature and society. The laws of life are those qualities of Being which are inherent in it, as for example, creativity is a law of life, as is dissolution; community relationship is a law of life, interdependence, as well as differentiation. The law of clay is plasticity, but it is also brittleness, fragility. And it is also transformability through fire.

Many of us in American culture are ambivalent toward Form. We have more often experienced its shadow side, its

negative aspects. We mistrust it. We tend to think of it as restrictive, as authoritarian, as external to personal truth. We tend to think of it as imposed from without, by tradition or personal force.

A lot of the art in our time, and education as well, is dedicated to the destruction of forms, a clearing of the boards. Or turning to the unconscious as the creator of inner forming, we open ourselves to the daimonic. Perhaps history asks for this, so that a new beginning can be made.

Certainly when forms die and are not discarded, they become lifeless, artificial, and antagonistic to personal growth. And certainly the unconscious is mother to birthing forms. But she too may endanger us with her flood.

Wholesoulfully

There is another way of coming to an experience of Forming, from the inside, and in conscious relationship to the archetype. Archetype generates the motif of Forming. We can gradually come to develop an organ of inner seeing, which discerns the archetype. This is the artist's talent and path. It is an intuitive seeing, which comes about as a result of exercising and experiencing one's physical senses wholeheartedly and wholesoulfully and imaginatively. This is why artistic practice is so important in all learning and education. This is why neglect of the artist in each person is so impoverishing to society. Without this spiritual sense organ, this way of seeing the formative forces at work in a physical process, we are blind and duped by appearances. There is always more than meets the physical eye, or ear, or touch, or smell, or taste.

If we could rely on our physical senses alone as guides to truth, it would be a very different world than it is. How to tell what is good for us from what tastes good, smells good, looks good, feels good, sounds good, ah! Behold the

beautiful toxic corn which is killing the birds, the luscious sweets that do us in, the graceful bodies who despair and kill themselves. No, there is more to it than that; this we well know by now. And what that 'more' is, is the frontier of our time.

You might say that Waldorf education stands in that frontier, and that Rudolf Steiner's life and work were dedicated to the prophetic awareness that the next step for science is to deepen its awareness of the objective world of inner formative processes, the invisible world of the archetypes, the objective world spirit and psyche. And Steiner's effort was to begin to articulate a grammar for that new vocabulary of science, based on his own pioneering in perception. He combined in his training, both the traditional knowledge of contemporary technical science and the inner development of a sense of law, of what underlies.

For twenty years he tested these experiences before he began to share them publicly. Then they spoke to the needs and intuitions of many people,

UNESCO AND WALDORF EDUCATION

The United Nations Educational, Scientific and Cultural Organization has, since the early seventies, promoted research into the question of how individuals are given motivation for 'lifelong learning', seeking examples from the education systems in various different countries. The Hibernia Waldorf school in Herne, West Germany was chosen for special study, and the Unesco Institute for Education's first publication in this series was entitled 'Integrating

who were ready to join him in pioneering the renewal of education, society, science, art, religion, medicine, agriculture, architecture.

The Steiner schools, now sixty years old, are the strongest growing movement in independent schools in the western world. They are meeting needs of both faculty and student body. There is an element which replenishes, which sustains, which inspires those for whom it turns out to be a good thing.

Mary Caroline Richards, author, poet, potter and teacher, is well known for her first two books, "Centering" and "The Crossing Point", both inspiring collections of talks, poetry and writings. This article is taken from Miss Richards' newest book, "Wholeness in Living and Learning: A Look at Rudolf Steiner Education in America", published 1980 by Wesleyan University Press. American spelling has been retained in this excerpt.

Vocational and General Education: A Rudolf Steiner School.' In February this year, a specialist conference was held in Hamburg; the theme was 'Analysis of Curricula of School and Out-of-School Education for Vocational Development in the Perspective of Lifelong Education'. The Hibernia Waldorf school represented West Germany and will contribute to a joint Unesco publication, quoting also the experience of other Waldorf Schools.

Report condensed by D.B. from Erziehungskunst 5 May 1981.

