

Child and Man

Education as an Art

Summer 1985 Volume 19 No2





Child and Man

Issue theme:
What is a Waldorf School?

'This new school wants to place itself in the fullest sense of the word into the midst of all the demands which at this time and in the future lying directly ahead of us will have to be made for the development of mankind.' 7 September 1919

Rudolf Steiner speaking to Parents, Teachers and Friends on the eve of the opening of the first Waldorf School.

FRONT COVER: *Strong life forces to meet the demands of the present time are developed in Waldorf education. These are apparent in this 17 year-old's exercise in colour perspective.*

OPPOSITE: *A scene from Juno and The Paycock performed by an 18 year-old drama group.*

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Opinions expressed in this journal attach to the respective authors and are not necessarily those of the Editor.

Editorial Introduction

Beneath the eagle eye of Ben Nevis in Scotland's Western Highlands lies the locally famous Monessie Gorge, its sides practically vertical, rugged, sculpted by innumerable trillions of gallons of purest water — water flowing deep and cool, carrying the fine burden of its labour ever seawards.

Not every river will have its gorge, yet it will have abundance of life: the leap of its salmon in cascades of glinting spray, the colourful dart of a kingfisher, or the clumsy paddling of moorhens among the reeds. Moreover, from its quiet birth up in the hills until it merges with the breakers of the open sea, it will have much to tell of the *human* activity it has seen: its fresh spring waters bottled for the health-food market, its plunge into the hungry jaws of hydro-electric turbines, red canoes tussling through its rapids, thigh-deep anglers casting for its rainbow trout — their children deftly submerging jam-jars for the unsuspecting minnows amongst the watercress and king-cups, a lonely figure seeking the quiet of its shady alders, the drowsy conversation at the regatta as skiffs skiff by, the chug of a river-boat gulping past with its whiff of diesel, and over the centuries gangs of engineers rolling up their sleeves as the first bridging point gets further and further downstream and conurbations encroach upon the salt-marshes.

Yet within such abundance of life, *where* is the river? *What* is the river? Is it the banks, the bed, its course, the movements of its waters? Its erosive activity? The minerals it bears for the Radiolaria and other marine creatures? The answer would be complex.

A School in Movement

No less complex is the answer to the question: What is a school? Here we also need the concept of flow. For a school certainly flows through its fabric, old and new. It flows through its equipment — chalk, painting paper, potassium permanganate. Through its supplies — floor polish, grease paint, cayenne pepper. Its bank accounts — no difficulty in pursuing the metaphor of erosion there! It flows through the *turnover* of its staff, both administrative and teaching. Through its parent body — prospective parents, ex-parents and between? ... *parents*; no adjective or prefix is capable of adding to the significance or subtracting from the responsibility of being one. It flows through the *rotation* of Council members, Governors or Trustees; members of the P.T.A., the Christmas Market Committee, the Finance Group, Chairmanship of the Faculty. The concept of flow has become further domesticated in that we speak of cash flow and bridging loans, streaming say in Class X French, catchment areas and so on. But there are two further aspects of the question: What is a school? The first is the most obvious: its pupils. The gifts and burdens of each one affect the class as a whole, the school as a whole. In this connection we refer to the class spirit, or more widely, the school ethos. Some schools still value school uniform as one means of making this reality visible, without maintaining of course that it is the only way of doing so. In Waldorf schools this main-stream of the present pupils comes into strongest expression perhaps at the monthly festivals, occasions when the entire Upper and Lower Schools are assembled



Though it may be fully integrated into the school as a whole, a Waldorf Kindergarten is an entity in itself. Indeed several Kindergartens have been established without there being the immediate possibility of founding a full Waldorf school. This work, which aims to give the child a vital foundation, is the special responsibility of the International Association of Waldorf Kindergartens.

together. Classes of all ages prepare items for presentation, though more in the sense of opening the classroom door than making a show or performance. Even so, finesse and spontaneity will be present in different measures according to the age and activity being presented. An important element in such an assembly is the social experience of being meaningfully together. That younger children see older ones at work and vice versa has deep implications, touching on the whole development of the human being. Parents are welcomed at these events in various ways depending on the size and facilities of the school, as indeed they also may be into parts of the annual festival celebra-

tions such as St. John's tide or Michaelmas.

However tenuous the connection may be each pupil is already part of the school, in a certain sense, even before entering the Kindergarten. This may be through a Mothers and Toddlers group or simply through the parents consulting a teacher or another more experienced parent about some aspect of home life. (To call it 'Home Culture' is merely to recognise the consciousness needed today where once instinct was sufficient.) Equally, the school does not end with the School Leaving Party. One of the most frequent questions asked by the public is: What happens to your old scholars? It is reassuring to be able to

reply that they enter *all* walks of life from doctors to clowns, from nuclear scientist to hairdressers, from farm labourers to estate agents. This helps to complete the picture from the splash and sparkle of very early childhood to the fanning out into life as the individual destiny of each young man and woman beckons them towards their tasks and responsibilities.

Lastly there is the inner work of the teachers. This assumes a considerably important role in Waldorf education. It is that which brings the educational philosophy alive, which relates the philosophy to the minutiae of classroom practice, as well as developing and adapting it further. It can be, and it is, *supported* by conferences, long and intensive teachers' meetings, publications and refresher courses, but it *cannot be replaced* by them. Rudolf Steiner, the inaugurator of Waldorf education, was well aware of the demands that this inner vocational work would make and gave invaluable guidance in his writings and his lectures and also more personally. Just as warmth can penetrate matter whether it be in gaseous, liquid or solid state, so what is essentially Waldorf penetrates all activities in a Waldorf school to one extent or another. This does not prevent Rudolf Steiner's educational impulse reaching elsewhere. It does, however, necessitate cooperation and trust at various levels between all those concerned.

Four Educational Seasons

We can imagine this penetration in four stages: Firstly the educational principles are worked out at source, in meditative mood, as part of the teacher's preparation. This is similar to winter, in which the life forces are withdrawn from the

outer world in hidden root or slumbering seed. Secondly, during the lessons as well as in extra-curricular activities and conversations in the play-ground or wherever, it burgeons into the life of the school day, adapted to the needs of the moment both in the individual as well as in the class as a whole. This is akin to spring, tender while at the same time vigorous, the signs of change often outwardly minute in bud, blossom or first leaf, yet totally transforming the landscape. Thirdly it radiates in summer mood, uniting teachers in their communal study, providing substance for parents' class evenings, enlivening open days, motivating long hours with computer, ledger and calculator in the accountant's office or appearing in a vista of creative colour and form in an exhibition of children's work. Lastly is autumn. The fruit of the work is taken into the world; it has played its part in the bodily growth and well being of the pupils, in the knowledge and skills they have acquired in their attitudes towards the earth and their fellow men and women, in their search for meaning in life.

Obviously not all the points raised here can be taken up fully in a single number of this journal. Yet in this particular issue of *Child and Man*, entitled 'What is a Waldorf School?' the contributors address themselves to many of the central questions raised by such a fundamental theme. We hope that our readers the world over will find this an appropriate way of celebrating 60 years of Waldorf education in the English speaking world. To that end it has been generously sponsored by the Association of Waldorf Schools of North America.

B.M.

Waldorf Schools in North America

A Rapid Growth, A Search for Teachers, A Need for Deepening

by RENÉ QUERIDO

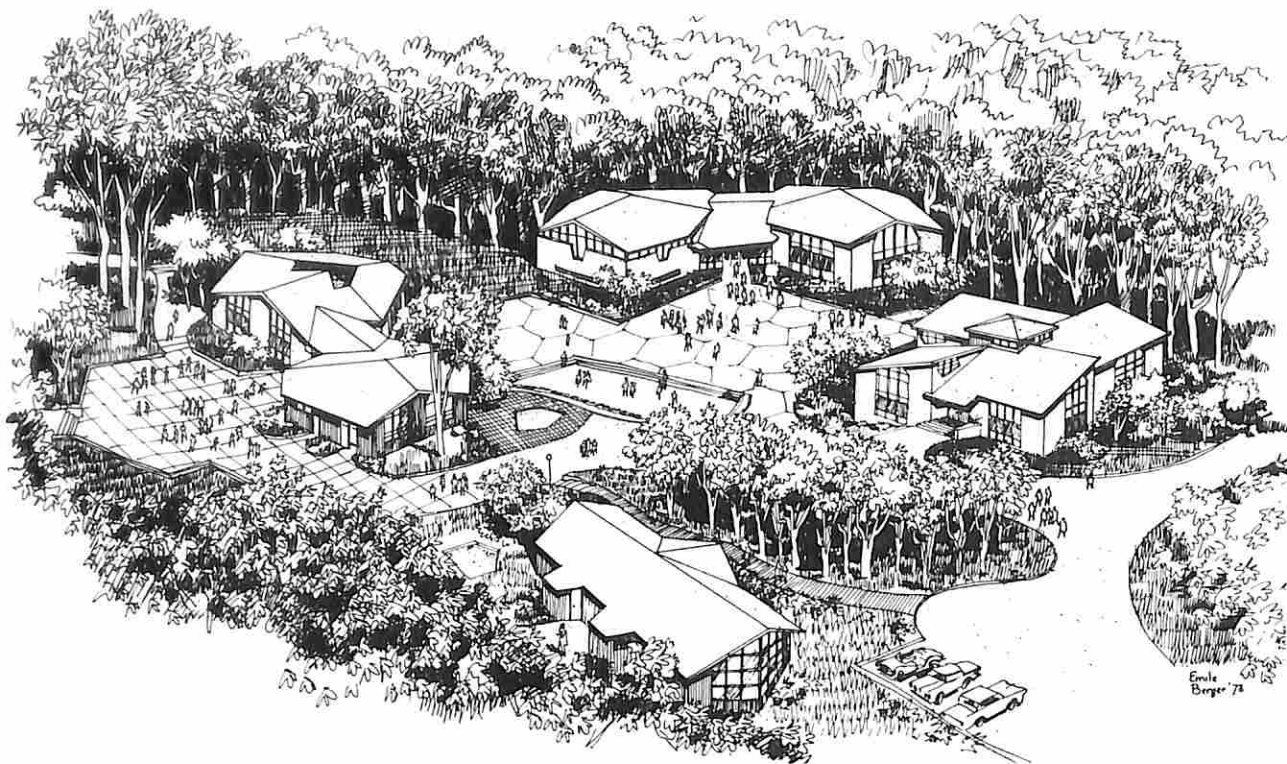
Waldorf education came to this country in 1928 when an enthusiastic group of pioneers founded the first Rudolf Steiner School in the heart of Manhattan in New York. The light from this first flame shone brightly but singly for more than a decade. Then, in the 1940's, a second generation of schools emerged. Under the devoted leadership of Mrs. Emmett, High Mowing school in New Hampshire was begun as a high school. Under the inspiration of Mr. Myrin, a most generous benefactor, Kimberton Farms School in Pennsylvania opened and the Waldorf School of Garden City in New York came into being. Green Meadow Waldorf School in Spring Valley, New York, appeared next. In the mid-1950's, early sixties, the Waldorf impulse leaped from East Coast to West and two schools opened in California: Highland Hall in Los Angeles and the Sacramento Waldorf School, both now with classes from kindergarten through twelfth grade. Finally, in the mid-sixties the beginnings of a first school in Canada came about, the Toronto Waldorf School. Founded over the course of forty years, these pioneering centers have become strongly established and are flourishing.

