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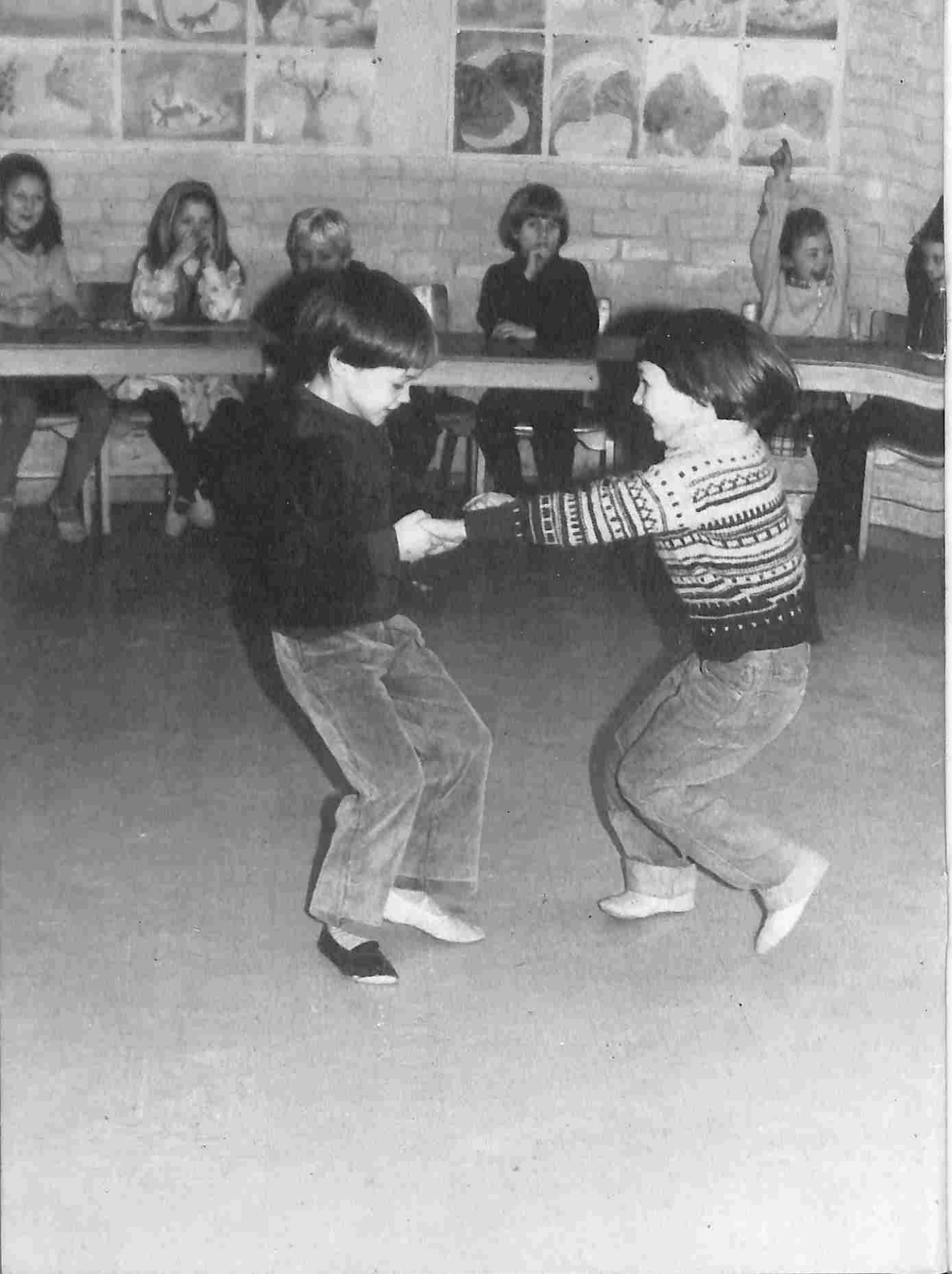
Child and Man

Journal for Waldorf Education

Christmas/Easter 1982 Volume 16 No 1

Child and Man
L'Enfant et l'Homme
Das Kind und der Mensch
Het Kind en de Mens
Barn og Mann
Barnet och den vuxna människa
Niño y hombre
Criança e homem
Bambino e uomo
Barnet og det voksne menneske
Lapsi ja Ihminen



Child and Man

The mother-tongue is so deeply rooted . . . that the child is affected not only in spirit and soul, but in . . . body by the way in which this mother-tongue comes to expression within him. We must realize, however, that the different languages in the world permeate man and bring the human element to expression in quite different ways. Now among the European languages there is one that proceeds purely from the element of feeling. – By a study of other languages, then, the elements of will and intellect must be unfolded. Again we have a language that emanates particularly from the element of plastic fantasy . . . Another language . . . is rooted paramountly in the will . . . In short, each different language is related to the human being in a particular way . . . From what I have said . . . you will realize that the effects produced on the nature of man by one particular genius of speech must be balanced by the effects of another – if . . . our aim is a really human and not a specialized, national development of man.

Rudolf Steiner, A Modern Art of Education, Lecture X

Opposite: Language game in a Class Three.

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Editorial

How much for granted do we take our own mother tongue and how unconscious for the most part is our use of it in everyday conversation! Conversely, how conscious of it or of another tongue are we forced to become when faced with a hesitant foreigner or when abroad and seeking to communicate! It is often those phenomena that lie furthest from our conscious minds that harbour the greatest mysteries, and we may, in the light of the opening words of the St. John Gospel, come to consider that our humanity achieves its most essential expression through language, through the Word.

A language, like the proverbial sword with its two edges, unites those who share it and separates those who do not. The first would seem positive, the second negative; but the reverse can be the case. This 'sharing' edge, by virtue of its unconsciousness, can lead to spiritual indolence and the hardening of hereditary and racial attitudes: not unity but uniformity. The 'separating' edge is the growing edge, the challenge to the people or individual to peck their way out of the shell of their birth before the walls thicken into a tomb for the spirit. Older and younger nations alike encounter obstacles to this challenge just because they *are* old, bound possibly by tradition and convention, or *are* young, and eager to assert their particular, individual identity. Despite, therefore, the advances made towards international understanding since the last war, when the world was brought to its knees by a violent resurgence of nationalism, we need to be ever alert to the ossifying tendencies within human society everywhere, both collectively and on an individual level.

For such reasons we welcomed and took up the suggestion for an issue on foreign language teaching, and, reading with some alarm an article last July in the Sunday Times, saw fit to print this in its entirety at the beginning of our new issue. This article serves, however, another purpose: it is hoped that the reader will observe on how much broader a base our theme articles approach their subject; the contrast serves as an eloquent characterization of the Waldorf motivation. The reader's attention is particularly drawn in this regard to Sybille Alexander's article, where very practical remedies to the decline in achievement are put forward.

It will be seen that we have allowed our theme to dominate strongly in this issue: four articles in all with some inevitable overlap. Roland Everett's article is placed first as presenting a broad and general view and having the two powerful biblical images of Babel and Pentecost which, like twin pillars, support the span of his ideas as well as the chronological arrangement of the articles as a whole, since 'The Most Precious Gift of All' tackles the lower school, and Rene Querido's widens again into a detailed overall picture.

In addition to theme articles we continue our series on child development with a contribution by Eileen Hutchins in which she deals with the ages from nine to eleven. Parents also continue to find a platform, and our contributions in this issue, Richard Aldred's Birth 1980 and John Adler's The True Waldorf Impulse, may be seen to meet the mood of the season, of Nativity and of Epiphany. Finally, Anke Weihs of Camphill is our contributor this issue on curative education, and readers here will find how the curative educationalist, as always, seems to touch the heart of the matter.

D.S.

Why Britons are Lousy Linguists by PETER WILBY

"After six or seven years of being taught a foreign language, 99 per cent of pupils are incapable of forming an original sentence, of reading a newspaper article or of conversing with a foreign child of their own age in his language . . . If parents imagine that their children learn a foreign language at school in order to be able to use it later in life they are totally mistaken."

This kind of lament over the steadfast monolingualism of the English schoolchild has become all too familiar during the past 20 years. Except that this is not just another report from English school inspectors or the Commons Foreign Affairs Committee which reported adversely last week on language speaking among British diplomats. It comes from Professor Pierre Bertaux of the Council for the Dissemination of Foreign Languages in France (a body set up by President Giscard last year) and it is talking about *French* children. It is not, it seems, only on this side of the Channel that language teaching is *un désastre,* to use the Council's own description.

The common reason behind the incapacity of the English and French to speak other languages (which is not shared by, say, Germans, Swedes and Roumanians) is obvious enough: both countries were great powers in recent history, ruling colonial empires whose people were compelled to adopt the imperial tongue, and both can still aspire to the status of world languages, rather as Latin was 2,000 years ago. We thus expect others to learn our languages and, indeed, there is the subconscious fear that, if we speak theirs, they will stop learning ours.

If anything, overseas travel has increased English reluctance to learn languages. Tourists have discovered that the once-mysterious abroad, far from requiring cultural and linguistic adjustment, contains English-speaking waiters serving fish and chips. Between 1965 and 1978, as the package holiday child came of age, annual A level passes in French and German fell by 15 per cent. Over the same period, A level passes in all subjects rose by 40 per cent.

This is nothing to do with the advent of comprehensives: public schools are as concerned as state schools about the decline in languages and one head admits to worrying that his parents might invoke the Trades Description Act "because our prospectus says that boys learn French in the school."

Flying start

American and Australian schools have the same problems and their products are certainly no better linguists than ours. English speakers, conveniently, can claim that they are at an unfair disadvantage. Our relatively uninflected grammar and straight forward syntax give foreigners a flying start that we, learning their hideously complicated languages, never get. (It was once remarked that, since no Frenchman would ever admit that another Frenchman spoke the language correctly, it was hard to see how foreigners could be expected to master it.)

Unlike the Americans, we live by exporting manufactured products and, according to the British Overseas Trade Board, 50 per cent of French, German and Austrian companies will give preference to firms approaching them in their native language. Yet, when the board circulates its export opportunity notices to 8,000 UK subscribers, three-quarters of the

replies to German firms are written in English. Germans, as their ambassador once remarked, may be happy to sell in English, but they will not buy in English.

So what are the solutions for British exporters, diplomats and, for that matter, tourists struggling to find the way to Versailles or the Vatican? Any solution has to start in the schools. Intensive language courses for adults are only a limited answer. For one thing, they work best for those who have already mastered another foreign language. For another, industrialists and diplomats, once launched on their careers, just cannot spare enough time. Colleges that put on language courses for industry complain that firms want too much, too quickly, with too little effort.

The Foreign Office manages, paradoxically, to teach the "difficult" languages – such as Japanese, Chinese and Arabic – effectively because the time for diplomats to learn them is built into its manpower margins. It admits that it cuts the corners on Western European languages and that diplomats have to fall back on what they learned at school.

School language teaching, for historical reasons, is a fiasco. A century ago, the classics dominated the public school curriculum and they were taught as a means of training the mind and instilling civilised values. French and German got into the classroom only by offering the same benefits. So modern languages came to be taught as if they were dead, with the emphasis on written precision, language structure and great literary works.

To this day, the classical ethos survives. Most A level French syllabuses award at least a quarter of the marks for answers (written in English) on set literary texts and another quarter for written translation. Only an eighth of the marks depend on an oral test. About a tenth each are awarded for listening and reading comprehension.

This hierarchy of skills (where writing comes top and speaking bottom) is precisely the opposite of that required by anyone living and working abroad. The Bertaux report made exactly the same criticisms of school courses in France. Significantly, Holland and Israel – two of the most successful countries in teaching foreign languages – have no compulsory writing tests in their main school exams.

Rotten

In most European countries, languages remain compulsory until 18 and they are often required for university entry. But the length of time learning languages is perhaps less important than how it is distributed. Bertaux, in fact, believes that the state of language teaching in France is so rotten that "the more the teachers teach, the less the pupils learn." He denounces the standard school approach of *saupoudrage* or sprinkling grains of nouns and verbs over a child's school career.

The alternative is a form of block-release for schoolchildren, enabling them to take intensive full-time courses at special language centres, lasting two or three weeks each year. These could be backed up, through the rest of the school year, by weekly sessions that concentrate entirely on maintaining oral proficiency, and by more exchange visits abroad.

Alas, it is probably far too revolutionary to stand a real chance of acceptance either side of the Channel. If anyone doubts the tenacity of the old values, they should see a document on "curriculum" issued to parents at one of England's leading public schools. It sounds "a warning note" for parents who, since Britain is "now part of Europe" might take the "doubtful" course of encouraging their sons to study German instead of Latin. "Latin," it states, "has clear educational value in terms of accuracy of expression and articulation." It is some comfort, I suppose, that, on my copy, the newly-appointed head of languages had scrawled "ROT" in the margin.

This article appeared in The Sunday Times, July 26th 1981.

Language Teaching in a Waldorf School

by ROLAND EVERETT

'And the Lord said, " . . . Let us go down and there confound their language, that they may not understand one another's speech." '

Genesis: Chapter XI, Verse 7.

'And the crowd gathered, all bewildered, because each one heard the apostle talking in his own language.'

The Acts: Chapter II, Verse 6.