The Interview

by RICHARD ALDRED



Pen and ink drawing by a seventeen-year-old

There is a story of a virgin settlement whose main street became a quagmire in winter and was thus virtually unusable. One day an inhabitant was observed moving along the main street with mud up to his knees. "I guess," thought his neighbour, "That the road is just about fit for use." So he went indoors, put on thigh boots, stepped off the sidewalk and disappeared up to his hat. At the same moment the pedestrian emerged at the far end of the street and it was then observed that he had been standing all the while on his horse. Thus are human misunderstandings bedded in assumptions that each party takes for granted but neither, in fact, shares.

Error

One of the least known and most intriguing interviews that has never found its place in the chronicles of any Steiner school was that between a teacher and a lady who had inadvertently mistaken the prospectus of the school for that of a dog's home. One may wonder how such an unusual error could have arisen but contemplation on the varieties of human error are really pointless, because in this case the good lady actually appeared for the interview and, by an even more curious ordering of circumstances, neither

she nor the teacher realized their error until near the end of the interview which terminated in a certain degree of embarrassment.

The lady appeared at five o'clock on an already dark winter's evening. She was alone; a regular occurrence at a preliminary interview. By this time the children had all departed and the cleaners had swept up the evidence of the day's scholastic activity, — paper, ink bottles, love-notes, scribbled maths or grammar, odd shoes, etc. The lady was led into a small, nondescript room just inside the main door, so, apart from an imposing Greek column or two, which no doubt she assumed enhanced the homely atmosphere of a kennel, she saw very little to disillusion her of her error right from the start.

The teacher, let us call him Mr. Smith, began with routine questions.

"Name?"

"Charles."

"Age?"

"Six years."

"Months?"

"Oh, let me see; three months. But why do you need to be so exact?"

"Well, it really is most important that each one is placed in his correct group by age. Such things count far more in

emotional than intellectual terms. For example, they play so much better with others of their age."

"Really, I never thought it mattered that much. You really feel it makes a difference?"

"Oh, yes. I am quite sure Charles will be much happier if he is emotionally at ease. I am not, of course, suggesting he is not bright. . ."

"Oh, no. Charles is very intelligent."

"... but in the long run his happiness is assured by whether he feels at ease in his group."

Bewildered

Already at this stage in the interview Mrs. James had been slightly surprised at the probing over the age, but had judged that the teacher's nonchalance indicated she was wrong to be surprised and so her thoughts were leading her to believe that here was an exceptionally caring group of kennel proprietors who performed their job with a meticulous attention to each dog's individuality. So the next questions which should have exposed the initial error served instead to conceal it. The good lady was being won over by her own assumptions and she assumed she was at fault for being bewildered.

The interview continued.

"What is Charles like on his legs? I mean, I take it he has no problems with walking or running?"

"Oh, no, not at all. He loves running. You should see him in the park. He loves a good romp."

"Oh, that's good. It's just the right age for that sort of think. I used to do just the same thing at his age."

Mrs. James gave Mr. Smith a funny look. "Really?"

Mr. Smith missed the implications of this query.

"Does he watch much television?"

Mrs. James had heard that soft music formed a substantial background of

present-day kennel life and she assumed that up-to-date establishments used T.V. "Oh yes, he loves to snuggle up to me on the sofa and watch the doggie cartoons."

"I see. (Pause). Can he read at all?"

"Read?"

"You seem surprised, Mrs. James. No doubt you have heard that we don't encourage early reading. . ."

"I am surprised that you encourage reading at all."

Subconscious doubts

At this point the interview should really have entered the home straight, but Mrs. James's assumption that the teacher must have believed Charles to be a dog and his equally firm assumption that Charles was a human being enabled them both with only subconscious doubts to round this bend and commence the next lap.

"Oh yes, we are not that extreme. 'Give a dog a bad name and hang him', as the saying goes. No doubt you have heard we are a do-as-you-want-and-no-training-given type of institution. But that is not true, Mrs. James. People love to confirm their own prejudices without viewing evidence. The truth is that everybody here finds his own corner to lie in, so to speak. We do not breed neuroses by forced learning."

"I'm so glad to hear it. Charles is a great individualist."

"Charles will not be expected to read, Mrs. James. All instruction at this stage is verbal."

"He is very responsive. I usually reward him with a biscuit."

"I see. (Pause). Any brothers or sisters?"