Today, in 1985, Waldorf education is carried on in more than ninety schools throughout the North American continent. The majority of these schools

have been founded within the last ten years, however, making them comparatively young. Most were started as small ventures, beginning with a kindergarten for several years before gradually expanding into the grades, developing slowly and with all the growing pains of institutions with a meager economic foundation. For the most part, each is being carried by a small band of young, enthusiastic teachers and parents who in the midst of their dedicated efforts are well aware of their lack of experience and need for support and guidance.

Nurturing Growth

One who travels to these various schools, which can require covering distances of 500 miles between one school and the next closest, finds that their joys as well as sorrows are many and varied. Wonderful children with shining faces find their way into these classrooms, and their parents' interest is truly heart-warming. Yet the sacrifices made by parents and teachers often are heart-rending. Support is limited; local authorities offer none. Frequently, newer schools must change location every few years as rented facilities in houses and halls are outgrown or withdrawn by owners for other uses. Teachers at expanding schools also are hard-pressed to find adequately trained colleagues to join them; this spring some



An artist's impression of Green Meadow School, Spring Valley, N.Y.

200 teaching positions throughout North America were needing to be filled while merely 70 graduates were available from Waldorf teacher training centers. Even teachers at more established schools contend with the challenges of creating a center that serves not only the children but also parents and the surrounding community. They recognize that adult education needs to be taken up vigorously through eurythmy and painting courses, workshops in the Waldorf approach to math, music, movement, science, and study groups bringing the renewing ideas of Steiner's work to the wider public. Finally, whether at newly-born schools or those decades old, teachers experience the essential need for self-renewal supported by way of conferences, artistic activities, continuing education, and anthroposophical courses to deepen their commitment to Spiritual Science

and help them find rejuvenating powers.

These many needs and challenges are not easily met by a movement stretching three thousand miles across a continent, from New York to Hawaii, Toronto to Texas, Florida to Vancouver, Montreal to Los Angeles. The immensity of the area astonishes those of us who make connections with the various schools throughout the expanse. Helping to develop a connection among the schools and a sense of support are annual teachers' conferences and regional summer workshops, to which many teachers travel hundreds of miles to be able to meet with other colleagues working in their grade or specialty area. Of further help has been the Association of Waldorf Schools of North America, founded some twenty years ago. Up to now sponsoring meetings and workshops for a limited number of member schools,

the Association this year has become a Federation open to all Waldorf schools on the continent. Its work in supporting new schools will expand tremendously in the future. The fundamentally uniting element for these schools remains their grounding in the basic impulse of Waldorf education as given by Rudolf Steiner. Through it they gain a unity of purpose and share a distinction that can be recognized by all, for Waldorf schools do not simply provide alternative education; they seek to be life centers providing cultural and inner renewal for the entire community.

Phoenix from the ashes

The Waldorf school movement is entering the sixty-sixth anniversary of its birth. It rose as a phoenix out of the social ashes and chaos immediately following the First World War. It was then, in 1919, that Rudolf Steiner spoke of the three great dangers assailing modern humanity,

now perhaps with greater virulence than ever before: *the mechanization of the spirit, the vegetation of the soul, and the animalization of the body*. Every aspect of Waldorf education is called upon to create actively a healing antidote, so that these threats may be minimized and not overtake the younger generation to the point of laming and enslaving its future. How can Waldorf educators appeal rightly to the development of head, heart, and hand? This is a pedagogical question that must be explored again and again.

As elsewhere in the world, Waldorf teachers in North America are encountering these dangers and bringing to the children the healing antidote, bringing to their efforts, perhaps more than anywhere else in the world, an ebullient, pioneering spirit. Nothing is too much or impossible! one can hear them say. Yet crucial to such efforts are strong roots and a deep sense of commitment,

Toronto Waldorf School, Ontario.



which often are lacking in our schools.

There is much to rejoice in with the astonishing dissemination of Waldorf education in America. Yet a profound concern prevails. How can we adequately deepen ourselves to work from the well-springs of our education? The deepening that comes from a supportive community is needed in areas where Waldorf is little known or Anthroposophy lived by few. The deepening that can come from a college of teachers is needed where faculties are in flux or are comprised of many unfamiliar with Waldorf or Anthroposophy.

Teachers in the North American schools are well aware of these needs. In the face of them, they continue their efforts with open hearts and high spirits. For them, *Rudolf Steiner's closing words to the circle of twelve founding teachers of the first Waldorfschool can be especially meaningful*. His guiding thoughts remain as alive today as they were in 1919:

1. The teacher should be a person of initiative in anything that he or she undertakes, great and small.

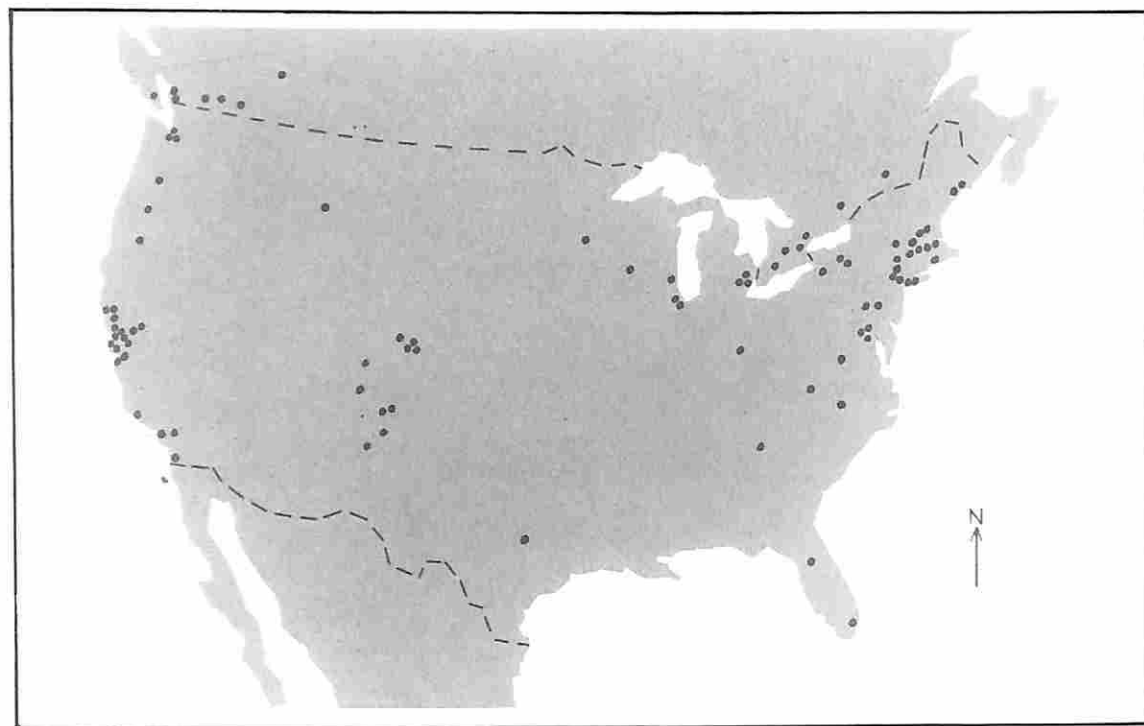
2. The teacher should be one who is interested in every aspect of the whole world and of humanity.

3. The teacher should be one who never makes a compromise in his or her heart and mind with what is untrue.

4. The teacher must never become stale or go sour.

We as Waldorf teachers strive with others toward the highest ideals of an education called upon to act as a healing and transforming leaven for much that lives as sickness in our society. May we cherish a mood of soul that is fresh and healthy and able to face the enormous challenges of our time.

René Querido has been involved with Waldorf education since 1949. He taught at Michael Hall, Forest Row, England, for 15 years, came out to America and also taught subsequently in Germany, France and Switzerland. He returned to the United States ten years ago. He is presently director of Rudolf Steiner College, a center for training teachers, and acts as an adviser to Waldorf schools.



Distribution of Waldorf Schools in North America. For names and addresses see World List, pages 43/44.

Waldorf Education in State Schools

by WILLIAM JORDAN

An interview with Ernst Bühler
introduced by William Jordan

The following article deals with the process by which Waldorf ideas and methods have flowed into the State school system in the canton of Bern in Switzerland. It begins by outlining the course of this educational development; there follow extracts from an interview with *Ernst Bühler*, the Chairman of Bern's Association for Free Education and for many years a State school headmaster there; the concluding remarks characterise the path which these teachers in Bern have taken.

In the 1920's and 30's young Swiss teachers wanting to work for a better and freer future saw the dark clouds of tyranny spreading across the world — in Italy, in Germany and in Russia. A group of them came into contact during their teacher-training with Prof. Friedrich Eymann. In 1924 Eymann had heard Rudolf Steiner give a course of lectures in Bern about Waldorf education and since then he had worked to deepen his understanding of these new educational perspectives and to explain them to others in his own lectures and seminars in the teacher-training college there.

Fired with enthusiasm for this ray of hope in the European darkness these teachers began work in the canton's schools. The support they won from parents enabled them to overcome the initial reserve and opposition of educa-

tional officials.

In 1942 they founded an Association for Free Education. Their work found sufficient recognition that when, in 1950, the canton set about devising a new school curriculum, the chairman of the Association was invited to sit on the reform commission. Thus their ideas flowed into the official school books and the curriculum structure.