The Old Testament story of the Tower of Babel describes the breaking up of one universal human language into many foreign tongues. Thereafter each emerging tribe or nation was to follow its own destiny in order to develop its own individual culture as a contribution towards world progress. How much blood and tears were shed during this process of a deepening consciousness and a growing maturity!

The story of the Whitsun event, as told in the New Testament, shows how foreign language ceased to be a barrier so that people from many different nations were able to understand the message of the apostles.

These two quotations from the Bible encompass, as in one vast sweep, mankind's development from the great split into nations to a future time when – so runs the hope and yearning of all mankind – it may become possible for all peoples to understand each other again.

Strangely enough, a language teacher in a Waldorf School can experience a similar development in miniature when teaching an age range from nursery class children aged about five* to upper school pupils aged seventeen to eighteen.

Young children's gift of picking up any language almost borders the miraculous. Watching children of different nationalities playing freely together is reminiscent of the pre-Babel stage. I well remember the utter bewilderment of my father, who could be considered a typical representative of German scientific thinking of his time, when he observed his children communicating effortlessly with a Swedish boy who spoke only Swedish. To him there seemed no logical or scientific explanation for such a phenomenon. I remember my father's amusement at the Swedish boy's first made-up German sentences, when he was speaking about a 'Plus-Man', referring to a Red Cross man who had come to his aid after a slight sledging accident.

Any language teacher stepping from a class of adolescents into a class of six to seven year olds will experience the same wonder and incredulity at finding that his young pupils actually understand the story he or she is telling them in a foreign language. (Naturally, such story-telling has to be practised beforehand and accompanied by gestures and miming.) Then follows another near-miracle when, a few days later, the whole class can be made to

**In Waldorf Schools foreign languages are introduced already in the nursery class.*

retell the same story in the foreign language, all pupils speaking together in unison. (To bring this about also needs some practice by the teacher.) Effortless joy, enthusiasm, a phenomenal memory and no linguistic difficulties are typical features of this blessed stage. – During a class outing a little girl of seven called out, 'German is easy – it's all vinegar!' This happy outburst needed some detection on the part of the class teacher to make sense. He discovered that his German teaching colleague had been doing simple oral addition and subtraction with his class when practising numbers in German. The German word for 'minus' is 'weniger' (lit.: less). 'German is all vinegar . . . ' This little example aptly illustrates the fact that children under nine absorb a language entirely through the ear, out of their feeling for sounds and also through activity games, but never through conscious comprehension. (An Elmfield pupil once told her parents that her favourite song was the 'conker-song'. We found out that she had referred to the school's Michaelmas song beginning with the words: 'O strong *unconquered* Knight of God, Saint Michael.' Michaelmas time, after all, is conker time!) At this stage the as yet dormant intellect has to be completely by-passed in language teaching, just as it was when the mother tongue was learned. It is therefore obvious that one should teach a new language directly by, for instance, pointing to an object and calling out, 'Das ist der Tisch', without mentioning the English word 'table'. Likewise one would avoid any translating in the younger years. Even to adults this activity can become quite a schizophrenic experience!

After the age of nine the teacher will aim, gradually and very carefully, at lifting the child's gifts of imitation and learning by rote more into the sphere of consciousness. Only then can the beginnings of grammar be introduced. Simple conjugations are learned through rhythmical speaking while stepping and clapping, not unlike the way in which multiplication tables were taught in arithmetic. When the three fundamental parts of speech – viz.: nouns, adjectives and verbs – have been introduced in the main lessons (naturally in the mother tongue), they can form the basis of simple games in German or French, such as 'Black Magic' or 'I spy with my little eye', and so on. In German, nouns are called 'head-words' (Hauptwörter), adjectives 'quality-words' (Eigenschaftswörter), and verbs 'doing-words' (Tätigkeitswörter). Nouns, adjectives, verbs – head, heart and limbs – reflect man's own threefold nature. Nouns, or headwords, are the names of things – alive or dead – which so easily escape our head. Why have 'help-yourselves' supermarkets become so popular? Is it not because the stimulus of seeing merchandise spread around appeals to the verb-activity of *walking* to the appropriate shelf, *taking down* what is wanted and *putting* it into a basket? This is a much more spontaneous will activity than the customer's telling lists of wanted articles (the nouns) to an intervening shopkeeper, as used to be the custom not so long ago.

An interesting feature of adjectives is their tendency towards polarisation: hot – cold; big – small; rich – poor; young – old; ugly – beautiful, and so on. In our chest system which is the seat of our feelings and emotions, heartbeat and breathing are constantly being harmonised. The polarity of the hot heart blood meeting the cooler air in the lungs is being balanced through the rhythmical inter-play of pulse beat and breathing. – Far from being the dry bones of language, grammar can reveal much innate wisdom as well as the hidden forming power of language, the latter manifest in sentence constructions (syntax).

But what about such impossible features as, for instance, the apparently arbitrary choice of noun genders in the German language? Why should a door be 'she' and a chair 'he' in German?

In French and English the sun is masculine and the moon feminine. (Admittedly this distinction has died out in contemporary English). These genders are reversed in the German language. The English and French words seem to convey more the majesty and grandeur of the sun, in full day-consciousness, as it were, while the poet's 'Lady Moon' with her gentle light represents more a dreamy night-consciousness. The German folk soul, on the other hand, must have experienced in the sun the cosmic mother who gives life to the earth, and in the moon its desiccating and hardening quality (The Old Man in the Moon). There was a time when everything was alive in the minds of people, even stones, stars or plants, as it is to this day among children under six. Even today country folk in Cornwall will call inanimate objects 'he' or 'she'. ('O the gate, *he* won't shut!) There was a time when each river had its god or goddess (e.g. Old Father Thames) and each flower its fairy, and the genders of German nouns still preserve the memory of these ancient times. Why should words like: police, army or guard have a feminine gender in German? (die Polizei, die Wehrmacht, die Wache). In these words the folk soul experienced the defensive and sheltering quality of a mother protecting her children. Even if the historical logic of genders is no longer recognisable in many German nouns, an awareness of its reality helps to bring about the right attitude to what is doubtless an annoying problem for the student.

What about those lists of irregular verbs to be learnt? Let's call them 'strong verbs' which – like any strong character – are unpredictable in that they go their own way, while the weak verbs meekly follow a set pattern. Thus, in the case of weak verbs, the ending *-ed* is added to indicate their past tenses: I obey – I obey*ed* – I have obey*ed*. In strong verbs no endings are required because of the changes in the word itself: I write – I wrote – I have written. Needless to say, such an approach appeals to pupils entering the rebellious stage around fourteen, when they feel akin to the 'character verbs'. Conjugations of regular verbs, having been learned at a more law-abiding stage, are safely known by then!

All increases in consciousness is accompanied by some form of pain, and with the approach of puberty it becomes more and more difficult to teach German or 'French Without Tears' – in a metaphorical sense. Strangely enough, it is at this awkward stage that foreign languages are so often introduced in non-Waldorf Schools. In Waldorf Schools the living contact with foreign languages, established in earlier years, can now act like wings to carry adolescents through a difficult period, even if they seem to have forgotten what had been taught previously. And now, in the upper school, when forthcoming examinations are looming on the horizon, the teacher faces a dilemma: Good German literature tends to be far too heavy for struggling adolescents, while available textbooks and exam papers usually offer only trivial content. Descriptions of teen-age parties or cheap and cartoon-like thrillers merely kowtow to the pupils' own level of immaturity and are resented accordingly. The best compromise in this situation is to find stories of real human interest and – may their authors forgive us! – to simplify them so that overwhelming linguistic difficulties no longer act as a discouragement. As an example I should like to quote a short story, called 'Die Spitzin', by Marie von Ebner-Eschenbach. It is the story of an underprivileged foundling boy who was seriously neglected and maltreated by his village. He, in turn, decided to give 'an eye for an eye and a tooth for a tooth', strengthened by a deep-seated hatred towards the whole village community. There seemed only one person, the publican's wife, who showed some maternal feelings towards this lost soul by regularly giving him milk to save him from starvation. But her gentle efforts at teaching the boy some manners were only met with scorn. Provi, for this was the name given to the foundling, would rather starve to death than bend the knee to beg for mercies. He now hated her even more than the other villagers. Later on, Provi had to share a goat shed with 'Spitzin', a cruelly maltreated old mongrel bitch whose puppies were regularly drowned, excepting one to relieve her of her milk. Only a rough wooden partition divided Provi's quarter from that of Spitzin who, once again, was suckling her last remaining puppy. The story shows in a most masterly way how, night after night, Provi was deprived of sleep because of the restless searching of the dog for her lost puppies. Pressure built up in the boy until one night, in a fit of rage, he trampled down the partition and blindly hit about him with a plank of wood, mortally wounding Spitzin. At last quietness ensued and Provi could go to sleep. Early next morning, when the fiery rays of the morning sun

penetrated through the cracks in the shed, the dog appeared and, with her last strength, deposited her puppy at Provi's feet. 'Her one remaining eye was speaking a language more eloquent and penetrating than even the finest words. It told of the boundless trust in him who had mortally wounded her. It expressed a plea which it was impossible to ignore: *Save my young one.'* The dog collapsed and died while the puppy was whimpering with the pain of hunger. At last Provi's defensive armour was pierced by the mother love of a creature even more miserable than himself. 'What a mother you have been!' came from the lips of one whose own mother had not even bothered to find him. Overcoming his deep-seated vagabond's pride, Provi took up the helpless puppy and rushed to the publican's wife, begging for milk in order to fulfil the dying wish of the young creature's mother. 'This was the turning-point in the life and destiny of a human being . . . '

This story is strong meat for pupils aged fifteen, who in their own loneliness find it easy to identify themselves with Provi's situation. On the other hand, they are also able to understand the attitude of the publican's wife who, in her own way, was only trying to help the boy towards becoming socially acceptable to the village community. No-one could fail to be moved by the dog's suffering and death, caused by Provi's anger. Three entirely different and conflicting points of view were here experienced and understood as if they were different aspects of one underlying unity, a unity composed of diversity, the unity of manifold destinies. The mute language of the dog, the eloquence of its one remaining eye, the 'language behind language', united what once had been splintered through the Babel event.

As we were reading, time and again, the same passages of the German text, the foreign words become mere husks holding the gold of universal human spirit. Was this a first glimmer, a first dawning of the Whitsun experience?

There are, of course, many obvious advantages and benefits in learning a foreign language: It widens the human horizon and makes the mind more flexible. Knowledge of languages enables a visitor to other lands to communicate, to build bridges. Apart from 'getting on well' he can appreciate national characteristics, he may even catch glimpses of the wisdom hidden in another folk soul. Speaking other languages opens the door to sociability and unlocks many unexpected treasures. It offers new possibilities in finding one's task in life. But above all it helps us to find the unifying spirit everywhere. It may be for this reason that exchanges among Waldorf pupils of different nationalities have been so enriching and successful: The unifying spirit of Waldorf Education makes the husks of language barriers more and more transparent.

'And the crowd gathered, all bewildered, because each one heard the apostles talking in his own language.'

BRAIN-DRAIN HITS 'CHILD AND MAN'!

Daniel Bittleston, our editor up to the last issue, has transferred his talents to the Marin Waldorf School in California. He will, however, continue to support the journal in practical ways and to foster transatlantic dialogue. The editorial staff would like to acknowledge their debt of gratitude to him for all the imaginative work he put into the journal while he was editor.

The Most Precious Gift of All

by SIBYLLE ALEXANDER

French without books in Class Three

Language in all its wealth of expression is the most precious gift a child receives from his parents. In our schools we recognise the profound influence which the spoken word has for the physical and mental development of children, how the very sound of a teacher's voice influences their growth; and we strive for a reverent attitude to words. In his description of Right Speech Rudolf Steiner said: "Only what has sense and meaning should come from the lips of one striving for high development. All talking for the sake of talking – to kill time – is in this sense harmful."

This challenge is of particular significance for language teachers, and where wisdom, humour and love guide him, his pupils will gain far more than just the skill of speaking French or German. His very being will be enriched and his thinking given new dimensions. But if triviality enters the lessons, as it happens with the type of 'The Cat on the Mat' textbook, the whole purpose is lost. An equally painful method is the crash-course, where the examination at the end dictates every step on the way.

In a Waldorf School the aim is a balanced ten-year programme, with two more years for examination work. All pupils begin at the age of six or seven with two foreign languages; a short course in Latin and Greek can be added later. Each teacher is left free to choose the material for his lessons, as long as it harmonises with the curriculum for each age-group as a whole. Because of this freedom any change of language teachers creates real difficulties, and in this article I want to focus on one particular problem: The frustrated beginner. Take a class of thirty ten-year old pupils, who have had four years of German. Some children can sing songs and recite poems, issue and obey orders in the foreign language, name the days of the week, the months and the four seasons, count and spell in German and retell simple events. Others are unable to give their own name, age and address in German, or haven't even mastered the alphabet. All pupils had the same teaching, yet some have slept through most of the lessons, or they were so dependent on the teacher's gestures and voice that they fail to recognise words spoken by a new teacher. This situation can cause serious disciplinary problems and so aggravate the syndrome, that learning becomes impossible. No amount of scolding will help these pupils, on the contrary, like Peter the goatherd in the story of Heidi by Johanna Spyri, they insist: "Deutsch kann man nicht lernen – es ist zu schwer." But the child Heidi overcomes the block in Peter's understanding through her consistent and friendly efforts.