"Oh yes. I think he has seven or eight scattered around."

"Scattered around?"

"Well, it's rather a large number for any one person to cope with. I don't know where the others are. We only had Charles."

"I see. He's adopted then?"

"Adopted? Oh, yes, I suppose you could say that."
 "Or fostered perhaps? Excuse me for asking. It's just a question of the record."
 "I think we'll settle on adoption. We feel he is one of the family."
 "Eyesight?"
 "Good."
 "Hearing?"
 "Good. We use a dog whistle and he responds well to it."
 "A dog whistle?"
 "Is that unusual?"
 "I should think it is extremely rare."
 "You surprise me, Mr. Smith."
 "Charles must be quite exceptional if he has that degree of sensitivity to sounds."
 "I never realized he was as special as that."

Eccentric genius

Throughout this second lap both parties had been feeling uneasy. Mrs. James felt that Mr. Smith's questions were rather off beat, but his genuinely homely appearance — scruffy shoes, open-necked shirt, corduroy trousers, etc. — allayed her unease and confirmed, as dress always does, any feeling that her initial impressions were mistaken. His last remarks about 'sensitivity' and 'exceptional hearing' laid to rest all creeping doubts. Mr. Smith, she decided, was an eccentric genius.

Mr. Smith on his part, by a more direct line of reasoning, concluded that Mrs. James was simple-minded. Thus the interview passed the bell and headed into the last lap.

Questions about exercise and recreation caused no problems. Then Mr. Smith told Mrs. James that German was taught. This statement she hastily interpreted as a far-sighted idea to allow a dog to travel abroad with a minimum of adjustment. Next she was told that Charles would be taught to knit, a statement which so astonished her that she pretended not

to hear it. In fact, she became so inwardly pre-occupied with this remarkable statement that she failed to attend to practically anything else which was said, but spent the remaining time mouthing agreeable yes'es and no's at appropriate points without a ripple of understanding. She finally convinced herself that Mr. Smith was a highly skilled trainer of circus dogs, although knitting was a new one on her.

Mr. Smith asked about Charles's eating habits.

"He woofs up his meat, bones and all." Mr. Smith covered his embarrassed astonishment by saying with a smile, "Indeed, I remember as a boy fighting with my brother for the bone from the Sunday joint."
 "Oh really?"

Incongruous

The picture of dogs and humans scrapping for bones was incongruously in Mr. Smith's mind. She gave a quick glance at Mr. Smith's teeth. They seemed normal enough.

The interview ended at the front door from which Mrs. James's car came into view.

"Well, Mrs. James, we have exchanged preliminary remarks. If you would care to send your son, we would be happy to interview him."

"My son? Are you referring to Charles?"

"Well yes. You are his — er — guardian, are you not?"

"Oh yes, yes. I see what you mean. It was just your phrasing that threw me. I thought for a moment you were referring to my real son. He goes to the local comprehensive. He's very bright, you know. He enjoys the cut and thrust of competition. Charles needs individual attention, a place where he can be respected for what he is in himself. That's why I think this will be an excellent kennel for him when we go on a few days' holiday."

There is no purpose in pursuing this

unhappy interview to its grave. Suddenly both parties suspected insults were being maliciously planted among the trailing greenery of compliments. Mrs. James had momentarily sensed a dagger-like insult in the direct reference to Charles as her son, but Mr. Smith's bland naivety convinced her of a false alarm.

However, her reference to the school as a kennel was a veritable knockout for Mr. Smith who had survived enough misconceptions about the school to believe he was invulnerable to any new ones. He was not.

This dangerous moment, teetering on the edge of farce or libel, was mercifully interrupted by Charles, who barked in the car. Mrs. James in her solicitude rushed to the car to give her dog some air, calling on his name at the same time. Mr. Smith gave a stunned glance at the emerging pekinese, then, covering a ghastly smile, said, "Mrs. James, I think there has been a misunderstanding."

Mr. Aldred has seen a Waldorf School in action from both sides, as teacher and as parent.