In addition to such work vis à vis the educational establishment the Association has organised a 'Study and Practice Week for Waldorf Education' every autumn since 1946 and, more recently, courses for serving teachers on Saturday afternoons. Such meetings partly take over the task of mutual support and the exchange of ideas which in a Waldorf school is played by the weekly conferences of the College of Teachers. The canton has also Waldorf schools of its own, so that the two forms of working with Steiner's educational ideas exist side by side.

"Herr Bühler, forty years' work on the part of the Association for Free Education has won Waldorf school methods a place in the schools in Bern. Looking at the situation in Britain one might be tempted to say: 'Many teachers try to teach creatively and to bring an artistic element into their lessons, so that many things which were new when the Waldorf

school started in 1919 have been silently incorporated into official teaching methods.' What, then, does a teacher with an understanding of Waldorf education have to contribute in a State school?"

Bühler: He has very much to contribute in my opinion. The most important feature of Waldorf education is that one bases one's teaching on the being of the child and on the laws of its development. I have the impression that many people today are uncertain about the answers to such questions as 'What is a child?', 'What is the nature of childhood?', 'What are the laws of childhood development?'.

Here the insights of Rudolf Steiner can be a great help. Basing his work on these insights the teacher can give his lessons in such a way that they correspond better with the child's stage of development. Creativity in teaching, which has already found a place in State schools, is not strived for by the Waldorf teacher in order to make his lessons more pleasant but simply because it corresponds better to the needs of the child's mental and emotional growth and enables the child to become far more deeply involved with the material.

In all subjects, not only in the ones which educate the child morally, we try to serve the ideal of Man. What is most lacking in our time and what most needs to be nurtured is the truly human in man. Rudolf Steiner regarded that as the most important thing when he founded the Waldorf school at the end of the First World War.

"Can you give an example to show how you put these insights from Steiner into practice?"

Bühler: For example, we do not in the early school years teach in such a way that we call on the child's intellect but so that we call on its feelings, on its character-building forces. By giving the child the experience of form, of colour, of language we strengthen these elemen-

tal creative forces and as a result it can unfold emotionally more healthily. It is for this reason that we try to do everything as creatively, as artistically as possible.

"In the secondary school where exams begin to play a role, the children are faced with a certain pressure to achieve. What can the Waldorf teacher working in the State school contribute here?"

Bühler: In the first place it must be said that we talk too much about 'the pressure to achieve' today. Achievement belongs to education. A healthy child rejoices when it achieves something and is sad when it does not achieve something it sets out to achieve. Waldorf education is not against 'achievement'. I have the impression that when one works with the child in a way which corresponds with its nature, the standard of achievement becomes better, not worse. The Waldorf teacher is only against forcing the children to achievements which are not suited to them. We are against doing things too early because we have the impression that an achievement must be able to ripen.

In this regard the teacher working out of the insights of Waldorf education has also at the secondary level many possibilities of serving the unfolding of the child's powers of mind, feeling and will. Perhaps he can do more than is possible through the official educational ideas.

"Can you give us an example?"

Bühler: I can give an example out of the Geometry lesson. We try to make geometry *an experience* for the children rather than teaching it as intellectual knowledge. We try through a definite method to lead the pupil through geometrical drawing into an experience of the forces and processes which are at work in geometrical constructions. We notice that he then feels himself connected with geometry not only through intellectual 'knowing' but much

more deeply. Through the activity of geometrical drawing the child is educated in a more comprehensive way by this teaching material. The child is even enriched and formed in his emotional life from geometry. In this way the pupil is not left with a less extensive knowledge and his understanding is securer.

"How is the knowledge about man which lies behind your work different from the conventional view of child development?"

Bühler: The conventional point of view is based on research into what is visible, tangible, measurable in the child. We have found that this natural-scientific research can only grasp the being of man insofar as we remain in the area of quantifiable facts. In order to penetrate into deeper areas of the human being the natural-scientific method is insufficient. Steiner sought the being of man not through research into what is outwardly visible but through research into what is inwardly visible and thereby came to more comprehensive insights than are possible through natural-scientific research.

"Can you give us an example of such an insight?"

Bühler: Steiner was able to show how, within the development of the inner life of the child, transformations take place which cannot be penetrated by the methods of natural science. He was able to prove, for example, how the power of intelligence, which develops later and which is so important for mankind, is practised by the child in everything it does in which its will is active, how the child develops skilfulness, nimbleness and deftness, and how this skilfulness, nimbleness and deftness is, in the course of childhood development, transformed into intelligence as such.

"That presumably has far-reaching implications for educational practice.

You would not begin by putting demands on the young schoolchild's intelligence but

Bühler: ... with suitable activities, just as our proverb says 'A clever head grows out of a skilful hand'.

"Is it then the case that there is the possibility of finding new starting points in each area of teaching?"

Bühler: Through these insights into the nature of man it is possible to find new starting points in each area of education.

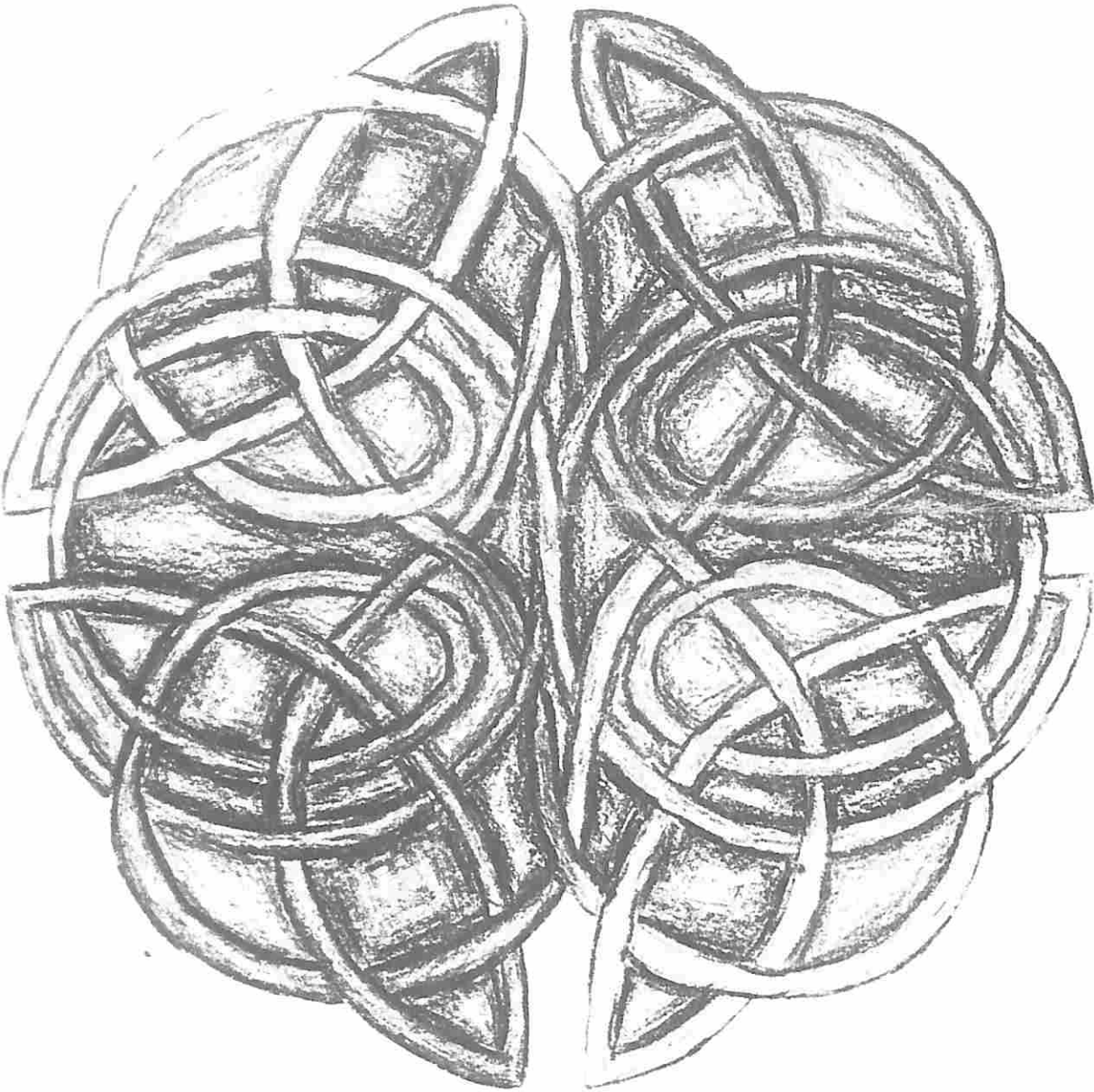
We can clarify the significance of such a development when we compare it with the situation in West Germany. In Germany the Waldorf schools — free schools with financial help from the State — offer an alternative parallel to the official schools. They are educating at present over 30,000 children. The flow of ideas into the State schools takes place through osmosis, so to speak, through the absorption of what is outside into the State system whether through the attendance of State teachers at the public conferences of the Waldorf school movement or through their reading its journal.

In Bern, on the other hand, it is not an osmosis which is taking place but a blood transfusion, as teachers with new insights and methods work alongside colleagues who have more traditional sources of inspiration. Steiner himself foresaw this possibility. In the very series of lectures which Eymann heard in 1924 he said: 'Certainly if one wants to teach with undiluted Waldorf methods then one needs model schools; such model schools are urgently needed. But because the Waldorf art of education is concerned first and foremost with methods, with *how* one teaches, it can be put into practice by the individual teacher in every kind of school and in every kind of lesson'.

William Jordan

Translated by Paul Carline.

What are schools for?



A Celtic Knot drawn by a 12 year old. This kind of form drawing is ideally suited to that phase in the heart of childhood (see p.16) when new powers of thinking are beginning to emerge.



From time to time we all, including those who think seriously about education, work ourselves back to this somewhat uncomfortable question: "What are schools for?" The answer ought to be obvious, and it underlies many of our values today. But for the moment let us not take it for granted. After all, school-

ing for everybody is a very recent idea, born in the nineteenth century. Universal compulsory education is so completely accepted that we don't often think about schools in fresh terms. And the freshest possible approach is to ask: "What are schools for?"

This question is particularly alive amongst those concerned with Waldorf education. Being so, it is closely linked with other questions uppermost in the minds of many people today. How to prepare children for the adult world? How to instil an enthusiasm for learning and work? Interest and concern for their fellow human beings? A respect for the world? A healthy self-awareness? How to help pupils find a meaning in life?