Reasons for failure vary greatly: a child may have been plunged too early into a situation with which he cannot cope (foreign languages ought to begin at seven and not six, to avoid failure or confusion) or the progress has been interrupted, drawn out too long, lacked systematic teaching and consistency, or personal difficulties mar progress. A child who played with typewriters from infancy, may never learn touch-typing, or one thrown into the sea too early never learn to swim. It is important to diagnose Frustrated Beginners early and find the reason.

A new teacher can give three types of tests to determine the level of attainment, without communicating in any way that he is testing the class. He calls the tests games and a spirit of fun, surprise and healthy competition prevails.

"Tun oder Nicht Tun" (Do or Don't Do) is a game which has endless possibilities. The silent version begins with some dramatic gestures by the teacher like climbing an imaginary mountain, blowing invisible trumpets, shooting with bow and arrow, folding a paper-bird etc. He says distinctly and slowly: "Ich klettere auf hohen Berg." Then all pupils imitate him silently. Anybody who talks is out. "Ich blase keine Trompete!" No child should move. "Wir schiessen mit Pfeil und Bogen" and the children should act shooting with bows and arrows. An umpire points to those who make a mistake and they have to sit down. The orders become more complicated, the tempo faster, till everybody is sitting. If just a few children remain too long on their feet the game is ended by the order: "Wir setzen uns alle hin." As soon as a bright child can take the place of leader, the teacher is able to observe very closely how the individual pupils react. Another version demands accurate speaking, first in the form of a repetition, then in an adapted form: "Ich putze meine Brille," "Wir putzen unsere Brille," "Er putzt seine Brille nicht," etc. It is essential to make clear at the beginning what response is wanted and accept only the correct form. The more this game is varied, the better it reveals weaknesses in understanding the language; the better the activities are related to the situation in which a class is at that moment, the greater its educational value. During a main lesson period of building and farming, the teacher can choose hauen, messen, melken und mähen for his game.

For the second test we need paper and crayons. The teacher draws a landscape on the blackboard and the pupils copy him. This picture is the basis of numerous variations, and it is important that all children get the lay-out correctly drawn before they fill in the details, described in German only. One begins with simple images like trees, a village, a castle or animals, adding details like birds' nests, curtains at a window, a clock on the church tower pointing to the correct time, the colour of the roof, the number of plants in a garden or sheep in a field, mentioning the exact place of each item and using German words throughout. The pictures are then collected and the teacher gains an accurate idea how well a pupil understands spoken German. For the children it is deeply satisfying to have the bare outlines gradually filled with content, and they absorb unconsciously many grammatical points like gender, plurals and adjectives. The lazy child will have many gaps in the picture and feels an incentive to work harder in future. Over a period of several months many different scenes can be drawn and the children can invent new themes and dictate details to the class. We furnished rooms and shops, drew sportsfields and workshops, kitchens and kindergartens, rapidly expanding the vocabulary as the skill developed and pupils asked for more and more words. A teacher can evaluate the progress of his class, so to speak 'at a glance' and file the pictures for the end-of-term report. One set could be kept as a record for the next teacher.

The third test aims at evaluating fluency in speaking German and is very useful when dealing with shy pupils, who rarely speak in class. While the class is occupied with copying a poem from the blackboard or drawing an illustration to a story they have been told previously, the teacher calls one child to his desk. He presents a box filled with wooden toys and carved figures to the child and encourages him to build a scene. He can begin to talk with or about the figures, let them move and act out a story, ask questions related to the scene and involve the pupil as much as possible. This is testing and teaching simultaneously, a chance to get a 'Frustrated Beginner' to understand prepositions and cases: "Dieser Fuchs steht hinter dem Zaun, er will die Gans fressen. Wo sind die Gänse denn? Sie sind vor dem Zaun. Da, der Fuchs springt über DEN Zaun. Jetzt ist er in dem Garten. Der Bauer läuft in DEN Garten . . . " Some children seem to need such individual coaching for a few minutes every lesson, and gradually serious deficiency in language skills can be overcome.

All these tests are aimed at younger children, who use only the spoken language and are taught without books. After the age of nine simple words are spelt and first written with the finger in the air or copied from the blackboard. All spelling is done with the German alphabet from the start. If some of the pupils have not mastered this, the answer is the Gallows Game: Draw a gallows and write the first letter of a well known word on the blackboard, followed by as many dashes as the word has letters. The pupils suggest how to fill in the missing letters and each one mentioned is written in the appropriate place within the word or, if it does not occur in the word, below the gallows. By clearly repeating each letter before writing it down, the children quickly learn to spell in German. Whoever guesses the whole word before a man hangs on the gallows, (a wrong guess means one part of the victim is drawn on the gallows) is allowed to lead the next game.

It takes at least a month to get a clear picture of the achievement of each pupil in a new class, and it is recommendable to discuss the result with the classteacher. He will fill in the background: Has this child difficulties in English or in reading? Has it been tested for dyslexia, shortsightedness and deafness? Is there a history of failure? Has the child been absent for reason of illness and missed long periods? At this point a visit to the school doctor is vital. Afterwards the parent may be asked to discuss any possible remedies to overcome the block in language learning. Sometimes the war experience of a father may prevent his son from learning German; dislike of a teacher may be the cause, or an unfortunate experience during a holiday. Quite often the process of testing is in itself the beginning of a therapy.

If one class has large numbers of underachieving pupils, then the most rigorous analysis of the situation is needed. Has the class suffered frequent changes of language teachers? Have many pupils joined the class at a later stage without receiving private coaching? Has progress been delayed, interrupted, neglected? Was the material too easy or too difficult for this particular class? Has the timetable been favourable or did the German lesson fall on Friday afternoons? Only after an honest analysis can the remedy be found. After

individual problems like dyslexia etc. have been dealt with, the college may decide some of the following rescue operations: Increase the number of language lessons; give remedial help for all Frustrated Beginners till they have caught up; split the class into an A and B group, (this should not happen before class 6); exclude emotionally disturbed pupils and arrange alternative work for them; choose a German play for the next concert, in which every pupil is involved; try to arrange an exchange with a German class, etc.

To avoid similar failure in the future it is imperative that each language teacher keeps a log-book for every class he takes, enters the songs, poems, games or other material he uses, and speaks the text on tape, in order to have complete records for his successor. Regular meetings between language teachers are essential to integrate the work within the whole school.

Finally a word on memory-training. The ability to learn rests on our memory, yet we know little about its function. Rudolf Steiner suggested that every month a school concert is arranged for parents and pupils. It has been confirmed by modern psychologists that any new vocabulary has to be repeated up to 30 times till all pupils memorise it. As these concerts follow each other just in this rhythm we begin to understand the wisdom of working four weeks on a play or song, present it in as perfect a form as possible and then drop it. How valuable the social interplay between younger and older children in such concerts is for the whole school-community! Instead of examinations written in isolation and competition we have a festival of mutual enjoyment, sharing newly-won knowledge with parents and friends. Just listening to the contributions in several languages, represented on stage with colourful costumes, gives meaning to the day-to-day work in the classroom. The harvest of learning is brought in, the fruits of it can be shared, a vision of a wider European, or even world, community may be glimpsed.

From language game in Class Three to German play performance in Class Six

Birth 1980

by RICHARD ALDRED

Our latest child was born at home, but the claim for home-birth was not won until after several months of discussion with the doctor. The medical view was that risk of bleeding argued for hospital birth, where physical well-being could be best guaranteed. Our point was that emotional and psychic factors were more important in the appraising of where the child should be born.

Fortunately matters resolved in our favour and so the new-born baby was able to be greeted by the family within minutes of birth. This moment was the climax of the nine months. Our visitor to earth was thus received into the home which would be her first residence on earth and welcomed by those who were to be her first intimate associates in her early years.

The issue raised by our experience is this. How far should considerations of physical safety be the overriding factor in a decision for or against home births? I raise the question because it seems to me to raise far bigger issues than it may first appear. In many fields, medical, educational and other social spheres, we seem to place increasing weight on purely physical situations in disregard of the whole human context in which human affairs take place. Thus in education, reading and writing at the earliest possible age are taken for granted as a 'good thing', without deeper regard to whether such activity is best suited to those age groups. 'O' level at fifteen or sixteen years is regarded too often without question as desirable in itself, independent of its suitability. In medicine one feels that drugs are prescribed because we know they will work. But what else do they do? We live in times where a prevailing attitude of mind is to seek measurable data to answer all questions. The intangible world of human feeling, because unmeasurable, is too often ignored. In our efforts to secure our physical well-being we are losing our humanity, because a human is so much more than a physical body. This may be a commonplace remark. My point is that we know it, but ignore it in practice.

To return to our birth. The efforts over many years have removed the risk from childbirth; frequent check-ups, sophisticated measuring devices, universal availability of medical services offer every mother the security and peace of a "safe" birth. All praise to the toil of midwives and doctors; we are in their debt.

However, so over-riding is the safety factor that other considerations receive scant attention, and these I wish to write about.

A home, not a hospital, is the right place for a human being to be received into earthly life. I use these words because a birth is more than a physical event and whether home is as safe or convenient or suitable as a hospital is beside the point. Just as the womb is the home of the unborn and the placenta its source of nourishment, so is the home the womb of the new-born and the mother its source of nourishment. To move a child from hospital to home is like a change of country. Without being sentimental, one can say the home is unique, the place in life where a person can be uniquely himself. Physical comparisons with hospital wards are irrelevant. The psychic factors make a home unique.

The Psychic Factor

Not only the baby, but parents and children, have a human need for togetherness at the birth time. The home is where our children live. Have they not the right to see their new-born brother or sister and to share in the excitement of the labour? I do not advocate their presence in the birth room – far from it – but the whole atmosphere of the home is special at this time, and they have their part to play. Why should their mother disappear to a hospital – where sick people go – and only return two days later with the new child? This moment of separation seems to me psychologically inhumane. Except in cases of necessity the family should remain unbroken.

Home is profoundly an adjunct or off-shoot of one's self. The familiar objects, people, habits, temperaments, routines, sights and sounds set a person at ease beyond the level of any unfamiliar place, no matter how attractive. A prime condition for satisfactory birth is a relaxed state of mind. I understand that the apparatus of maternity hospitals disorientates as many mothers as it may reassure. For my wife the appearance of the hospital ward was a nightmare. For her the familiar bedside, a calm voice and sympathetic help were the only balms she needed.

Did not the fear of something going wrong affect her state of mind? No. Previous experience of midwives had been excellent. We had complete trust in their competency. My wife had prepared for her latest birth by attending the National Childbirth Trust's course for expectant mothers and, as the duty midwife was a teacher of such courses, we had the happy bonus of a mutual attitude towards childbirth. Thus there were no queries or arguments about the use of pethedine, which was not used nor wanted. Secondly, my wife trusted her own body or, if you like, had faith in nature. How many women do? Trust builds confidence which induces the relaxed frame of mind needed for successful birth.

The need for privacy is a psychic necessity at such times. The particular hospital could provide only a line of cubicles. The home, it seems to me, has unique capacity to offer the personal and intimate privacy so essential at this time. Home is where a person can be him or herself unrestrictedly. Unless home conditions are distressing, a hospital can at best only substitute for these conditions.

Let us turn our attention to the animal. Does not a cat seek out a secret place for its litter? How often do cows try to wander off to calve alone? Do not most human babies enter life in the quiet of the night? Birth is an individual affair. To assign it to a labour ward in a sort of mass production line violates our instincts of the human. In the crusade for physical safety the deeper human need for privacy can easily be obliterated. A birth is a secret of nature and needs respecting as such. When one puts a premium on physical conditions one is liable to lose contact with more profound human values.

An example from another field may illustrate this point. Arguments a few years ago about the relative advantages of breast or bottle feeding stressed the food value of constituted milk and the fact that you know by measure what the baby was receiving. But that is not the only consideration. Feeding baby is so much more than a physical event. The breast-fed baby is drinking his whole environment, milk, the mother's touch, her warmth, her emotional state and her love (or lack of it). A bottle and a cow are no substitutes for the human.

We live in an age which says, in effect, "that which cannot be measured does not exist." The physical body can be weighed and measured; the emotional states less easily, and psychic well-being hardly at all. But they do exist and their effects are in fact more penetrating and decisive often then any physical, measurable element can be. A doctor at a new hospital in Germany, where new concepts of

healing are integral to the approach to health, was asked, "Do you use sedatives for such and such an operation?" His reply was, "Relatively few. The quality of the particular nurses is such that the patient is put sufficiently at ease to cope without them." This illustrates the point I am making that we must see the human in a whole context of physical, emotional and 'psychic' or 'religious' or 'spiritual' levels. Over-emphasis on the physical aspects and neglect of the other violates our humanity. In fact, the ignoring of non-physical facts makes work on the physical level more difficult, but in many fields their distortion of values seems to me the common sickness of the age.

As a post-script – the temptation is to say epitaph – on our modern emphasis on physical factors, one discovers that a significant number of new-born babies do not see their mothers for hours, days, or even weeks. "The mother needs rest," or "The baby is too ill" are two obvious arguments used for justifying physical separation of mother and child. But the child's future emotional stability depends as much on bodily contact with mother in those first hours of life, as its physical life depends on air and milk.