Language Teaching

Dear Editors and Friends of Child and Man,

Since this journal has changed from an ugly duckling to a swan the work has been a pleasure. Old copies are collector's items, treasured here and abroad. Today I want to make a suggestion for an issue devoted to language teaching, hoping to stimulate ideas and to win support for the publishing of Readers to help our teachers. When I look at any program for conferences or summer schools I find activities offered like Eurythmy and Painting, but rarely Speech and never Languages. Yet the learning of a foreign tongue gives vitality and scope for an expansion of our consciousness if the right method is employed. When Dr. Steiner was asked about animal hormones injected to rejuvenate old people, he affirmed that it had this effect, yet an hour's reading of Goethe's poetry would do the same, very much better!

To learn another man's speech is hard work for an adult and takes a very long time for a child. Everybody who has

mastered his own language is able to learn another, given the right approach and sufficient lessons. Rudolf Steiner wanted a timetable with five lessons in each of the foreign languages per week in the Lower School, to be reduced later. We give only three per week and are surprised when the results are disappointing. Why do teachers feel the lack of time? Perhaps because the language lessons are not fully integrated with the rest of the day? During the daily French or German period *every* skill could be practised: Singing, Drama, Arithmetic, Geography, History, etc. and after the age of ten the children could enjoy the books which open up childhood in other countries, giving the full flavour of culture, climate and temperament of land and people.

With this letter I wish to ask how this can be achieved.

Sibylle Alexander

It is planned to make Language Teaching the theme of our next issue. Eds.

Waldorf Education and Problems of Youth in Japan

by CHRISTOPH JAFFKE

In 1975 a large publishing firm in Tokyo released the first Japanese book on Waldorf Education: Michiko Koyasu's 'A Pupil in Munich. The Rudolf Steiner School which my daughter attended'. On the cover the content of the book is described: "A scientist couple are studying in Munich. They send their daughter to a particularly original school. This school has a twelve-year educational programme. Learning here is not directed towards the acquisition of knowledge for exams. There are block periods, Eurythmy and etc. This may appear unusual but this system is suited to every child. Waldorf Education offers a solution to Japan's problematical educational situation!"

Japan also has not been spared the educational crisis which has gripped the majority of Western industrial nations. Press reports give a frankly shocking picture. Some examples: already at eleven, children in Japan have to 'swot' on average for eleven hours. It's not therefore surprising that stomach ulcers among children have increased sevenfold in the last fifteen years. In Kaizuku the town council authorized the payment of danger money for all teachers. After a teacher, because of his warning about cigarettes, had received a blow on the bridge of his nose splitting the bone,

injury money of up to £100, according to the severity of the injury suffered while on duty, is now claimable by teachers. "Dozens of people" are killed annually by Japan's approximately 20,000 'rockers'. According to a survey conducted by the Scientific Institute for Education in Tokyo only 42% of Japan's secondary school pupils are interested in their school studies, in contrast, however, to over 70% primarily interested in T.V., fashion, pop music and the opposite sex. In September alone of 1979 the police picked up more than 9,000 young people who had run away from home. Young people and grown-ups of all classes find another possibility of escape from unbearable reality in the comics of which not less than 1,100 million were produced in 1978 containing for the most part 300 pages. On top of this, four to six colour television programmes, broadcast uninterruptedly from six in the morning until midnight, serve to deaden young people and incite them to acts of brutality.

In answer to questions regarding the causes, the "negative characteristics of our superabundant society, the merciless pressure for achievement in the entire field of education and the deficient understanding of parents" are cited. The newly released annual report of the

Health Ministry complained of the disappearance of paternal care in Japan. Long working-hours are said to have led to the father, who is hardly ever at home, withdrawing completely from the bringing up of his children. It is the mothers, however, who drive their children to top performances in competitiveness at school, often enough already in the pre-school age, since, according to the general conception, it is there where the decisions regarding the later school career and vocation possibilities are made. In a manual on entry examinations this sentence is to be found: "Your fellow pupil is your natural enemy."