Whilst forming a brief introduction to the ideas and practices at work in Waldorf schools, this booklet presents one answer

to the opening question – and with it, something of how Waldorf schools are facing the issues of our time.

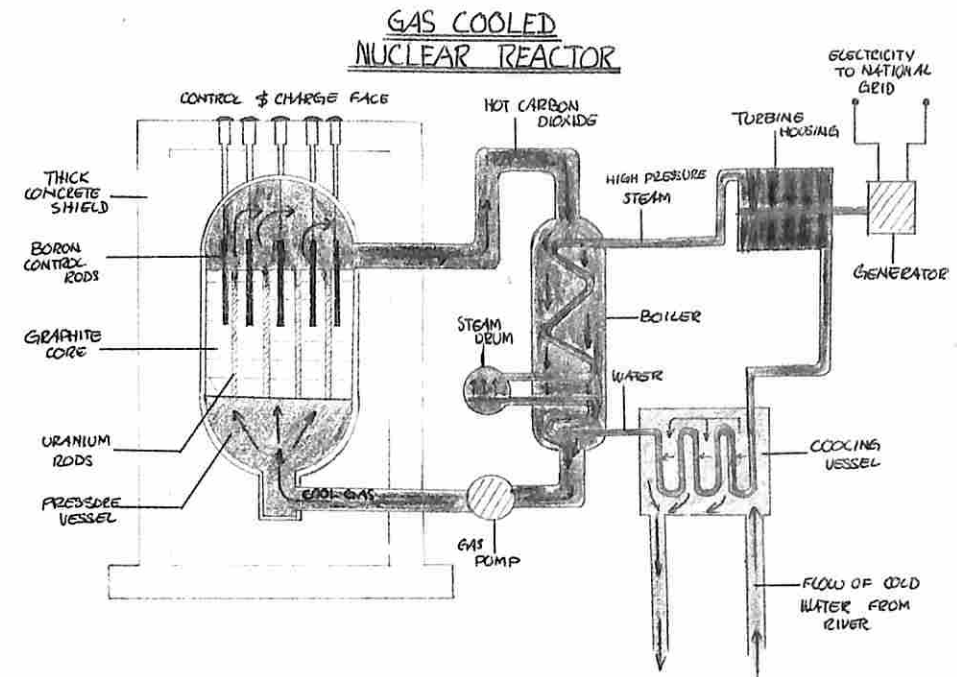
The Waldorf school's approach

The Waldorf movement recognises that schools should be *truly comprehensive*: open to all girls and boys aged 4 to 18 of normal capability; with a curriculum for all pupils which is as broad as time will allow; and with a healthy balance of artistic and practical, alongside academic, activities. Waldorf schools, each in its own way, set out to meet these objectives.

Teachers in these schools are dedicated



A protective caring in the early phase of childhood helps to strengthen the foundation for 'meeting the world' in later phases before stepping into life itself.



Upper School science main lesson bookwork

to generating a *genuine inner enthusiasm for learning within every child*. They achieve this in a variety of ways. Even a seemingly dry and academic subject will receive a pictorial or dynamic presentation. This method removes the pressure for competitive testing, placing and reward; motivation can arise from within. So Waldorf pupils are confronted only by *external*, State examinations.

One of the most notable ways in which the Waldorf approach to education differs from others is in the response of the curriculum to the various phases in child development; another, related to this, is the crucial though changing relationship between teacher and child as these various phases are met.

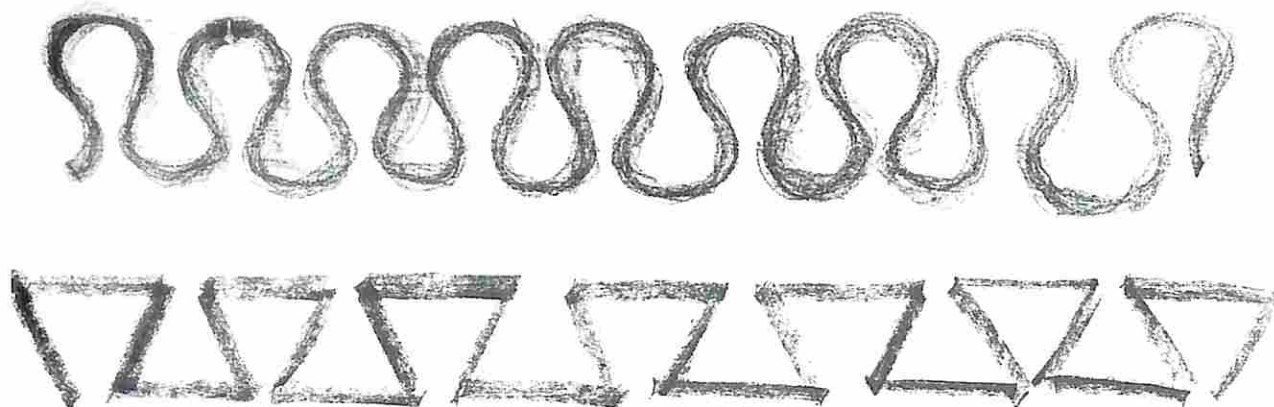
The essential phases in childhood

The Waldorf curriculum is broad and comprehensive, and is structured to respond to and enhance the developmental phases in childhood. Rudolf Steiner drew particular attention to *three essential phases*, and the corresponding needs and capabilities of the child within

each of them. He stressed to teachers that the only way to ensure the selection and presentation of subject matter to provide meaningful support for the child on his journey through childhood was to fully comprehend these phases.

The first seven years – imitation

Apparently helpless in his mother's arms, the infant may seem to be incapable of learning. In fact he is at the most absorptive stage. From birth he is learning to stand, to talk and to think. Uprightness, the acquisition of language and the ability to think are gigantic achievements in a period of three or four years. And they are learned without benefit of instruction! The child gains them through a combination of latent ability, instinct and above all imitation. The last is the specific talent that characterises the period up to the age of 6 or 7; the young child mimics everything in the environment uncritically – not only the sounds of speech, the gestures of people (and machines!) but the attitude and values of parents and peers.



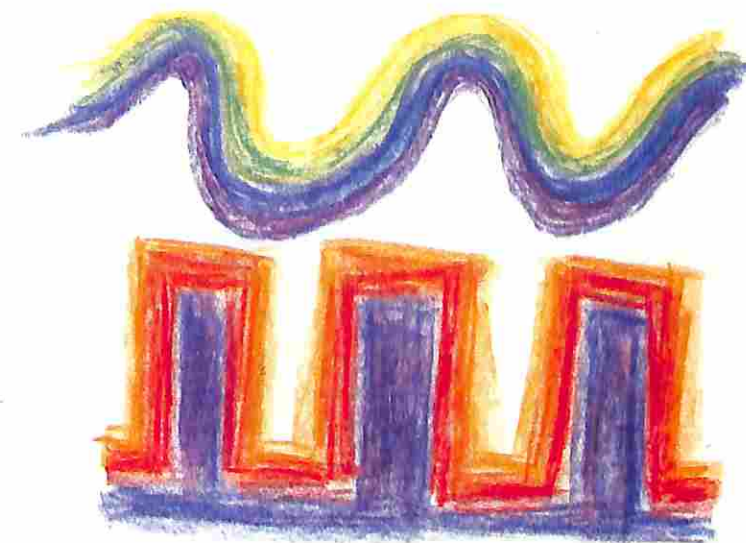
The heart of childhood – imagination

A transition occurs at around this age, the most prominent physical change being the loss of the 'milk' teeth. On the one hand the child develops a new and vivid life of imagination; on the other, a readiness for more formal learning. He both expresses and experiences life through finely shaded feelings.

As he moves through these years the faculty for more consecutive thought also begins to unfold. Yet careful handling is necessary, for while this faculty needs nurturing, the ability to be fully at home in the pictorial world of imagination remains the child's most vital asset.

An interesting example of how the work in the classroom benefits from this vital asset is demonstrated by the way children in Waldorf schools learn to read. In this respect, the question is often asked: How is it that Waldorf pupils learn to read just as ably as their peers, when reading, it would seem, is kept at a low profile in the mind of the teacher? To formulate even a brief answer to this question, two things need to be borne in mind. Firstly, the absence of reading lessons as such for 5 - 7 year olds in Waldorf schools does not imply that there is an educational vacuum. A wealth of other activities fills the school

day, only some of which can be referred to here. These activities, precisely because they support the essential developmental phases of these early school years, help the child to take reading in his or her stride when the appropriate time comes. Moreover, the process is uninhibited by the tensions (or even phobias) which might otherwise accompany it. Secondly, reading in a Waldorf school is seen to be *part of a long and active process*, each stage of which has its own educational value as well as contributing towards acquiring the ultimate skill of being able to read. This process begins with the 'living word' in the form, say, of the teacher telling a story. The child, in listening to it, is vigorously creating mental images. Alongside this, in drawing lessons, the teacher introduces another 'language': the language of form. Then the shapes of the letters arise from the confluence of mental image and particular forms. A further activity will be recitation or drama – or some other form of language which *the child* speaks. The letters which have been learnt are thus used to write down this already spoken content. The final step is 'to read', the classroom library following these initial stages.



Each stepping stone to writing/reading, trodden in Waldorf schools, has an educational value in itself. Three of these are illustrated: straight and curved lines – form drawing, the picture of a 'letter-story', and finally the letter derived from this.

Towards adulthood – rational judgement

It is the third developmental stage – adolescence – that is crucial for the right cultivation of critical judgement. At this point it becomes possible for the pupil to use thinking as an objective instrument. Two other features are present in the adolescent psyche: first, a healthy, valuable idealism; and second, a vulnerable sensitivity about one's own feelings and inner experiences. These traits need protection, and many youngsters from puberty onwards are energetic in disguising their inner condition: girls may become coquettish, daring and defiant; boys' defences may well take the form of sullen or introverted behaviour, apparent unwillingness to communicate or a hard shell. In any case a barrier is

erected as self-protection. The person behind the barrier is constantly seeking a model, with qualities to emulate.

The Teacher's response

Learning is the key to human development, but it is not a simple homogenous process. *What* to learn, *when* to learn it and *how* to learn derive from the image of man in the mind of the teacher. The teacher seeks to help the child eventually to become a clear-thinking, sensitive, and well-centred adult. To achieve this, Waldorf teachers relate to their pupils by responding to the most appropriate elements in each childhood phase.