The time will come when to deprive the child of the mother's breast at birth will be seen as indefensible as starving the child of air or food. In the latter case the effects are quickly seen. In the former they are not, because we are losing an understanding of the subtle human factors which, though decisive, are immeasurable and therefore dismissed as absurd. "Not by bread alone . . . "

From Imagination to Sense Experience

An Approach to Children between Nine and Eleven Years Old

by EILEEN HUTCHINS

Desert mood – from Class VII's study of Alexander the Great's journeys

Those who have intimately observed growing children will realise that a marked change comes around the ninth year. We are, of course, considering those who have not been made over-sophisticated or nervous owing to the pressures of modern life. During the ninth year they begin to become more independent and critical of the adult world, while at the same time more aware of their sense-impressions and less given up to their life of fantasy.

With the teaching of the stories of the Old Testament between the ages of eight and nine they have become aware of a moral world order, the infringement of which brings retribution. If this is followed in a practical and picturesque way by an introduction to the skills of farming and house building, pupils learn how man comes to deal with the world around him. They should be led into certain activities such as planting and observing the growth of different kinds of grain, of making butter and cheese and so on. And while watching building in progress, they should be able to practise the laying of bricks and the use of a plumb line. It is all-important to involve the children's will activity.

At this stage it is good if one asks the children why people work. All too often the reply will be, 'For money'. One can then point out that if there were a war and no food could be brought to their neighbourhood, pockets full of money would be useless. The next reply is often, 'We work for things we want'. We can now point out that the farmer does not need all the milk given by his cows, and Johnnie's father, who runs a bucket factory, does not need hundreds of buckets for his own family. In reality we work for one another. But this fact is veiled today and children need to be aware of the true social relationships while they are still open to receive them.

About the age of ten we can make the first introduction to History. It is generally acknowledged that this subject presents problems as children of this age have little understanding of cause and effect. Early in this century there was a habit of telling pointless little anecdotes, such as Alfred and the cakes and Canute and the waves, to hold the children's interest. Then came the project method. This certainly involved pupils in interesting activities. But detailed studies of isolated periods could give no connected picture of the development of mankind.

If we start with an account of our own neighbourhood we can lead over from legend to human achievement. Between the ages of ten and eleven pupils can become aware through the myths of the leading civilisations of the changing consciousness of man through the ages. In a way they are living through the stages of their own development. In the stories of the legends from India they become aware that long ago death appeared as merely the laying aside of a garment. The spiritual world was more real to the Indian than the world of the senses, and he had no impulse to be active in changing the earth. In the myths of the succeeding civilisation of the Persian epoch we hear how the god Ahura Mazdao taught Zarathustra to cultivate the earth. Settlements were established where animals were reared and the wild apple and the prairie grass were transformed into food.

With the founding of the Egyptian civilisation wonderful buildings appeared, picture writing and the study of mathematics and astronomy were developed. But now it was more difficult for man to feel at home in the spiritual world, hence an elaborate funeral ritual, as described in the Book of the Dead, accompanied the dead Pharaoh on his return to the realm of his origin. In following the legends children live in their own awakening to everyday life.

What is expressed in myth later appears in recorded history. In the Greek legend of the Iliad the hero who is able to bring about the conquest of Troy is Odysseus, the one who is able to develop his individual intelligence, free from the guidance of priest or king. And at the height of the Greek culture it was the Greek philosophers who laid the foundations of our modern way of thinking. The Germanic people, on the other hand, were not interested in founding a civilisation which would have limited their freedom. The heroes of their myths displayed dauntless courage, which is expressed later in the expansion of the Norsemen to America, into the heart of Russia and the Mediterranean. Thus through legends a foundation is laid for the later understanding of the changing consciousness of man expressed in recorded history.

The custom in a Rudolf Steiner school of giving the first two hours or so of the morning for about a month to the same subject enables the pupils to live much more deeply into their experiences. From the earliest years children have been made aware of the directions in space and the forms of the various Geometrical figures. Now, at the age of ten, they meet with the underlying laws and take pleasure in developing beautiful transformations. In the same year, in a course on Botany, they learn of the life of the plants. In the plant world we find the geometrical forms transmuted through the influences of earth, air, water and light. Pupils should be able to realise that all subjects are interrelated. If they express what they learn through colour, movement and speech, all can take interest in their lessons and there is no need to seek the destructive spur of competition. They are led through the sharing of common interests into a relationship with one another and an understanding of the world around them.

A Creative Approach to Foreign Languages for Waldorf Teachers

by RENÉ M. QUERIDO

The teaching of foreign languages plays an essential part in the Waldorf curriculum. Rudolf Steiner intended children to be exposed to two contrasting foreign languages, three times a week, from the first through the twelfth grade. The learning of a foreign language greatly depends on imitative musical abilities. Although they are somewhat ebbing from the change of teeth onwards, the language teacher can still make use of them in a most creative way. Much will depend for the future mastery of the language whether in these early grades the children can be submerged in the living atmosphere of the spoken word. The classroom – whether French, Spanish or German is taught – should become for the 45 minutes of every language lesson a part of that particular country. Not a word of the native language should be spoken there. The children will be greeted in French, "Bonjour, mes enfants. Comment allez-vous aujourd'hui?" The class replies, "Très bien, merci. Et vous?" Out of this dialogue, we might come to speak about the weather. "Regardez, il fait beau aujourd'hui. Le soleil brille." . . . "Oh, quel temps! Il ne fait que pleuvoir." After this lively dialogue the class in chorus will practise a number of pronunciation exercises. First, two or three are introduced, and then, little by little, through the weeks and the months, a whole repertoire is built up. It might take three or four minutes to recite these in chorus and individually. The class will also stand up and appropriate movements can be introduced.

"Ton thé t'a-t-il oté ta toux?"
"Tue ta toux que ta toux te tue."
"Bon Papa, ne bats pas beau Paul."
– and many others.

The importance, though many of them are humorous, does not lie in the meaning but in the learning to cope with the tongue-twisting sounds. And then, the class will be led into the recitation of a poem. Here again, the musicality of the mood is stressed. Great poetry is chosen rather than the jingles written specially for children. Already at an early age, children can be introduced to the genius of fine poetry: Ronsard, Charles d'Orleans, Lafontaine, Victor Hugo, Lamartine, Leconte de Lisle, Theophile Gautier, and others. Gradually, a rich repertoire of poetry, which is learnt by heart orally only, can be built up. It is an invaluable treasure in later life, and more than anything else it develops a sensitive appreciation for the language. As an example, we quote a poem by Charles d'Orleans (1391-1465) "Rondeau", which he wrote during his long captivity of more than 20 years in the gloomy fortress of the Tower of London and where he recalls nostalgically the sweet beginnings of spring in his beloved France:

"Le temps a laissé son manteau
De vent, de froidure et de pluie,
Et s'est vêtu de broderie
De soleil luisant, clair et beau.
Il n'y a bête, ni oiseau

Illustration of French song by 10-year-old

Qu'en son jargon ne chante ou crie:
Le temps a laissé son manteau
De vent, de froidure et de pluie.
Rivière, fontaine et ruisseau
Portent en livrée jolie
Gouttes d'argent, d'orfevrerie,
Chacun s'habille de nouveau.
Le temps a laissé son manteau."

In dealing with such a poem one will of course not stress either difficulties of vocabulary or points of grammar. That would be totally inartistic. The children, out of the mood of the language, will gain a sufficient understanding through the spoken word. No translation need be given. But by way of a vivid introduction in French and the use of the blackboard, the general meaning can readily be conveyed. One could ask the students briefly to retell in English the substance of the introduction that the teacher has given. In working with a poem, it is important that the teacher himself/herself has memorized it well and can recite it with enthusiasm. One might only spend about five to ten minutes each lesson on the recitation of poetry taking a few lines at a time and from one lesson to the next repeating, continuing the process until the poem is known in chorus by the whole class and individually by each child.

The Early Grades

From the first to the third grade, nothing is written and it should be stressed that all the work is done orally. One would proceed in a similar way in German or Spanish. During the remaining part of the lesson in these early grades, a great deal can be done by way of introducing the children to the seasons, to day and night, the kingdoms of nature: rock, plant, animal; the parts of the body, telling the time, the course of the day with its many activities. These can be mimed and acted: we are asleep, we wake up, we open our eyes, we jump out of bed, we wash ourselves, we dress, we have breakfast with the family; what do we eat? what do we wear? how do we go to school? etc. One might also bring a suitcase and unpack the various items that one takes with one on a journey. Shopping, telling the time, and a host of other daily activities in the third grade, when the students have a building and forming block, can thus appropriately be woven into the foreign language teaching. The main activity of the lesson should certainly consist of practising the language by way of speaking, reciting, singing, games, etc. – but also by creating moments when the children listen to a story that the teacher tells. The singing of folk songs and rhythmic acting songs accompanied by gestures can also play a major part in these lessons.

The same holds true for German as it does for French or Spanish: only the finest poetry is chosen. What a joy and enrichment for children to be introduced as early as the age of six or seven to masterpieces by Goethe, Schiller, Uhland, Rückert, Morgenstern. Great poets are the creators of language and embody the genius of their people.

"Gefunden"
Ich ging im Walde so für mich hin,
und nichts zu suchen das war mein Sinn.
Im Schatten sah ich ein Blümchen steh'n,
wie Sterne leuchtend, wie Auglein schon.
Ich wollt' es brechen, da sagt' es fein:
Soll ich zum Welken gebrochen sein?
Ich grub's mit allen den Wurzlein aus,
zum Garten trug ich's am hübschen Haus.
Und pflanzt' es wieder am stillen Ort;
nun zweigt es immer and blüt so fort.

Goethe

The learning of foreign languages is highly effective and stimulating only to the extent that the teacher is able to bring considerable diversity to the lesson, yet never tires of repeating the form he has established. There should be much variety between standing up and sitting down, moving the desks to the side, creating a circle and again reforming the setting of the classroom, and then again spending time listening quietly. Thus, the active and passive elements of the language receive their full due. It is obvious that in the first grades, as indeed later on, the children understand more than they can actually reproduce or express correctly. Great care should be given to beautiful and correct pronunciation; slovenliness should not be allowed to creep in.

The Middle Grades

In the fourth, fifth and sixth grades, we enter into a new phase. Gradually we can now begin to write down some of the poems, stories and dialogues acquired in the repertoire of the first three grades; it is essentially the task of the middle years by way of writing to learn to read the foreign language, to be able to do simple dictation and to write answers to questions that have first been dealt with orally in a living way. Now gradually the structure of grammar has to be brought in, starting with the verb (the doing word). Conjugations can now be learnt rhythmically by heart: Je suis, il es, il est – clap, clap! Nous sommes, vous êtes, ils sont – clap, clap! . . . Ich bin, du bist, er ist – clap, clap! Wir sind, ihr seid, sie sind – clap, clap! . . . with clapping, stamping, and appropriate movements. Out of the will nature of the language, the verb, one gradually develops the noun (the naming), actually a more abstract activity, and then one weaves in adjective and adverb, which represent the feeling element of language. There is no need to teach grammar with the help of a text book. The children make their own. And over the years, it can be added to, unfolding from the simplest rules and exercises to the most complex ones. By and large, the grammatical points in the foreign language will be taught about one year after they have been mastered in the native tongue; co-operation between teachers can add greatly to bringing structure and form to this aspect of the work. Grammar should always be taught out of a lively relationship with the spoken word. It has an important place in giving a backbone to our understanding, but if it is brought too early or in an abstract way, it can do much towards deadening our connection with the living word. There are unfortunately too many such instances today, resulting in a deep-seated dislike for foreign languages.