In this situation a growing number of Japanese are looking with hope at Waldorf Education which was made known to them for the first time through the book of Professor Koyasu mentioned in the introduction. The book was awarded the prize for culture of a distinguished newspaper in Tokyo in 1976 and since then the edition has sold 100,000 copies. Christoph Lindenberg's book about the Waldorf schools — translated by Professor Yoshiyuki Nitta — has also found a wide distribution in Japan. When public interest in Waldorf education grew and also more and more people asked about its basic principles, Professor Iwao Takahashi, the pioneer of Anthroposophy in Japan, began the translating of Rudolf Steiner's basic works into Japanese, which in the mean-

time have penetrated into even Shinto and Buddhist circles. Today, Professor Takahashi conducts lectures and courses in many parts of Japan. He and his wife were also the initiators behind the first public seminars on Waldorf education in Japan. Thanks to their invitation I had the opportunity in the summer of 1979 of helping to run two such seminars in Tokyo and Niigata. The seminar in Tokyo, the third of its kind, took place under the motto "The Rudolf Steiner school as the native soil of the soul" and brought together about 350 interested people; the second, with the theme "Education as Art in the Rudolf Steiner school", had about 120 participants coming from the most varied walks of life; the chief representation in both places was from the educational profession. I also spoke before a scientific meeting at the National Institute for Educational Research in Tokyo. It was surprising how accurately informed some of the audience showed themselves to be regarding Waldorf Education.

In the light of the lively interest which Waldorf Education meets with everywhere in Japan, one can well imagine that the foundation of the first Waldorf school here is going to take place soon.

Re-printed from Forum International, Nr. 20, April 1980 translated by David Stedall. Herr Jaffke teaches English at the Uhlandshöhe Waldorf school in Stuttgart.

ERRATUM: The title of the play by John Godber in our previous issue should of course have been MOSES AND THE

CALF OF GOLD. The editors would be most grateful if you could write in the missing 'L' in your own handwriting.

Books Received

EURYTHMY by Marjorie Spock. With drawings of eurythmy gestures by Linda Hills and photographs by Douglas Bunker. 148 pp. hard-cover £6. \$9. The Anthroposophic Press, Spring Valley, New York. 1980 ISBN 910142-88-2. We are living in a period one vital task of which is to rediscover the life-realm as a first step toward the revivification of the earth and man.

TOWARD WHOLENESS: Rudolf Steiner Education in America, by Mary Caroline Richards, author of Centering. 210 pp., paperback \$6.95, £4.50 Wesleyan University Press, distributed by Columbia University Press, 136 South Broadway, Irvington, N.Y. 10533. ISBN 0-8195-6062-6. 1980. The author views Steiner schools as expressing a new educational consciousness appropriate for our time.

WHO'S BRINGING THEM UP? Television and Child Development based on parents', teachers' and doctors' reports, by Martin Large. 136 pp. paperback; self-published by the author for the T.V. Action Group, £2.95 paperback (£5.95 hard-back) from 25 Reservoir Road, Gloucester GL4 9RW. ISBN 0-9507062-1-3. 1980. "Turning on the television set can turn off the process that transforms children into people" Professor Urie Bronfenbrenner.

AN ILLUSTRATED WORLD HISTORY by J. M. Roberts. 5. Making One World (1500-1800); 6. One World: Europe the Maker (1800); 7. One World: Disappearing Barriers; 8. The Age of Upheaval: The World Since 1914. Each 128 pp. lavishly illustrated in full colour and black and white. U.K. £3.95; Canada \$10.95; Australia \$9.95. ISBN 064.005.3/064.006.1/064.007.X/064.008.8. 1981. A very readable reference history for school and home, from the English-speaking and also from other peoples' point of view.

Books in German from Verlag Freies Geistesleben

Vom Genius Europas Herbert Hahn. Begegnungen mit zwölf Ländern, Völkern und Sprachen. Drei Bände in Kassette, 1163 Seiten, Kart. DM36.- ISBN 3-7725-0731-X. 1981.

Puck der Zwerg Eine Geschichte aus dem Reich der Zwerge, erzählt von Jakob Streit. Illustrationen von Verena Knobel. 70 Seiten, Pappband. DM18.- ISBN 3-7725-0734-4. 1981.

Favela-Kinder Sozialarbeit am Rande der Gesellschaft. Ein brasilianisches Tagebuch von Ute Craemer. 228 Seiten, Kart. DM16.- ISBN 3-7725-0732-8. 1981.

Kreuz und Auferstehung Hella Krause-Zimmer. Mysteriensuren in Passions- und Osterbildnissen. 149 Seiten mit zahlreichen z.T. farbigen Abbildungen. DM29.- 1981. ISBN 3-7725-0733-6.