A considerable amount of the Waldorf curriculum is devoted to science.



A 'domestic scene' being enacted in a moment of Creative Play.

Kindergarten – a homely environment

The Kindergarten teacher works with the young child first by creating an environment as of a warm and loving home, rhythmically repetitive and secure. Here, she – or he – responds to the developing child through two broad themes.

She engages herself in domestic, practical and artistic activities which the child can readily imitate (for example, baking, painting, gardening and handicrafts), colouring the work with the yearly flow of seasonal moods and festivals such as Christmas and Easter.

Secondly, the teacher nurtures the children's power of fantasy peculiar to the age in the telling of carefully selected stories, and helps them to experience many aspects of life more deeply by encouraging creative play. Where toys are used, they will be made of natural materials, together with cones, shells and other objects from nature that the children themselves have collected.

In this truly natural, loving and creative environment, the children are given the scope and form which prepare them for the next phase of school life.

The Lower School – introducing authority

It is now appropriate to use the powers of understanding for more abstract matters, including, of course, writing, reading and arithmetic. But, to the child, it is not simply the acquisition of knowledge that is important; it is the experience of what knowledge is in life, in the hearts and minds of adults whom the child needs and wishes to recognise as authorities.

The Waldorf school responds to this need by introducing the *Class Teacher*, the key authority, though by no means the only teacher of the class, between the 'change of teeth' and puberty, whose appointment ideally is for eight years. It is the Class Teacher's task to guide this group of children during these important

and impressionable years, and to teach the class many of the curriculum subjects.

During these years – Classes 1 to 8 – all the basic skills of literacy and numeracy are imparted, and all cultural activities which cultivate the imaginative faculties (recitation of poetry, drawing, painting, drama, music). In both the practical and cultural activities, however, the essence of the teacher's task is to work with his or her pupils as 'artist'. It is not that children should simply be taught 'art', but that they should be taught so-called 'non-art' subjects imaginatively and artistically. This is true, though in widely different ways, of mathematics and grammar, carpentry and knitting, sports and foreign languages, all of which appear in the Waldorf curriculum.

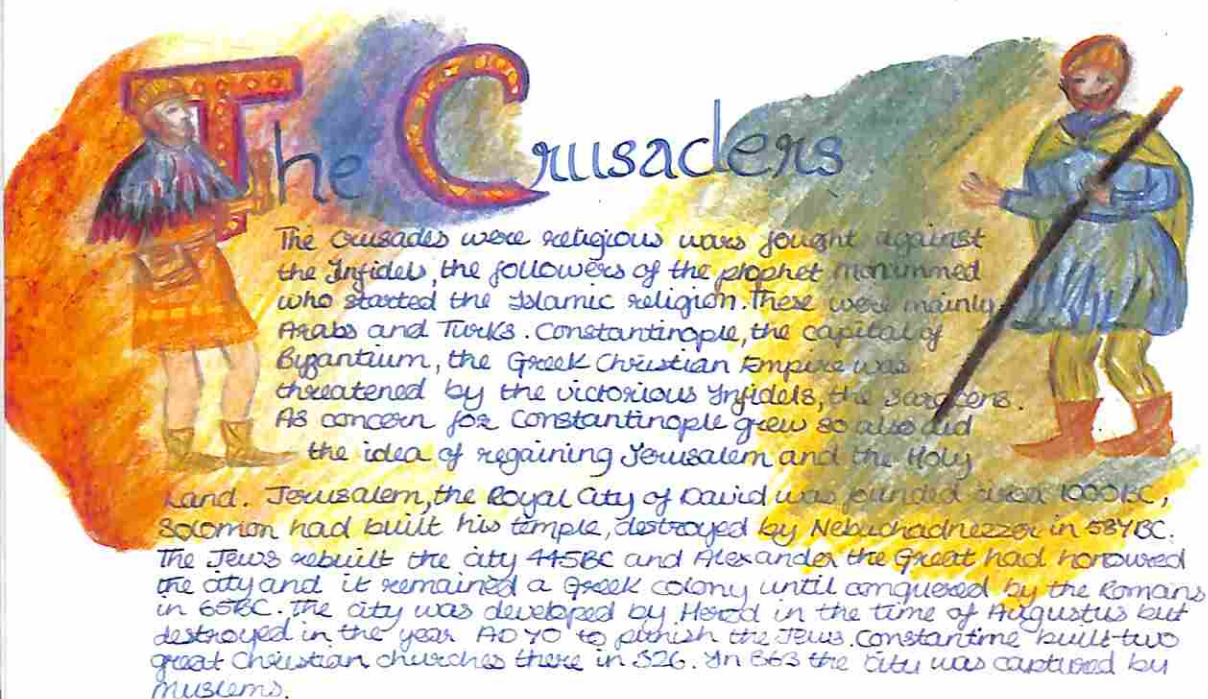
For example, it is more important in 'history' that the children share the anguish of Martin Luther over the decadence of the Church than that they should learn the significant dates of Luther's biography. But the latter becomes more

meaningful if the former has first been experienced.

In geography, the picture of the climatic zones of Africa will be clearer to the child if the teacher can convey, artistically, descriptively, dramatically, the atmosphere of the burning dry Sahara, of the fetid clammy rain forest of the Guinea Coast, or the wet-and-dry seasonal swings of the great grasslands of the Eastern plateau.

The teacher is appealing primarily to the *feelings* of the child between seven and fourteen, as the child's relationship is more likely to be shaped by the teacher's power and efforts as 'artist' than by the inherent subject matter.

In the natural sciences, the sense of awe and wonder is cultivated at this age. Such a mood can arise, for example when studying the human body, and discovering the vital relationship between the hardest of substances, bone, and the quickest of cells (produced in the bones),



Artistic and imaginative use of colour in a 12 year old's history book.



Above: A Greek ship painted by an 11 year old. At this age, strong will forces are thrust, oar-like into the ocean of life. Below: Pyramids by the Nile, painted during an 11 year old's study of Egyptian history. Through each successive civilization, a new stage of consciousness can be re-experienced before the development of modern scientific thinking.

the red corpuscles. Or again, in examining the modes of seed production in lower and higher plants, that there is an evolutionary sequence, a connected progression. This sense of awe and wonder will develop also into a feeling of reverence that may be a *firm foundation for a healthier treatment of the environment* in later life. And it should underlie – yet never undermine – the critical faculties that the study of science both requires and develops in the later stages of education.

To support such an approach, everything in a Waldorf school, from the classroom furnishings to the way a poem is recited, from the kind of pen a pupil uses to the exercises in the gymnasium, is considered with two criteria in mind: they should be functional or utilitarian, *and* beautiful. For the child this guarantees a caring authority that works on his own sensibilities.

From authority to specialist teacher

The Class Teacher does his work principally in the *Main Lesson*. This period of two hours or so beginning the day in all Waldorf schools, can be a rich experience indeed. The teacher organises his subject matter to create a balanced appeal to his pupils' intellect, feelings and will. The thinking element will arise through listening, understanding, remembering or discussing; the feeling element will be cultivated through artistic work or experience; the will element will be engaged through an activity: a set task of writing, map drawing or constructing models, for example, or through movement itself in some form. However, at this age, the Class Teacher does not yet appeal to the child's latent powers of discrimination or critical judgement.

The 7 - 12 year old expects adults to know everything, and the young teenager still hopes for it. If these hopes and expectations of authority are satisfied during the first eight years in a Waldorf

school, the pupil will be able to *exercise authority over himself in adulthood* all the more effectively.

In the *Upper School*, Classes 9 to 12, a new image of the adult stands in the youngster's mind as an ideal. Thoughtful, self-possessed, considerate, strong-minded, warm-hearted. From around fourteen, the child looks for such qualities in his teachers. He no longer accepts authority, he wants to follow a personal leader of his own choosing.

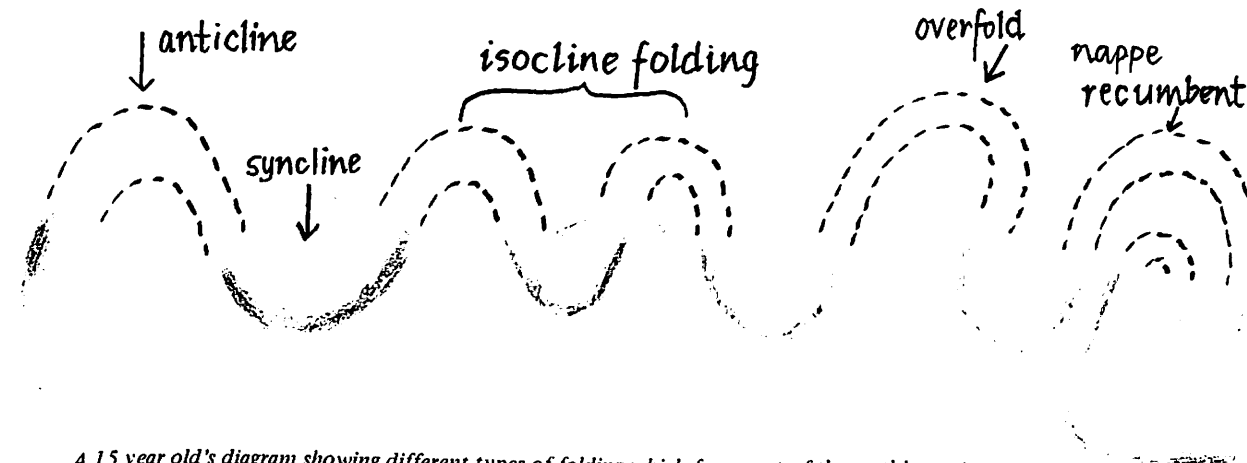
The secondary school youngster can realise this vision of adulthood in the teacher who is clearly an expert through having devoted himself to the mastery of his subject, to the logic in mathematics, to the control of hand and sharpening of eye in metal-work and wood-carving, or to the development of bodily grace, control and expression in eurythmy and gymnastics.

Each pupil will gravitate towards chosen people and areas of activity according to taste and talents. At the same time all should accept the disciplines of every subject, while appreciating the illumination and mutual support that an inter-disciplinary approach makes possible.

The Waldorf curriculum – two examples

The Waldorf curriculum is comprehensive, covering a wide range of subject-matter, all of which is encountered by all pupils in a Waldorf school over a twelve-year period between the ages of six and eighteen. Waldorf teachers feel that the early specialisation often demanded in the education of children, particularly teenagers, is a denial of the importance of the holistic treatment of the whole human being. At the same time, pupils' individual talents, in whatever field, are fully recognised, guided and encouraged.