Much of what has been practised by way of poetry, songs, pronunciation exercises, etc. will be continued in the middle grades, but now, in addition, the printed book will be introduced. At the end of the fourth grade, the students will have learnt to write the language beautifully and to read fluently and correctly from the board or from their own written books. A certain amount of copying is by no means a waste of time. It strengthens the spelling, and attention is thereby focused on a number of grammatical difficulties. We should always be ready to enjoy the oddities of the languages we are teaching, such as, "Un ver vert va vers un verre vert." . . . "Dirigent, Der Regent". Proverbs and idioms and the etymological derivation of words can now be brought in,

Quand L'Automne en saison revient

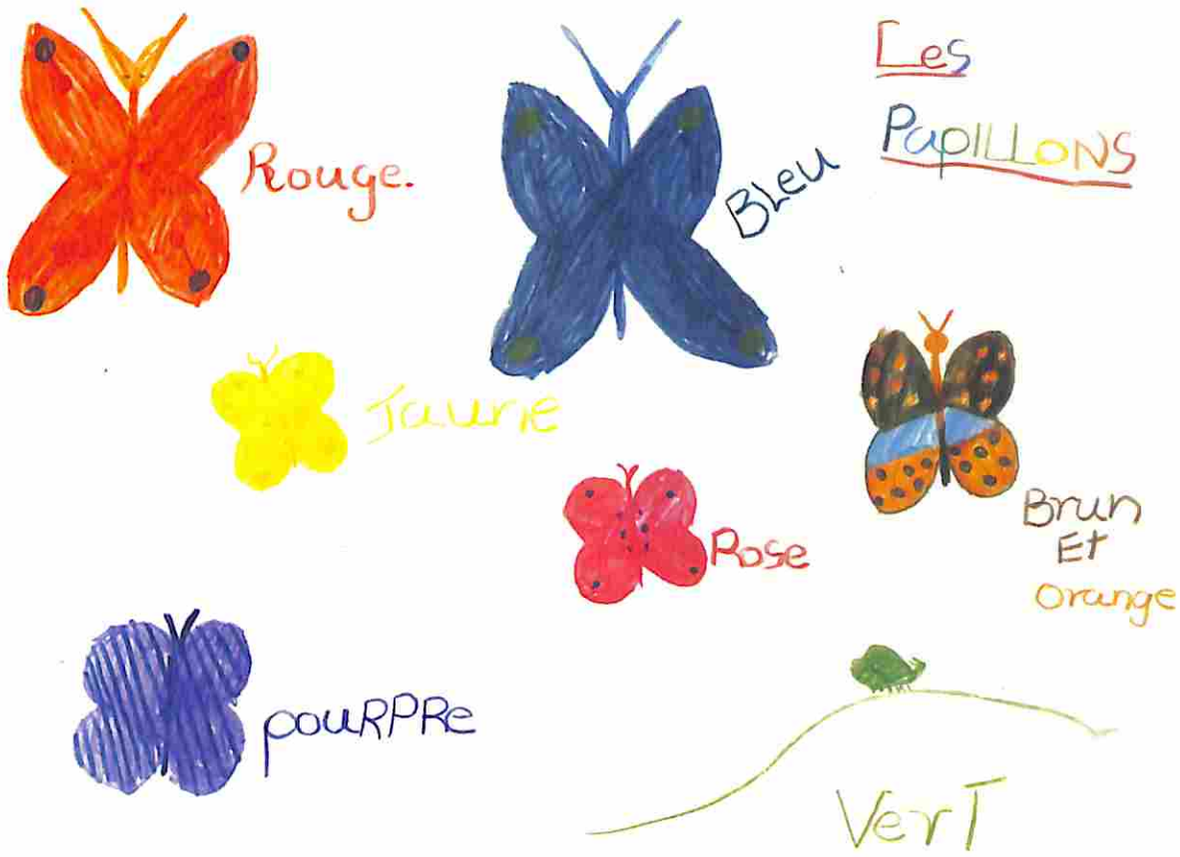
Quand automne en saison revient
La forêt met sa robe rousse
Et les glands tombent sur la mousse
Où dansent en rond les lapins
Les souris font de grands festins
Pendant que les champignons poussent
Ah! que la vie est douce, douce,
Quand l'automne en saison revient

Class IV learn and then write a poem

Class III learning vocabulary

UNE MAISON FRANÇAISE

Les Papillons



adding spice and humour to the lessons, which progressively have also become more formal. An important place is now given to the telling and retelling of stories. One might start with legends and folk tales, and then in the fifth and sixth grades begin to add historical anecdotes. The stories are told in a lively, dramatic way by the teacher in the foreign language with the support of mime and blackboard, or even drawings that he might have made in advance. They should be relatively short, and after a first retelling one can quickly ascertain whether the children have understood the main points. On a next occasion, the story will be told again, but now in a more elaborate form adding descriptions and dealing with points of vocabulary and idiomatic expression. On the third occasion, the children will begin to retell the story and the teacher might write the first version on the board, guiding the process along. This can then be worked on further by the children and can now be used in a variety of ways. It can become the object of a lesson in style, in grammar, in question and answer, can become the basis of a short dramatic scene that is now written down and acted out.

The telling and retelling of stories gains in importance after the sixth grade, and in the seventh, eighth and ninth grades it forms, together with reading, an essential part of the curriculum. The language teacher will be helped a great deal by considering the History and Geography blocks the children receive in their Main Lessons: sixth grade, Roman History, Middle Ages; seventh grade, Renaissance, Reformation; eighth grade, Revolution; ninth grade, Modern History. From the fifth or sixth grade onwards, the students should also become familiar with the geography of the country of which they are learning the language. But it should always be taught in that language. This could go hand in hand with the customs and habits of the different regions of France, for example, the Breton, the Alsatian, the people from the Provence and the Champagne, their folklore, their national costumes, their food, their legends, their industries and natural resources. This is the time to introduce the children to the French cheeses, the manufacture of wine and champagne, the perfumes of the Côte d'Azur, etc. Equally, one would bring examples of the various dialects in German' Bayerisch, Schwäbisch, Plattdeutsch. Again, if one were teaching Spanish, one would bring the regions of Spain to their attention in a lively way: the dances, the music, the cathedrals, the mentality and outlook of the Spaniard. But one would also deal with some representative Latin American countries, Mexico in particular. It should be noted that the audio-visual plays no part in Waldorf Education, as so much more can be achieved through the lively creativity of the teacher in relation to the class.

High School

Treasures of the literature of the various languages in the form, to begin with, of poetry, then of the short story and later of the novel and the play, will continue to be brought to the students. In the ninth, tenth, eleventh and twelfth grades, a careful literature curriculum should be established, but this of course cannot be maintained unless the basic skills of speaking, reading, writing, dictations and conversation have been well established in the earlier grades.

The following guidelines in connection with the high school may be useful. In the ninth grade, the youngsters are revolutionary, in the black and white phase of their development, swinging between the comic and the tragic. Here one can introduce the Sturm und Drang period of German literature: the young Schiller, the young Goethe. In French, one would deal with the French Revolution, and poems of Victor Hugo, André Chenier, appropriately related to the period. The short stories of Alfred de Vigny, Balzac, extracts from "Les Misérables" by Victor Hugo and "Le Comte de Monte-Cristo" by Alexandre Dumas are most useful. The teaching of this grade should be accompanied by a dramatic note spiced with humour. It is also the time in which, as the intellectual ability of the student is now maturing, the grammar and structure of the language should be revised and firmly established.

In the tenth grade, Romanticism plays a central part in the life of the teenager. One can now choose examples from Lyricism and

deal with aspects of the history of the language. Students are interested in etymology and the structure of language as long as it is brought in a lively fashion. They begin to enjoy more consciously the peculiarities of a language and the more one can bring comparative examples, also from Latin and Greek and possibly from some other language, the better it is.

The eleventh grade lends itself to the tackling of drama. No student should leave the high school without having experienced the difference between Racine, Corneille and Moliere. Le Grand Siècle, for instance, can be used as a major project and brief excursions can be made into the earlier poetry with extracts from Chrétien de Troyes. In German literature one can contrast the drama of Goethe and Schiller, though a study of "Faust" would best be postponed until the twelfth grade. In addition, one can bring aspects of Wolfram von Eschenbach and other Minnesänger. It is during the eleventh grade that we deal in the Main Lesson with the story of Parsifal, the "pure fool", who fails to ask the crucial question because of his inner dullness. In this grade, the History of Music is introduced and the language teacher can be inspired to form his lesson so as to embody aspects of the general curriculum. For instance, he might deal with the biographies of great composers typical of a particular country: Rameau, Berlioz, Chopin, Debussy – for France; Bach, Mozart, Beethoven, Wagner – for Germany.

In the twelfth grade, special emphasis is given to the literature of today. Students of French should be introduced to Albert Camus, Antoine de Saint-Exupéry, Anouilh, Ionesco, and in German: Max Frisch, Dürrenmatt, Wolfgang Borchert, Heinrich Böll, and others.

Furthermore, in the upper grades, students can be encouraged to present the fruits of their research in a particular area. Some might choose to speak about a political situation, the social conditions, aspects of government and the judicial system of a particular country. Others might choose to research more deeply the psychological traits comparing, for instance, the outlook of the Frenchman and German; others again might present vignettes of the crafts and industries of a particular region.

From a production of 'Le Petit Prince' – Class X

Such projects are presented orally in the foreign language in front of the class, and then summarized in the form of an essay in French, German or Spanish by each student.

From the above considerations, it will already have become apparent that the teaching of foreign languages is not merely of pragmatic use. We endeavour to go far beyond a mere basic knowledge as is so often practised today. What can be the significance of this more comprehensive approach? Doubtless, language is a means of communication between human beings, and it is perhaps one of the most important ones. It is also the gateway to understanding a particular folk which has its own genius, its own individuality, its own musicality, and expresses itself in countless manifestations of everyday life.

Language is born in the child by imitation during the first couple of years of childhood. First he moves, crawls, learns to walk, and then, out of gesture, speech is born as the mother tongue, and it is by way of speaking that the

first glimmerings of thinking arise in the third year. Our whole way of thinking is, to begin with, determined by the language we speak, and it is well known that, once we start learning another language, we also begin to think differently. Every language has its own thought forms. Certain concepts and words are quite untranslatable from one language into another. The Frenchman says: J'ai raison (I have reason) – meaning I am right. The German says: Ich habe recht (literally, I have right) – when he means to say: I am right. The German has "Weltanschauung"; he is constantly striving for a total comprehensive view of the world. The Englishman prides himself on a "sense of humour", the Frenchman on "savoir vivre" (to know how to live, or: a way of living). The Frenchman uses "penser à" (to think at – which has an analytical connotation); the German "ũber etwas nachdenken" (literally, over something after think) – the gestures of the word is more towards an all-comprising, synthetic type of thinking; whereas the English "to think about" suggests that one goes around the subject viewing it from as many aspects as possible. Apart from such subtleties, let us take a few more common examples which seek to indicate that much is lost in translation. The word "tree" – especially if it is portrayed eurythmically – has quite a different sound gesture from the German word "Baum" or the French word "arbre". The sound gesture of "tree" might be said to emphasize the trunk, whereas "Baum" stresses rather the abundant foliage of, for example, a linden tree, whereas "arbre" evokes the image of the typical slim poplars trembling in the wind that one finds along the roads of France.

More is lost in translation than is generally realized, and one of the tasks of teaching foreign languages in the Waldorf School is to recapture the genius of language which – as we master it gradually – can further the understanding of another nation, another way of thinking, another way of relating to life. Without such a bridge, much is lost that is enchanting and captivating, and also seeds of distrust and prejudice between peoples are sown. In addition, through the learning of two foreign languages from the early nursery rhymes and songs in kindergarten through the first to the twelfth grades, an ever-widening palette of inner colours is developed, quickening our understanding for our fellow human beings. Once we have learnt two foreign languages, the third, fourth and fifth come more readily, and again our range of inner sensitivity is expanded.

Each language can be compared to an instrument in an orchestra. It has its own genius but also its own limitations. English lends itself most appropriately to suggestion, to expressing things between the lines, it is full of innuendo, of the partial statement. German, on the other hand, because of its pictorial character, is particularly well suited to philosophical discourse. It always strives to plumb the depths and soar to all-encompassing heights; whereas the French language is the immaculate instrument of precision, the rapier that pierces with a disciplined thrust.

Experience also shows that through the learning of a foreign language, we become more subtly aware of our mother tongue. We rediscover its own particular capacities of expression in speech, in prose and in poetry. From about the fourth grade on, very special attention will be paid to comparing proverbs and idiomatic expressions in the different languages. They are introduced little by little with appropriate examples: "Er hat einen Vogel" – he has a bird, meaning he is crazy. "Elle a une araignée au plafond" – she has a spider on the ceiling, meaning she has a bee in her bonnet. Much quaintness and humour can thus be introduced into the lessons. Also at this time, attention will be given to a beautiful, musical way of speaking. Children should not only learn to speak correctly but also with due respect to the beauty and musicality of the language.

In conclusion, the profoundly social task of learning a foreign language should be stressed. In this connection, it is appropriate to pay tribute to two of the early Waldorf teachers who did more for the development of foreign teaching than any of their successors: Dr. Konrad Sandkũhler and Dr. Herbert Hahn.

Konrad Sandkũhler taught English as a foreign language and French at the first Waldorf School in Stuttgart for many decades. His approach was most stimulating and he was able, out of his own profound knowledge of a number of languages and their evolution, to bring countless examples that inspired his students. Many under his guidance became fine linguists. Perhaps one may be allowed a personal note: I recall with particular joy a long conversation that I had with Konrad Sandkũhler, as we walked along the Boulevard Saint-Germain in the spring in Paris some twenty years ago. We spoke in French about the Troubadours and Scholasticism, and the development of Old French into the modern idiom. Having punctuated this inspiring part of the conversation with cups of coffee on the terrace of a café, we continued conversing in English about Shakespeare and the evolution of the English language through the ages, culminating in the modern American idiom and the usage of English today. Then, speaking German, we returned to the Latin Quarter talking about Goethe and Schiller and their place in the shaping of the German language. I found it most memorable and inspiring in my own teaching of languages.

The other remarkable personality and linguist was Herbert Hahn, one of the founders of the Waldorf School together with Rudolf Steiner. He mastered absolutely fluently no less than twelve languages and gave us late in life his magnificent book, "Vom Genius Europas", where he discusses the unique contribution of the Italians, the Spaniards, the Portuguese, the French, the Dutch, the English, the Swedes, the Danes, the Norwegians, the Finns, the Russians, and the Germans, by way of the uniqueness of their language, their folk, their geographical setting, and their way of life, each contributing to a total spectrum. This monumental work is unfortunately not yet available in English translation. In addition, he gave countless advice on the practical teaching of foreign languages, and the author of this article owes him a very special debt of gratitude. He never tired of stressing the importance of the oral work, the recitation, the poetry, the conversation, the training of the ear to perceive the "imponderables" of language. With Goethe, we can say, "What is more precious than gold?" "The Light." "What is more quickening than the light?" "Das Gesprãch." . . . conversation, that which takes place in speech between one human being and another.