Geschlechtigkeit und Erziehungsauftrag Stefan Leber. Ziele und Grenzen der Geschlechtererziehung. Schriften der Pädagogischen Forschungsstelle beim Bund der Freien Waldorfschulen, 39. 140 Seiten, Kart. DM19.- ISBN 3-7725-0239-3. 1981.

Die Diener des Logos Georg Kühlewind. Der Mensch als Wort und Gespräch. 164 Seiten, Kart. DM20.- ISBN 3-7725-0735-2. 1981.

Der Künstlerische Unterricht in der Waldorfschule. Malen und Zeichnen. 2. durchgesehene und um ein Kapitel und Abbildungen erweiterte Auflage. 236 Seiten mit 32 farbigen Abbildungen. Leinen DM44.-

Transzendente Meditation und wohn sie führt Therese Schulte. Abschiedsdiaput einer TM-Lehrerin. 253 Seiten, Kart. DM26.-

Das gefährdete Ich. Der Mensch in der Krise des Erkennens. Mit Beiträgen von: Hans Börsen, Christoph Lindenberg, Manfred Schmidt-Brabant, Wilhelm Ernst Barkhoff, Gerhard Kiersle und Jörgen Smit. 110 Seiten, Kart. DM8.-

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For list of over 25 newly founded schools, write to Association Secretary

URUGUAY

Montevideo Colegio Norcia, Metodo Waldorf, Avenida A 5693, Punta Gorda, Montevideo, Tel. 50 69 68

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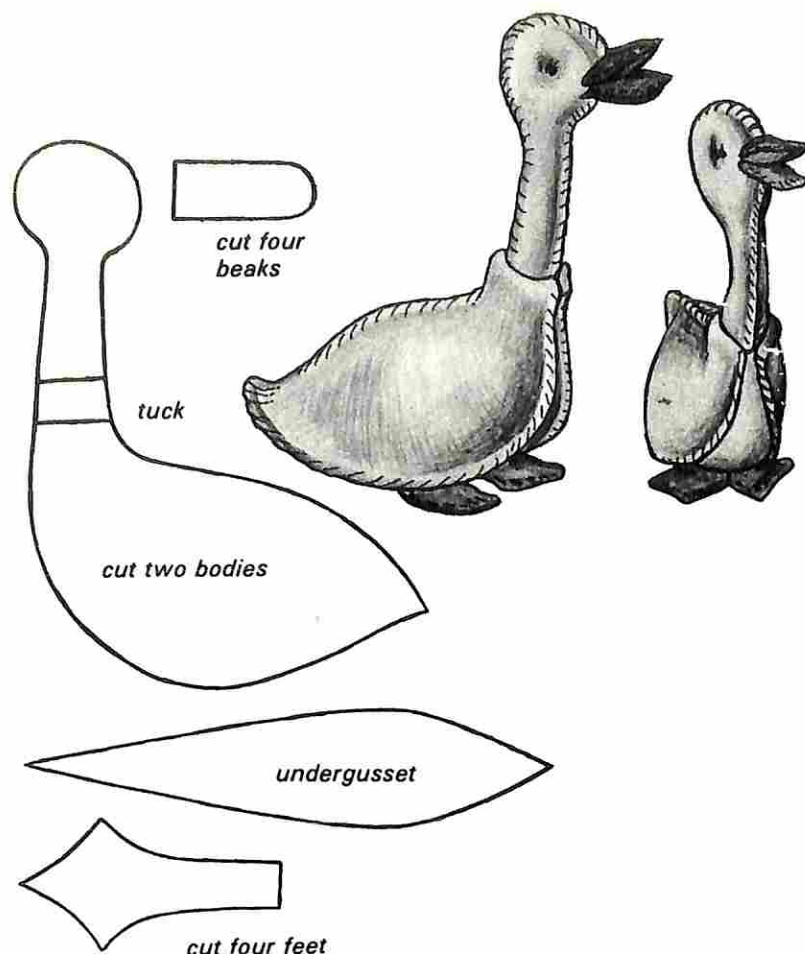
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*Second edition 1981;
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