As an introduction to the Waldorf curriculum, an approach to two different subjects is described and illustrated: Upper School geography, and physics.



A 15 year old's diagram showing different types of folding which form part of the earth's crust.

Geography in the Upper School

In Class 9 (age 14 - 15) the fundamental experience concerns the processes of the solid earth: geology. The pubescent youngster sees how the crust of the earth is shaped by two competing forces: the subterranean heat and pressure that produces volcanoes, earth-quakes and fold mountains, putting constant stress on the tectonic plates; and the supraterranean forces, ultimately attributable to the powers of the sun, that erode, shift and accumulate rocky matter by the agency of air and water. These two polar opposites, warring to create such things as the beautiful alpine, coastal or desert landscapes of the world, relate to the fourteen year old pupil as the very forces that are at work inside and outside himself, shaping human behaviour and human experience.

In the second year of the Upper School the focus changes from the solidity of the crust to the liquidity and gaseous state of the sheaths of the hydrosphere and atmosphere; the pupils study weather and climate and their influence on plants, animals and people. Here the forces at work do not make static forms, as in geology; rather the form is to be seen in movement and growth. Clouds, for example, are pictures of the processes of evaporation and condensation, fingerprints as it were of the restless interaction of heat, moisture and air. Their formative laws are firm as mountains, but the forms

themselves evanescent. If he can appreciate this truth, the fifteen year old pupil can understand that the natural laws of movement and form are multifold; there are other formative forces at work in the world besides gravity.

In the third year, the shift is dramatic; the study now concerns itself with how we perceive and represent the *planet* earth, rather than the earth itself. We picture the planet to ourselves largely by means of maps, and it is the limitations, distortions and advantages inherent in any map that must be acknowledged before it can be used properly. In learning that no single map projection can reproduce the planet truly, the pupil can recognise that a mental representation – an inner picture formed from a number of *incorrect* perceptions of the globe – is the only true image of the earth he will ever be able to experience. The *idea* is the reality; the perceptions are but wayward steps towards it.

In the final year, when pupils turn 18, they study economic geography: the world as the womb of mankind, the environment we must live off, and whose wealth we must learn to share among our kind. The interdependence of the global regions, the contrasting paces and styles of economic development, and the enormous range of potentialities created by physical geography in play with socio-geography combine to give the pupil a sense of being a part of the planet, *responsible for it and dependent on it*.



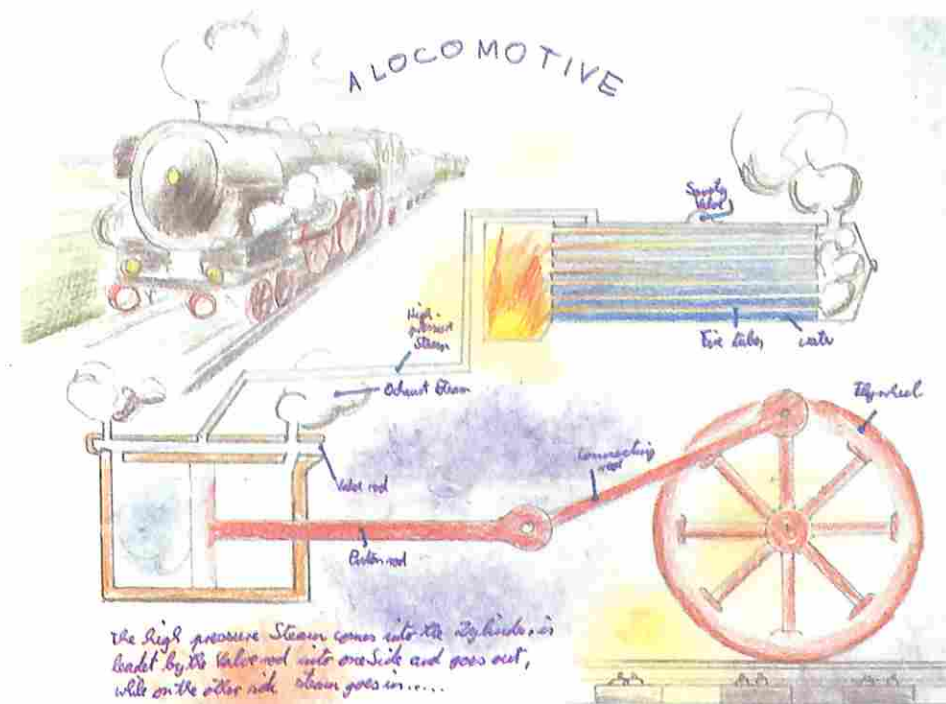
Physics

Everyday life becomes ever more enmeshed in a highly technical culture, from satellite communication to computers, plastics to credit card money. We all need a basic map of modern technology, and how it has come into being, to keep a human orientation in a very complex world. Our children will grow up with such a world, and must learn to live and work with it, to be able to use these developments wisely, and not to be used by them.

This high-tech world has developed in recent centuries through a particular mode of thinking and working with the natural world around us — the application of experimental science. At school, these two important areas of human activity, science and technology, need to be introduced in such a way that pupils of differing abilities and interests are able to learn the technical, scientific, human and historical aspects of such fundamental changes in human affairs.

Top left: Chladni plate drawings from a Lower School science lesson.

Bottom left: The interplay of climatic forces illustrated by a 16 year old.



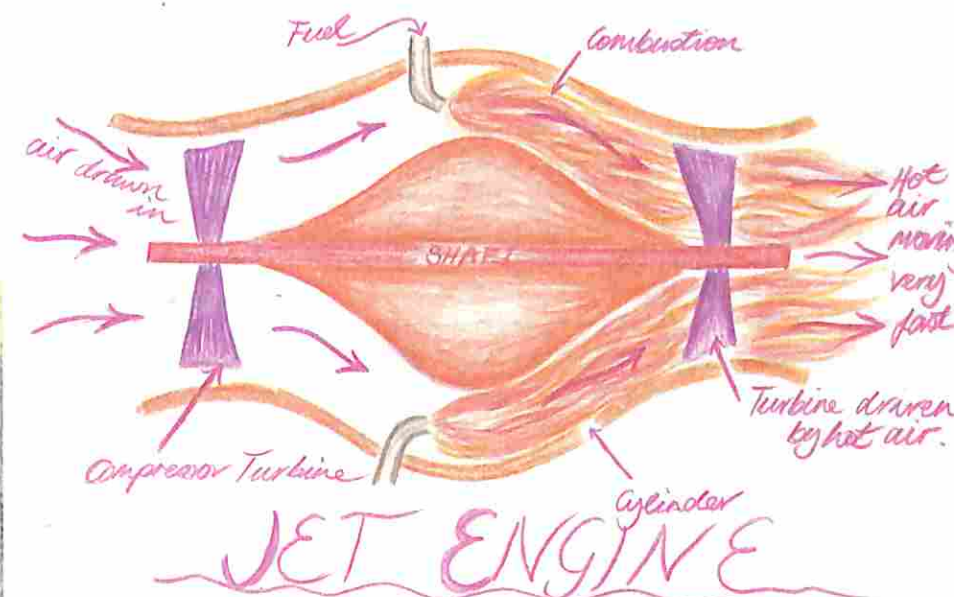
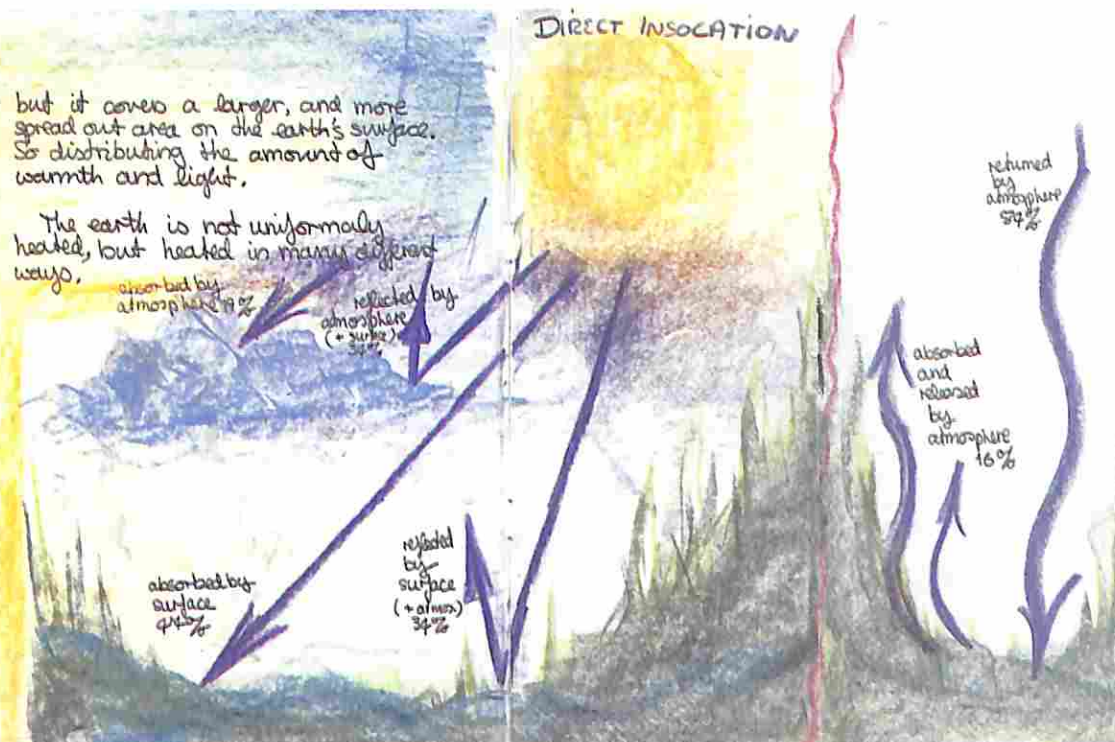
Diagrams from Upper School science.

INSOLATION

Water also has a great effect on the heat around. Water gives off a lot more heat than the solid earth. This is because it takes longer to cool down after it has been heated, than the earth and solids.

The angle of the earth to the sun is also very important.