Perhaps it may be said that the teacher of foreign languages in a Waldorf School is dedicating his efforts to the re-enlivening of language so that a true sense of brotherhood may arise among human beings.

The True Waldorf Impulse

Preparing for a new society, a new culture

by JOHN ADLER

In the sixty years since it began, the Waldorf Movement has grown into one of the largest and most distinctive educational developments in the world. By and large it is characterised by a liberal and humanistic approach, but it is nonetheless firmly placed within the world of private education and all that this implies. In the last five years there has been a movement away from the 'private' ethic in Britain with the emergence of a handful of new schools which operate on Steiner's Three-Fold principle, but the majority of Waldorf Schools around the world are run on a system of fees and salaries and are therefore largely inaccessible to people without substantial private means or those who are involved with some aspect of the Anthroposophical Movement. However philanthropic and generous Waldorf Schools have shown themselves to be in the matter of trying to make their education available to children from modest backgrounds, the very economic system to which the schools subscribe will tend to identify them with some of the more conservative aspects of middle-class culture.

All this might seem perfectly normal and unremarkable, but what is interesting is that when one begins to examine the origins of the Waldorf Movement and the impulse which brought it into existence one senses a striking contradiction.

No school in the true sense

The original Stuttgart School was founded just after the First World War at a time when Rudolf Steiner's efforts were largely concentrated on trying to encourage the formation of a new German State founded on his principle of the Three-Fold Social Order. The very idea for the School, which was created for the children of workers and management at the Waldorf Astoria factory, grew out of a meeting between Steiner and the factory workers on the possibilities and implications of his new social impulse. Among his words at this meeting were:
Cultural progress obstructed
"All of you sitting here, from the 16-year-old girl apprentice to the 60-year-old workers are suffering from the fact that your real cultural development was obstructed, because from a certain moment onwards there was for you only the hard schooling of life, but no school in the true sense of the word."[1]

One can hardly imagine that Steiner saw the remedy for this condition within the sphere of private education. Independent education perhaps, but not private. Furthermore, it would seem entirely plausible that Steiner considered the spirit of Waldorf education and the Three-Fold Social Order to be complements to one another; the Waldorf impulse helping to educate people towards the sense of balance, freedom and social consciousness without which the Three-Fold idea could not work. It is strange that in subsequent years the idea began to grow in anthroposophical circles that the Three-Fold Social Order was somehow a dispensible extra, whereas it is in truth the bedrock upon which the path towards social and spiritual development should rest.

Much has been written about the Three-Fold Social Order and limitations of space prevent me from going into its nature in any depth in this article, but fundamentally it is a guideline for a new society where work is no longer regarded as a commodity provided in exchange for wages, but as something performed in the spirit of a creative act, freely given for the benefit of all and where one's wordly needs are provided for according to one's situation. It is a basic social form which can be applied to situations ranging from a small community or a school to a large business or even a nation. The fundamental law which informs it was outlined by Steiner as follows: "The well-being of a total community of human beings working together becomes greater the less the individual demands the products of his achievements for himself, that is, the more of these products he passes on to his fellow workers and the more his own needs are not satisfied out of his own achievements, but out of the achievements of others."[2]

The deeply co-operative ideals of Waldorf education mirror this conception in the fullest sense. To attempt to run a Waldorf School without regard to this social form is like minting a coin with only one side.

New forms must be sought

However, the fact remains that for decades Waldorf education has largely forgotten its Three-Fold origin and this requires the question – Why? The Three-Fold ideal is the basis for a system founded on values which offer a profound alternative to those of the capitalist system. Clearly one could not have expected it to be adopted in the normal course of events. So radical an alternative to the middle class way of life would virtually require a revolutionary situation in order to stand any chance of acceptance; a situation where life as people knew it seems to have reached a point of crisis and new forms must be sought to replace the old. Such a situation existed in Germany and Austria-Hungary after the First World War, with the fall of the Imperial Order. Steiner clearly saw the importance of this historical opportunity and chose the moment to advocate the adoption of the Three-Fold Commonwealth in his 'plea to the German Nation'. His proposals were rejected and, as he predicted, the disastrous chain of events leading to the rise of Nazism was the result. The apparent 'golden opportunity' was lost and subsequently the former importance of the Three-Fold principle began to wane in the minds of anthroposophists. The view that the world was not ready for such ideas took root and the ideal which formed the very substructure upon which the future should be built was put in mothballs for some future epoch. With the exception of such developments as the Camphill movement, Three-Foldness became more of a sentiment than a practical working principle.

In the last five years, the idea of the Three-Fold Order as a practical mode of working and living has begun to revive strongly in certain circles, and schools and medical services have been started on this principle. It is important to consider why this should be happening now because it could be that there is a special affinity between the nature of this social form and some of the more significant characteristics of our present historical reality.

The times do not appear to be particularly ripe for any significant development in Three-Fold living. We are not in the aftermath of a long and destructive war, nor are we in the midst of any tumultuous political revolution. However, the kind of revolutionary change which is essential for such a development to take shape, in my view, need not be of a cataclysmic or violent nature. Probably, the most powerful revolution of all time was the Industrial Revolution, when new technologies completely transfigured the Western World and fundamentally changed people's lives. This revolution, which began in Britain, created the sort of human problems in its wake which Steiner's anthroposophy was designed to heal. An industrial society based on Three-Fold principles would have tended to avoid many of the problems of social and spiritual alienation which have characterised it in both its capitalistic and communistic forms.

A revaluation of work

Today, we are on the brink of a new revolution brought about by the emergence of new technologies which threatens to produce social and cultural reverberations even deeper than those of the Industrial. The era of micro-electronic circuitry or the 'silicon chip', as it is popularly known, will quite possibly destroy the very basis of our present culture – *the work ethic.* In a world where millions of jobs formerly done by people will be performed by armies of robots controlled by computers, the possibility of work in the conventional sense, from which the wage system is derived will be reserved for the privileged minority. Such a situation on a widespread basis has two basic possibilities. The first is that a chronically unemployed mass of people will be kept in a state of enforced idleness by the auspices of a police state aided by sophisticated surveillance techniques – the era of 'Big Brother'. The second will be a situation where the scarcity of work as a commodity for creating profit will lead to a revaluation of work. It will come to be regarded not primarily as a means of earning wages but as an activity which provides the chance for creative development or is socially valuable. For many, the provision of one's wordly needs will not be made through wages, but through payments according to one's needs which are met from the surplus wealth of the large industrial and commercial concerns, redistributed in the interests of social and political stability. Which way the future will go must depend in some degree on the extent to which people today are able to anticipate the situation and prepare for it. Obviously, one critical factor will be the need to create new social models in advance, which will provide guidelines for constructive and meaningful paths of development as the full impact of the new culture is felt.

If this prognosis is correct and it is a view shared by many economists and social scientists, the second alternative must be seen as an important opportunity for the growth of both Waldorf education and Three-Fold development; in fact, the one as part and parcel of the other. The heart of the problem which society will face in the new era can be summed up in one word – *creativity.* Unless people have been educated to use and develop their creative energies in a state of incurable mass unemployment, these energies will manifest themselves in violence and destruction, particularly where there is the potential for social and spiritual alienation which the computer can provide in a singular degree. The only remedy is to create the possibility for a way of life which is informed by creativity and community whereby people can at last be educated for life. For this we need practical and workable models, of which there are as yet precious few, which people can experience directly and judge for themselves.

In my last article for this journal I wrote about the Bristol Waldorf School, which operates on Three-Fold princples.[3] It is a school which has been growing rapidly over the past six years and has many qualities and values which could provide a partial model for the future. It is a community school in an urban environment, based on an educational philosophy which places great emphasis on creativity and social development. It offers great opportunities for parents to become involved in its strong sense of community and the whole approach to finances is not simply an alternative to the wage system but one which consciously and positively values work as an activity unrelated to personal gain in the material sense. Furthermore, the system of parental contributions ensures that access to the education is not governed by privilege or wealth. It is the kind of school which exists to educate the parents as well as the children and education for everyone will become increasingly necessary in times to come.

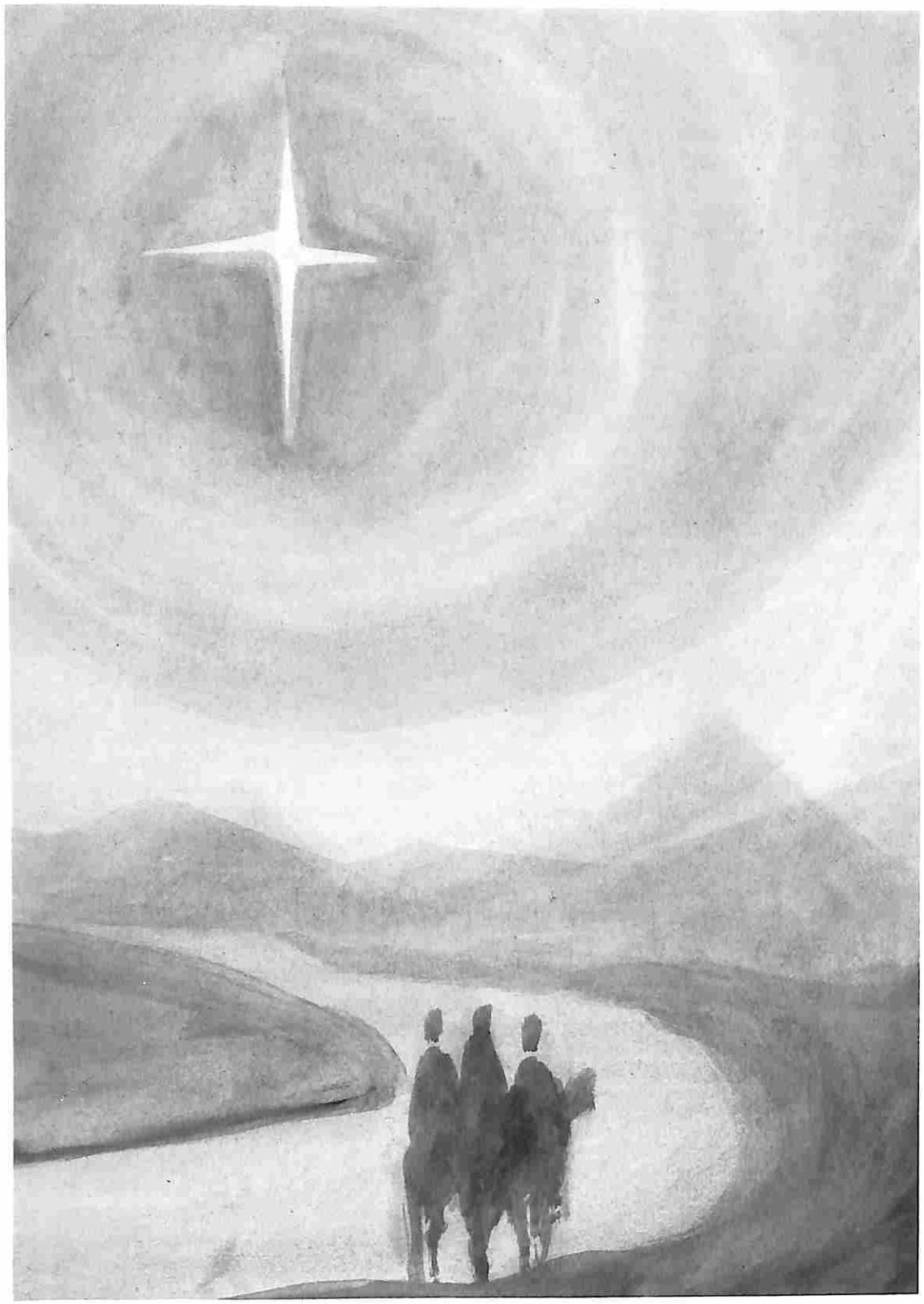
Waldorf needed in the cities

The future of our culture will be determined largely in the cities. It is already obvious that a great need exists for humanising forces to begin to grow in our urban centres. This need will probably accelerate very rapidly. One way in which this can begin to be met is through the creation of community schools based on Three-Fold principles in every major city in Great Britain. The combined qualities of a spiritually-based consciousness and a sense of true brotherhood to which such schools aspire is very close to the heart of what will be needed most of all. When such schools are present in great cities, even if initially only a small percentage of the population can attend them, their mere presence will provide an example which can be followed and the recognition that a freedom loving and humanly dignified way of life is an actual possibility. But this possibility can only become a reality if those who can sense the potentiality of this moment in time, are willing to act upon their recognitions, take the necessary steps and make the ideological commitment to bring this impulse to fruition. It will not happen of its own accord. It must be undertaken in a conscious and organised way. Hopefully, the Waldorf Movement will find the resourcefulness, imagination and will to help fulfil the potential of the great opportunity for social development that now lies before us.

[1] *'The Birth of the Waldorf School from the Three-Fold Social Movement' by Herbert Hahn. From 'Rudolf Steiner – Recollections by Some of his Pupils.' Pub. The Golden Blade. 1958.*

[2] *'The Science of Spirit and the Social Question'. An essay by Rudolf Steiner. Pub. Rudolf Steiner Publications, Blauvelt, New York. 1964.*

[3] *'A deep Communal Impulse' by John Adler. Pub. Child and Man (Spring 1979, Vol. 13, No. 3.)*



Painting from Class Eight

The Second Mile

by A. WEIHS

"If a man in authority makes you go one mile, go with him two."

(Matthew V. 41)

When a handicapped or disturbed child enters one of our (ideal) residential special schools, everything is attempted to help him to learn, to acquire skills, to adjust socially, to develop maturity, to live meaningfully with his physical, mental or multiple handicap – in short, to help him to realise as fully as he can the Image of Man in himself.

Upon admittance, a new child will be placed in one of the living units in the residential school which might have up to 30 children, or in a smaller unit with only 4 to 6 children. According to the particular school, children in a unit might be grouped with others of like age and similar handicap – or the grouping might encompass a broad scatter of handicaps and disturbances with an age-range from 5–18 years.

Within the respective unit, the child will be placed in a dormitory-group of 2 to 5 or even more children of like age and sex. Having settled in his new situation, he will enter a school class, either with children of the same chronological age but very mixed ability, or with children of disparate ages and similar abilities. Whatever his problem may be, he will encounter a variety of activities in his school class as well as tuition in the basic skills of reading and numberwork.

According to what the respective residential school has to offer, the child will have afternoon sessions in music, choir, orchestra, eurythmy, gym, folk dancing, painting, woodwork, crafts, swimming and horse-riding. When there is a school festival to be prepared at the end of a term, he will take part in the necessary practice and rehearsals.

The child will be seen periodically by the school doctors in a clinical session and from there, the relevant therapies will be prescribed. According to his specific needs, he will receive music therapy or colour-light therapy, curative eurythmy, massage or baths. At the same time, he will receive carefully considered medical treatment to support his physical constitution.

A very young or frail child will have guided play, ring games, possibly additional rest periods. The more sturdy and active child will be encouraged to cultivate personal interests, hobbies, to write letters, keep a diary, to play games with his peers, to construct things or look after animals as well as to become independent in as many areas as possible. Some children will have individual piano or violin lessons and will have to learn to find their own way to a teacher outside the school. A child will also be given certain household chores to carry out as reliably and responsibly as he is able.

On one afternoon a week, there may be general outdoor work for everyone, big and small, with a variety of activities dictated by

the changing seasons that help the children to develop sensitive and constructive attitudes to growing things in their environment.

At the end of a week, a child will have a Religion Lesson with a group of his peers in which, according to his age, he will have suitable fairy tales, legends, Gospel study, biographies and contemplations on the Christian festivals of the year. If the child suffers from deafness, forms of aphasis or is severely autistic, he will attend the Puppet Religion Lesson in which religious meanings are conveyed through the action of the puppets. On Sunday morning, the child will attend one of the non-denominational Sunday Services conducted in Rudolf Steiner schools for children who are normal as well as for those who are handicapped.

On Sunday afternoons, there may be a concert given by a visiting artist, a eurythmy performance or a play in the assembly hall – or, in clement weather, the children will take excursions into the surrounding countryside or visit places of interest. Little ones might visit the neighbouring farm whence the school has its milk and bread.

Then, too, there are the concerts in town, visiting opera or drama companies which are always attended by large numbers from the school. Many children will join the Brownies or the Scouts in the district and, in addition, there are the half-term Youth Hostelling expeditions which include even the younger and frailer children.

Apart from these manifold activities which can more or less constitute 'routine' life in a special residential school, there are the festivals of the year – Christmas, Easter, St. John's and Michaelmas and the many greater and lesser festivals in-between, all of which are anticipated with the appropriate preparation for pageants, choirs and plays.

From all this, it is obvious that the members of staff in such a special school are busy people (quite apart from their own needs and activities), but the child himself is an equally busy person, for he has to absorb everything that is provided for his progress, well-being, development, education and training as well as having to learn to become in appropriate measure responsible for himself and, if possible, for others.

Some might be tempted to exclaim: If all this is carried out, what more can be done for any child in need of special care?

Photos by Paul Bock

YET there is something more – something that cannot be part of a routine, that does not 'fit' into a programme, something that is almost too obvious to be mentioned and yet is related to an area where a child can remain unknown, forsaken, even neglected in spite of the excellence of the provisions offered to him during his years in a special residential school.

One could say that for his "first mile", referring to the quotation above, a child learns, works, plays, eats and sleeps in one grouping or another and in so doing, forms a great variety of relationships which support, challenge and develop his social integration. Yet in moments of reflection, a question may well up to the surface of one's mind: Where is this child as a singular person? Where and who is he in his solitude, in his aloneness with himself, in all his brave efforts to keep up with everything that is expected of him by his teachers, therapists, house-parents?

This question is the point of departure for the "second mile".

Rudolf Steiner spoke of the 'birth', as it were, and evolution of different powers of the human soul: the power of compassion, for instance, was 'born' into the stream of humanity through Gautama Buddha, or conscience as an inner voice through Elias, sounding on into the mighty voice of John the Baptist. It would seem that in our own time, amidst the wildernesses and chaos of human affairs, a new power is pressing towards emergence – the power of *empathy*.

There are two forces that determine our relationship to the other person: the force of sympathy which causes us to 'fall into' the other, and the force of antipathy through which we withdraw from him and pass judgment upon him. The oscillation between the two is minute and as continuous and regular as is our actual breathing.

The power of empathy is a holding still of the oscillation between sympathy and antipathy and, in that, this power gains upon the human being: it allows one to walk in the

inner landscape of another person; it allows one to walk the "second mile".

It also implies divesting oneself of relationships such as that of teacher to pupil, therapist to patient, adult to child, divesting oneself of many things one holds dear because one has worked hard to achieve and to maintain them: one's accumulated experience and wisdom, one's principles, educational gifts or expertise, even one's image of oneself as someone who wishes to be helpful; in short, one walks the "second mile" almost as a non-person or with that part of one's being that Rudolf Steiner calls the 'consciousness soul'.

AS children who are handicapped and disturbed grow, their situation dawns upon them in one way or another. Some are articulate and can express their anxieties and concerns. Others may have intense experiences, but are inarticulate; there are many who lack the instrument of speech and those who are too withdrawn to use speech as a means of communication.

A child may seek to communicate with an adult he trusts or the fact that a child is suffering from a congestion of problems becomes so apparent that the adult knows a personal talk is needed. But there are many instances where a child is neither so communicative nor is he unable to contain the evidence of stress. Just because he *can* contain the evidence of stress is he in danger of becoming a chronic sufferer. Fears, anxieties, insecurity silt up to form a hard river bed through which his later life will have to flow its course.

There will be dreams that bewilder, nightmares, homesickness for a home a child has perhaps never had; there will be injustices suffered, injustices delivered, human incompatibilities, his own weaknesses. There will be weeks or months of stress resulting from sexual development that seems to hollow out existence – or a burdened conscience because of having lied, stolen or indulged in furtive cruelty towards a weaker child or an animal.

Over and above the range of miseries human beings inflict upon themselves and others, by which a child who is handicapped is equally beset, there are the profounder issues of the meaning of life and death, illness and destiny, which experience has shown can press upon the souls of those who are handicapped, often with greater intensity than upon those who are relatively sound.

The "second mile" is the short but infinite distance between persons. If the power of empathy is strong enough to hold open the gateway between sympathy and antipathy, the inner sanctuary of the other, whether child or adult, can be glimpsed with all its suffering and, perhaps, with its unexpected strengths and dignity.

The editorial staff are a little disappointed not to have received any letters to publish. Correspondence adds a certain spice to the menu and without it our journal might give the false impression of being rather removed and unapproachable. Readers are warmly invited to write in with their reactions to this issue and its articles and with suggestions as to our continuing course. It might be felt, for instance, that having examined in this issue foreign language teaching, Child and Man, as the mouthpiece for Waldorf education in the English-speaking world, should take up the theme of the teaching of English. As an alternative to the correspondence, we invited Simon Crosby once again to air some of his views.

Comment

A S B Crosby
Spyways, Hartfield, Sussex 8 11 81

Dear Editor,

In the last issue of *Child & Man* you kindly published my article on the significance of anthroposophy for parents with children at Rudolf Steiner schools. As a result I received several comments from your readers. I write again hoping I may have a little space both to thank them and to reply to what they said. I will take the minor points first.

Some people thought the references to the Edinburgh school rather odd, coming from a home counties resident. The explanation is that the article originally appeared in the Edinburgh Rudolf Steiner School's newsletter. Perhaps the local bits might have been better edited out for the wider readership, but no great matter. Now to the editor's comment on my piece on page two of the last issue. Actually it was not that I wanted the teachers in particular to speak up: I had in mind the anthroposophist parents as well. The editor went on to say that the Waldorf schools are not there *'to instil any particular philosophy'*; I should not want anyone to think that I am in disagreement with that.

My position was well summed up by a reader who wrote saying, *'a deeper understanding of general anthroposophy, and not simply of the educational side, is vital for the support of a growing school and, of course, for the benefit of parents themselves, their children, and the wider environment of the area where a school is situated.'* That comment came from well to the north of Forest Row. In the same letter the reader thought that local parents were too often not given enough information or answers to questions. Wherever that is the case it obviously needs to be put right, but how? The context in which these questions can be answered is as important as that in which they can arise. Information and answers are both better conveyed in small informal groups than in lectures or talks offered to parents as a whole; these meet a different need. All Steiner schools probably have or have had small study groups. They often arise quite naturally out of parents' curiosity as to what a Steiner school is all about, what do they do all day and why. This is fairly straightforward but some groups have experienced problems when moving from the study of Waldorf pedagogy into the deeper study of those parts of anthroposophy which reveal an image of man which is unfamiliar and challenging and which puts a new perspective on how we live and why.

These are more vital questions even than Waldorf pedagogy (dare I say such a thing in your columns?) and a special kind of navigator is required. Those who have had difficulties should persist. I am convinced that a serious and willing group will attract to itself a suitable guide, but that doesn't mean merely sitting back and waiting. On what can be had from such groups I'll quote my northern correspondent again. *'The discipline of meeting regularly once a week at a certain time, the fellowship that arises out of such groups, the healthy energy that comes into our lives simply by studying Rudolf Steiner, all these seem to me*

most beneficial for parents, their children, and the school itself'. As I said last time: that is something no one should turn their back on.

Those whose taste is for exercising the intellect in combination with practical/artistic activities should write for details of the short summer courses at Emerson College (near Forest Row). There one can find out by doing, find out things about oneself, about how groups work, about quite a lot that goes on in a Steiner school. Last summer the range of activities included painting, modelling, eurythmy, form-drawing, writing, batik, weaving, bookbinding and woodwork. Most of these will probably be on offer every year although the accompanying lectures and seminars, (which provide a useful balance), may change from year to year. Those who would like to take the one year introductory course at Emerson, but are unable to, now have the alternative of doing it by instalments. From personal experience I do recommend these courses; I found them really good.

Yours

A. S. Crosby

Simon Crosby lives in Sussex and has three young children at Michael Hall School. He is a bookseller, publisher and occasional author.

Books Reviewed

Das grosse Ravensburger Buch der FESTE UND BRÄUCHE - *by Sybil Gräfin Schönfeldt.*
Publisher: Otto Maier Verlag Ravensburg 1980.

Here is everything gathered together in one large and very beautiful volume that parents and teachers wish to know about festivals in old and modern times. Fine drawings, reproductions of famous paintings and photographs illustrate every kind of festival in towns and hamlets all over the world. Lots of mouthwatering recipes for special events, like St. Michael Bannocks from Scotland, St. Martin's goose and pumpkin pie for Thanksgiving, and lots of strangely shaped pastries. The main interest lies in the information about each festival, and there are dozens of local versions, verses and games, following the twelve months.

At the end of the book are special celebrations described from birthdays and weddings to blessings on a house, first day at school, and family festivals. The author brings a great deal of forgotten wisdom and folklore into our time and encourages the reader to practise old customs with a new meaning. What was lost in the move from rural to urban life can be revived and where better than in Monthly Festivals in our Waldorf Schools? In this book we find 432 pages with 350 pictures for DM 38, and any school with a slender budget ought to invite the parents for a special festival to raise money for this important and imaginative work.

Das Drama des begabten Kindes und die Suche nach dem wahren Selbst - *by Alice Miller.*
Suhrkamp 1981 in Frankfurt-am-Main, Germany.

This study of the drama of the gifted child is a timely warning to all those who work with small children, or deal with disturbed young people, to observe the inarticulate suffering among sensitive children. From the moment of birth the child is utterly dependent on the love and care of those around, and if this dependence is in any way misused or manipulated the child experiences a loss of Self, which shows up later as loss of vitality, happiness and creativity. Alice Miller does not use the word illness to describe a neurosis in highly gifted people, but calls it Drama or Tragedy, in which the therapist plays a vital role. The catharsis demands from both doctor and patient that they learn to mourn the 'death of Self or part of Self'. She uses a new word which I find helpful and instructive, the word 'Trauerarbeit', which means work of mourning. What has happened in the past can never be made undone, but it can be understood and forgiven. Acceptance of one's own past includes grief over lost opportunities without self-pity. A quotation may help to show why it is particularly the gifted child that suffers so frequently in our society. The unconscious question such sensitive children ask is this: "How would it be if I had stood before you as bad, ugly, angry, lazy, jealous, dirty and stinking? Where would your love have been then? And yet I WAS ALL THAT TOO. Does that mean that I was never loved myself, but only what I pretended to be? The obedient, reliable, sensitive, understanding and adjusted child, that was not really a child at all? What happened to my childhood? Have I not been cheated? I can, however, never return. I will never be able to regain it. From the very beginning I was a small adult. My gifts and abilities, have they not been misused?" (page 33).