If we look at ray A. Its heat is concentrated on a small condensed area. If we then look at ray B, the ray is the same size as ray A,



In physics, the range of subject-matter is at first sight bewilderingly large, but there are certain areas of study that show principles and processes very clearly. The key initial process for all children to experience in the experimental and scientific method is observation, followed by thought – of simple everyday phenomena. A dripping tap, a puff of wind, the chime of a bell, a snowflake. With imaginative presentation, natural curiosity can be aroused in *all* pupils. For the potential specialist in science there is much that can be done to sharpen the senses and clarify the thought processes that are essential for later specialisation in all subjects.

Already at the stage of early adolescence, the class teacher tries to guide the pupils in their first efforts at observing the world objectively – ‘Scientifically’ – in order for them to discover and comprehend some of the natural phenomena by means of their evolving powers of thinking. Whereas up till now animals, plants, geography or history were the immediate object of study, now more indirect questions arise, such as: How do things work? or, better, What is it that makes them work?

To creep behind the outer show of things in order to discover hidden forces of nature working there becomes the order of the day.

Light is invisible – as a duster shaken into an invisible beam of light in a darkened room will reveal. Sound is a purely immaterial force. How else could one understand that it will travel faster and more freely through the hardest rock than through air?

How is the teacher to tackle such subtle questions in a Class VI? An adult may well begin by pondering about them, but twelve-year-olds are only just beginning to develop the activity of thinking and this, to many of them, is by no means an easy task. To expect them to adopt adult ways would be like asking them to ride non-existent horses.

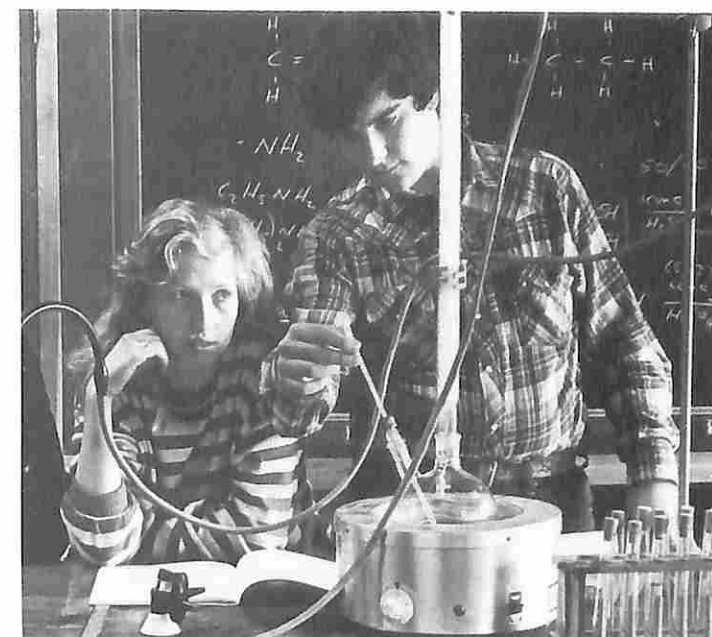
The answer lies in making many simple experiments. Not the sophisticated kind, artificially contrived in the laboratory, but experiments which bring into focus common and already familiar occurrences in ordinary life. For example: What is it that makes a setting sun appear red in the sky? After a burning candle had been fixed to the desk top, each pupil was given a piece of clear glass. Carefully and skillfully it had to be moved to a fro above the candle flame until a graded layer of soot had covered the underside. A welcome silence during this operation was suddenly interrupted by a call of surprise: ‘The candle flame now looks red!’ And when we went outside to look through our darkened glasses at a pale winter sun, it appeared deep red although it was only morning. We had made an artificial sunset!

Having lived in the world of light and darkness, in ethereal rainbow colours and grey shadows, we now entered a more mysterious realm, the realm of sound. Objects were knocked, tapped or otherwise coaxed into emitting a sound. Blindfold we could distinguish a cracked plate from a whole one, the sound of a noble metal from the thud of a plastic spoon. We realised why doctors knock at our chest and dentists at our teeth: Sound reveals hidden qualities.

How does it travel? How fast does it travel? (a resident in the adjoining neighbourhood may well have wondered what the class was up to, as one pupil was clashing a pair of cymbals at the bottom of the hill while we others stood at the top end, counting the seconds between what our eyes could see and our ears told us.)

Back in the classroom we found that it is possible to make music with practically any object. Glasses were ringing, wine bottles were singing, ordinary pieces of string provided pizzicato tunes whose pitch were determined by length, thickness and tension of string. What is a ‘vibrating column of air’ and where is it

All pupils experience a full range of subjects in Waldorf education. This fosters the real potential for later specialisation while giving as broad an education as possible.



used? A trombone, clarinet, oboe, flute and trumpet appeared in the classroom, and one day even a whole collection of twisted and defunct gas pipes which a boy had carried to school, trudging four miles through ice and snow. It was interesting to find that only a few pupils had a natural skill for making these pipes sound like a herd of cows, while others, cheeks abulging, could not produce a single sound.

Why do larger objects make a lower sound than small ones? What is the difference between pitch and volume? One rainy morning Mrs Syed's well-worn bicycle provided the answer, just in the nick of time. While eager volunteers were turning the pedals of her bicycle, now upside down on the teacher's desk, the rear wheel was spinning in mid-air. When, with increasing speed, a strip of cardboard was held into the spokes, there was convincing evidence indeed: the faster the vibration, the higher the pitch. (A generous spattering of rain-water, dirtied from the road, reinforced the message as the rear wheel was spinning madly.)

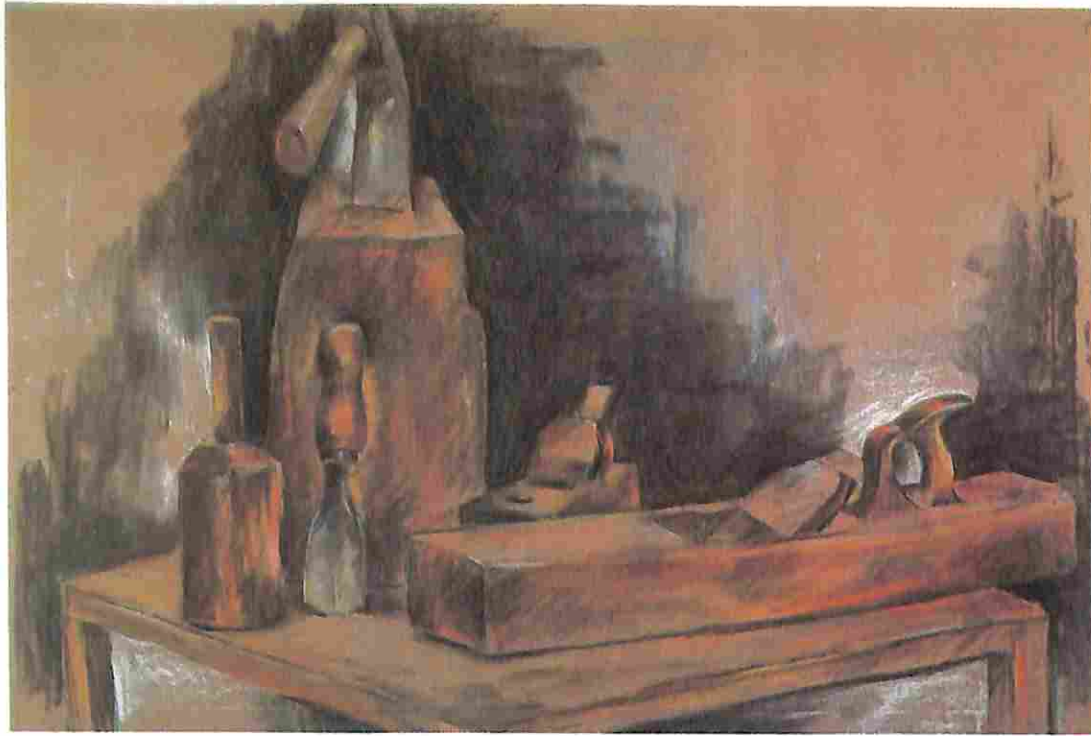
The daily experiment was like the daily bread whose nutritive value was enhanced if each pupil could share in

actually making the experiments.

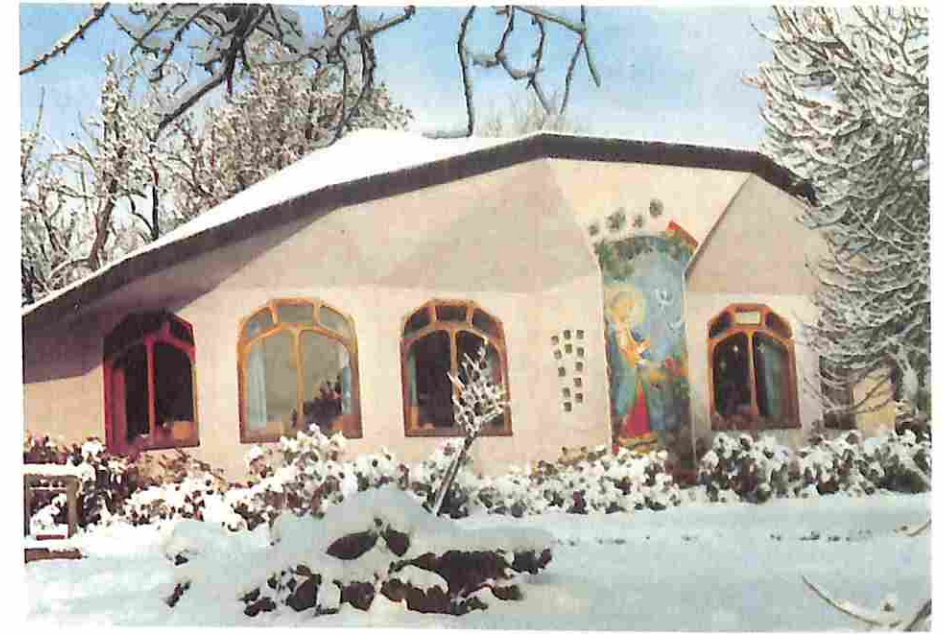
There were those gratifying moments when pupils invented their own experiments in order to illustrate underlying principles. It was no longer a case of ‘teacher telling them all about it’, but there was a common striving towards finding answers. The child had become a fellow-seeker.