The sensitivity needed to become a therapist points to a tragedy in his own childhood, similar to his gifted patients. A refreshing self-knowledge is revealed in this chapter on the temptation by doctors to manipulate weak patients and perpetuate the drama.

In every classroom we find two types of sensitive children. Some regard themselves as failures from the start, they dare not tackle a new task out of fear and embarrassment, they seek help at every stage: the other is over-confident and seeks praise, approval and cannot bear to be average or ordinary. Later these symptoms lead to depression or megalomania. A true teacher will allow his love and sympathy to shine over the clever and dull, the quick and slow pupils with equal warmth. He will still the hunger for recognition and the need for praise best by an inner attitude of positive affirmation of every single child, not for any quality or gift they possess, but for themselves. In such a class everybody finds his own identity and contributes to the whole simply by being himself.

The value of this study is enhanced by quotations from Hermann Hesse and other writers. The book is of special importance for kindergarten and nursery teachers and all those who work in Homes for maladjusted children. I will end with a quotation from page 59: "The mother looks at the baby in her arms, the baby looks at the mother and in her face the child finds itself . . . provided the mother really does look at the small, unique, helpless being, and not at her own 'introject', not at *her* expectations, fears, plans for the child which she projects onto it. In the latter case the child does not find himself in the face of the mother but the need of the mother. It remains without a mirror and will spend the rest of his whole life searching for this mirror in vain."

Sibylle Alexander

Translation by myself – so far no English version is available.

SOCIAL ECOLOGY – Exploring Post Industrial Society *by Martin Large:* 162pp, paperback, £4.95: self-published.

A 'developmental' orientation is fundamental to anthroposophical thought and activity in all realms of life. This has perhaps advanced and matured furthest in the area of education; but our children are born into and interact with all the struggles and questions confronting society as a whole. Therefore our concern for and understanding of what is appropriate educationally, needs to be complemented by wider perspectives reaching out into the many aspects of social development.

Martin Large's new book will be a most valuable guide to many who, wishing to find and grasp such perspectives, find the enormity and complexity of the task somewhat daunting. He has in *Social Ecology* brought together the major concepts and images in this field, from Steiner and numerous other developmentally-orientated thinkers, and presents them in a cogent and accessible form, giving many illustrative examples and indicating clearly the significant connections between social ideas and phenomena.

Beginning with a description of 'Developmental Thinking', he proceeds through applying this faculty to individual life, groupwork and

organisations, to some highly stimulating descriptions of possible 'next steps' for society. Valuable contributions are added in sections by Christopher Schaefer and Marjo van Boeschoten of *Social Ecology Associates Ltd.* Much of the book is consciously derivative rather than original, relying heavily on the work of the *Nederlands Pedagogisch Institute,* and sometimes reads a little breathlessly; but the text glows with enthusiasm and, as Christopher Schaefer notes in his *Foreword,* "challenges us to become active and responsible co-creators in life and society, a challenge which is at the same time a call for an inner awakening".

Stephen Briault

Books Received

THE SALAMANDER TALES – *written and illustrated by Fred Gettings.* 94 pp. hardback £3.95. Floris Books, 21 Napier Road, Edinburgh EH10 5AZ. ISBN 0-903540-48-7 1981. Author's first complete collection of short stories "meant for gnomes". Delightful tales with woodcut illustrations for young children packed with revelations concerning all manner of elementals.

MAKING SOFT TOYS *by Freya Jaffke.* 59 pp. paperback £2.75. Floris Books, 21 Napier Road, Edinburgh EH10 5AZ. ISBN 0-903540-46-0 1981.
Tells how to make simple children's toys with very little cost and using only natural materials. Detailed but simple instructions and sketches. English translation of German bestseller.

Books in German from Verlag Freies Geistesleben

"Zarter Keim die Scholle bricht . . ." Martin Tittmann. Zeugnissprüche für die Klassen 1-8. 137 Seiten DM22.– 1981 (Menschenkunde und Erziehung, 41) ISBN 3-7725-0241-5.

Gymnastische Erziehung. Fritz Graf von Bothmer. Herausgegeben von Gisbert Husemann. 175 Seiten. 2. bearb.u.erw.Aufl. 1981. (Menschenkunde und Erziehung, 42) DM36.– ISBN 3-7725-0242-3.

Naturgrundlagen der Ernährung. 9 Vorträge von Rudolf Steiner. Ernährung des Menschen I. Ausgewählt und herausgegeben von Kurt Th. Willmann. 171 Seiten. kart. 'Themen aus dem Gesamtwerk 6. 1981. DM9.80. ISBN 3-7725-0076-5.

Ernährung und Bewusstsein. 8 Vorträge von Rudolf Steiner. Ernährung des Menschen II. Ausgewählt und herausgegeben von Kurt Th. Willmann. 190 Seiten, kart. 'Themen aus dem Gesamtwerk 7. 1981. DM9.80. ISBN 3-7725-0077-3.

Das Rosenkreuzertum als Mysterium der Trinität George Adams. (Übers.: Thomas Meyer) 1981 (Anregungen zur anthroposophischen Arbeit;9) Orig.-Ausgabe gesonder u.d.T.:i Adams, George: The mysteries of the Rose-Cross u.: Adams George: Christ in the power of memory and the power of love. DM10.–. ISBN 3-7725-0029-3.

Das anthroposophische Studium: seine Bedeutung für d. Schulungsweg/ Erhard Fucke. 1981. (Anregungen zur anthroposophischen Arbeit; 10) DM12.– ISBN 3-7725-0030-7.

World List of Waldorf (Rudolf Steiner) Schools

ARGENTINA
Buenos Aires Colegio Incorporado "Paula Albarracin de Sarmiento" - Rudolf Steiner Schule, Warnes 1322, 1602 Florida, Pcia. de Buenos Aires, Tel. 797-92 48
Buenos Aires Escuela Waldorf, Ituzaingo 368, San Isidro, Pcia. Buenos Aires, Tel. 743-28 12

AUSTRALIA
Association of Rudolf Steiner Schools in Australia, Box 82, P.O., Round Corner, Dural, 2158. Participant in Association
Adelaide The Adelaide Waldorf School, Sims Rd., Mount Barker, S.A. 5251
Maitland Linuwel School, 23 Robert Street, Tenambit, N.S.W. 2323, Tel. (049) 33 30 95
Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Warranwood, Vic. 3134, Tel. 876 23 13
Newcastle Newcastle School for Rudolf Steiner Education, Box 71 P.O., Adamstown, N.S.W. 2289, Tel. (049) 57 51 53
Sydney Glenaeon School Ltd., 5a Glenroy Ave., Middle Cove, N.S.W. 2068, Tel. 407 31 93
Sydney Lorien Novalis School for Rudolf Steiner Education, 456 Old Northern Rd., Dural, N.S.W. 2158, Tel. 651 25 77
Sydney Melaleuca Mt. Druitt, A Lorien Novalis School for Rudolf Steiner Education, 115 Mt. Druitt Rd., Mt. Druitt, N.S.W. 2770, Tel. 625 28 49
Windsor Meander Windsor, A Lorien Novalis School for Rudolf Steiner Education, 620 George St., South Windsor, N.S.W. 2754, Tel. (045) 77 43 37

AUSTRIA
Graz Freie Waldorfschule, Stiftingtalstraße 79, A 8010 Graz, Tel. 03 16-3 13 54
Klagenfurt Rudolf-Steiner-Schule Klagenfurt, Linsengasse 21, A 9020 Klagenfurt, Tel. 0 42 22-8 60 43
Linz Freie Waldorfschule, Hölderlinstraße 23, A 4020 Linz, Tel. 0 72 22-23 81 38
Salzburg Rudolf-Steiner-Schule, A 5412 St. Jakob am Thurn Nr. 81, Tel. 0 62 22-25 56 22
Wien Rudolf-Steiner-Schule, Endresstraße 100, A 1238 Wien 23, Tel. 02 22-88 12 75

BELGIUM
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Antwerpen Rudolf Steiner School, Lange Lozanastraat 238, B 2000 Antwerpen, Tel. (031) 16.05.26
Antwerpen Rudolf Steiner School, Prins Albertlei 19, B 2600 Berchem, Tel. (031) 30.50.40
Antwerpen Hibernia School, Prins Albertlei 19, B 2600 Berchem, Tel. (031) 30.50.40
Antwerpen Parcivalschool, Lamorinièrestr. 75, B 2000 Antwerpen, Tel. (031) 30.24.44
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Gent Rudolf Steiner School Gent, President Roosevelt laan 83, B 9000 Gent, Tel. (091) 23.99.61
Lier Rudolf Steiner School Lier, Mallekotstraat 41, B 2500 Lier

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Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 21.108, Rua Joh Lane 900, CEP 04639, Sao Paulo/Brasil, Tel. 247-73 92 u. 247-8792
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*Vancouver Vancouver Waldorf School, 2725 St. Christophers Road, North Vancouver BC V7K 2B6, Tel. (604) 985-74 35

CHILE
Santiago Colegio Giordano Bruno un Colegio Waldorf, No 15022-Correo Nunoa, Santiago-Chile

COLUMBIA
Cali Colegio Luis Horacio Gomez, Apartado Aereo 6477, Cali

DENMARK
Aarhus Rudolf Steiner-Skolen, Strandvejen 100-102, DK 8000 Aarhus C, Tel. (06) 14 09 00
Aarhus Rudolf Steiner-Skolen i Aathus Nord, Strandvejen 96, DK 8000 Aarhus C, Tel. (06) 14 70 01
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Vejle Rudolf Steiner-Skolen, Grønlandsvej, DK 7100 Vejle, Tel. (05) 88 17 97
Vordingborg Rudolf Steiner-Skolen, Orevej 2, DK 4760 Vordingborg, Tel. (03) 77 43 49

ECUADOR
Quito Instituto Educativo Rudolf Steiner, Fernandina 733, y Av. Rio Coca, Quito-Ecuador Tel. 452-557

FINLAND
Steinerpedagogiikan seura Föreningen för Steinerpedagogik rv Lehtikuusentie 6, SF 00280 Helsinki 27
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Stuttgart Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich, Othellostrasse 5, 7000 Stuttgart 80, Tel. (07 11) 73 46 36
Trier Freie Waldorfschule, Montessorweg, 5500 Trier, Tel. (06 51) 3 50 93 oder 4 53 85
Tübinger Tübinger Freie Waldorfschule, Rotdornweg 30, 7400 Tübinger-Waldhäuser-Ost, Tel. (0 70 1) 6 51 18
Überlingen Freie Waldorfschule am Bodensee, 770 Überlingen-Rengoldshausen, Tel. (0 75 51) 6 30 77-78
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Wahlwies Freie Waldorfschule Wahlwies, 7768 Stockach 14, Tel. (0 77 71) 31 83
Wangen Freie Waldorfschule Wangen, Rudolf-Steiner-Straße 4, 7988 Wangen i. Allgäu, Tel. (0 75 22) 30 69
Wanne-Eickel/Herne Hiberniaschule, Holsterhauser Strasse 70, Postfach 2849, 4690 Herne 2, Tel. (0 23 25) 4 10 81
Wattenscheid Widar Schule Wattenscheid, Reiterweg, 13, 4630 Bochum 6, Tel. (0 23 27) 7 30 96
Witten Rudolf Steiner Schule Witten, Bochumer Straße 10 a, 5810 Witten 1, Tel. (0 23 02) 5 10 21
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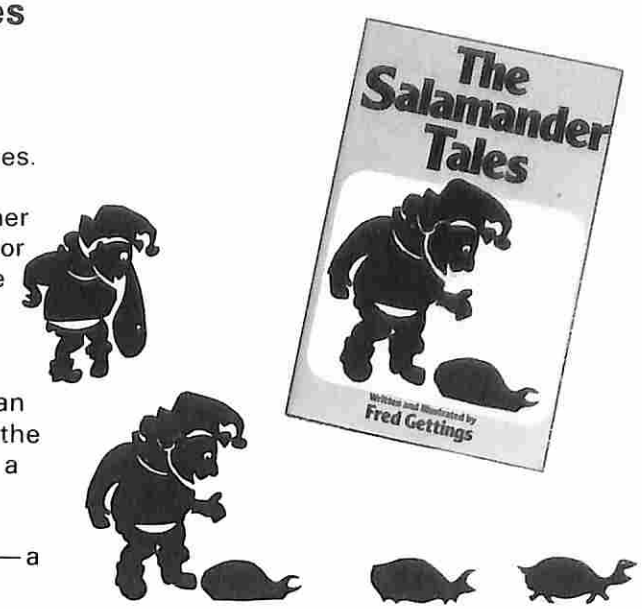

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