Throughout the hurly-burly of these first science lessons, over which there hovered a spirit of adventure, there gradually arose a growing awareness of the grandeur and sublimity of the divine forces which once created ‘this world with all its hidden laws. A feeling of wonder emerged, expressed so beautifully in a poem by John Dryden, a poem which became the burden of this Main Lesson period:

*From harmony, from heavenly harmony
This universal frame began.
When nature underneath a heap of
jarring atoms lay
And could not heave her head,
The tuneful voice was heard from high:
‘Arise, ye more than dead!’
Then cold and hot, and moist and dry
In order to their stations leap
And music's power obey.*



Above: Discipline in Upper School art. Form and texture closely observed transform later into free composition.
 Top right: Rudolf Steiner School Kings Langley – the Kindergarten in winter.
 Bottom right: Multi-legged dragon under firm control – a blaze of colour at a midsummer pageant.



After having received a rich and wide-ranging introduction to science by the class teacher, the Upper School pupil's faculties change and grow a great deal, so that each year different subjects and approaches are used to suit the stage of the class. For instance, in Class 9 the 14 year-old adolescent meets the principle

of polarity in art through working with black and white, in English with the contrast of tragedy and comedy. He needs to come to terms with the physical environment, so in physics the principles and historical development of engines from early steam to satellite rockets are covered, together with the beginnings of

modern communications through the telephone. These two developments have changed the face of the earth in the last hundred years. Children should be aware of how this has happened, and of the scientific discoveries that have made it possible. At this stage the work is treated in a very practical way.

These two subjects show very clearly how the activity of the polarities of heat and cold in engines, positive and negative in electricity, and north and south in magnetism have been harnessed by man.

In Class 10, with the growth of self-awareness, physics subjects move away from the purely practical to areas of more inward experience such as sound, rhythm and vibration, and to the principles of mechanics. In Class 11, the analytical faculties are really developing strongly, and the communications theme from Class 9 is continued in the study of electronics, radio and television in their scientific, technical and social aspects.

In the last year at school, science main lessons can meet the more intellectual teenager by looking in detail at some of the modern questions in science, such as the wave-particle duality of light, and particle physics, and by looking back over the preceding years to see how such questions have arisen. The study of astronomy, for example, clearly shows man's changing understanding of and relationship to the world around him from early mythologies, through the Renaissance up to the quasars and black holes of modern cosmology.

Many deep questions arise from such a course of study, which is completed by all children in a Waldorf school, and it is the asking of right questions that ultimately leads the child forward. Part of the task in the *science* curriculum in a Waldorf school is to encourage the child to formulate the right questions.

All the topics mentioned above are integral parts of life today and yet, with the exception of electronics, all are excluded from 'O' and 'A' level examina-

tion syllabuses. Even for an 'A' level in physics a pupil need not learn about heat engines, the telephone, radio or television! Hence, when science exam courses are started in a Waldorf school for those wishing to specialise, the broad main lesson background in physics provides a meaningful context for the narrow specialist syllabus, and it will have been a valuable preparation for such study.

Sixty-five years of Waldorf education

The Waldorf school movement was founded by Rudolf Steiner, an Austrian scientist and philosopher who was born in 1861. By the turn of the century he had become well-known in the artistic and intellectual life of the German-speaking world as an original, even unorthodox, thinker. He was aware that the ability to *receive and evaluate new ideas* was not a common virtue, and was concerned that contemporary European schools did little to improve this capacity. One of his supporters, with whom Steiner shared his concern, was a cigarette manufacturer. He invited Rudolf Steiner to form a new school for the children of the employees of one of his factories in Stuttgart. Steiner took this opportunity to demonstrate how a school curriculum and teaching methods might be effected so that *clarity of thought, sensitivity of feeling and strength of will* would best be developed in people. So, in the autumn of 1919, less than a year after the end of the first World War, the school, sponsored by the 'Waldorf-Astoria' cigarette factory, opened its doors.

Within a few years others followed, mostly in Germany and Switzerland, but also in Holland, Britain, Scandinavia and the United States.

The movement in Germany suffered a setback in the 1930's when the Nazis closed all the schools. But they reopened in 1945, and many new ones followed. The number of schools outside Germany grew more slowly until the early 1970's, when an explosive growth

began. In Holland, Britain and North America in particular the number of Waldorf schools trebled in the ten years between 1973 and 1983, and in Germany it doubled. The growth continues today, and there are now over 300 schools in 23 countries, making it the largest independent educational movement in the world offering the full range of education for children from 4 to 18 years.

In the English-Speaking World, Waldorf education has been available for up to sixty years in the older established schools.

While harmonising with racial and cultural backgrounds, all Waldorf schools around the world remain dedicated to cultivating, realising and developing the educational aims that Steiner saw as being increasingly vital for people in all walks of life.

Waldorf school organisation

Waldorf schools are part of an international movement, though not part of a system. They are united by the teachers' dedication to the Waldorf curriculum, and their conviction that this schooling can help children to become free-thinking, socially responsible and strong-willed adults. Each school, however, is quite independently managed, with its own distinct characteristics.

When the first Waldorf school was founded in 1919, there was no headmaster. Instead, the teachers were formed into a leadership group, called the College of Teachers. The College of Teachers continues in all Waldorf schools as the main body responsible for the development of the school, from educational policies to the management of human and material resources. Colleges, which elect Chairmen for successive periods of time, meet regularly for members to take decisions which affect the social, administrative and educational life of the school. Studying together particular aspects of Waldorf education

is also an integral and enlivening feature of their meetings.

Thus, through deepening the understanding of the nature of childhood in all its phases, through the way the curriculum is formed and taught to meet the needs of the child at each phase, through cultivating an appropriate and supportive relationship between pupil and teacher, through its school organisation, through its outreach into society and in many other ways, Waldorf education seeks to answer the question 'What are schools for?' in such a way that will serve the growing needs of our modern age.

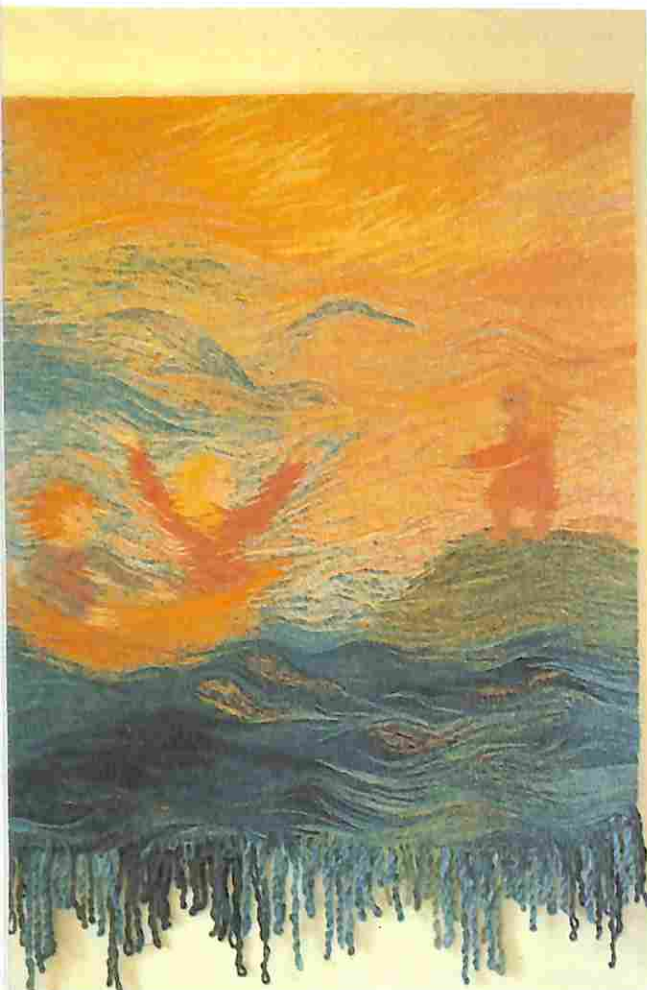
American born, Warren Ashe has both Class-teaching and Upper School experience. He is also a Director of Mercury Provident Society.

Roland Everett is one of the most experienced Class-teachers in the U.K. and is engaged in valuable translating – German into English.

Alan Hall is an Upper School specialist, primarily in physics. Today's pupil in today's world sounds as a clear key-note in his scientific-pedagogical research.

Chris Marshall, after considerable business experience principally in marketing, joined Wynstones School, Gloucestershire as bursar.

Brien Masters, after much experience of Waldorf teaching, now travels widely for the Steiner Schools Fellowship lecturing on Waldorf education. He is also involved in Teacher-Training.



Bringing joy to childhood: scenes during Eastertide at the Brighton Rudolf Steiner School: (above) in the Kindergarten and (below) on the occasion of the unveiling of a tapestry made for and presented to the school.

Waldorf World-wide

The Fountain School -Pretoria

by HUIBERT FRANKEN

The Max Stibbe School was started in Pretoria 13 years ago as the Fountain School by Dr. Max Stibbe. For the last 6 years the school has been situated on a farm at Mooiplaats outside Pretoria the Capital of the R.S.A. The Fountain Foundation purchased and developed the property for the benefit of the school and is seriously working towards Bio-Dynamic farming. At present we have children from classes 1 to 10. Agriculture forms an important part of the school.

For many years a few teachers carried the idea of starting a Waldorf School for African children and they have worked seriously towards this goal. Four years ago a small neighbouring farm was purchased by the school with this very idea in mind. In April 1984 during a very fruitful Federation Teachers Conference at Mooiplaats the teachers from this school announced their wish to start a small school. A preliminary parents' meeting was held which was attended by many more than just the labourers of our farm. Jan van Wettum spoke warmly to their very hearts and, even though many of them could not follow the language, great enthusiasm reigned.

African life force

In Africa there is a warmth and a life-force related to explosion rather than growth. So the word spread and a few

days later we were approached by an African school principal who had no venue for his school of one hundred and forty children and four teachers. The farm where they were situated had been sold and the new owner did not want the school on his farm. (Farm schools are owned and managed by the farmer or owner of the farm. The state pays the salaries of the African teachers only and supplies the furniture and handbooks and a nominal amount for classrooms if built to their specification is paid to the owner.)

Many meetings with the teachers, officials and inspectors followed and the gratitude of the inspectorate was clear. Permission was granted to open a new school and to teach the Waldorf curriculum. Public transport was arranged for the children coming from as far as 20 km away.

The Fountain School, or in Afrikaans 'Fontein Skool', KE SCKOLO SA MOTHOPPO (Sotho), started on Monday the 28th of May 1984 at Mooiplaats with a modest but warm reception. The school with its 165 pupils, classes 1 - 7, is temporarily housed in an old house and in the newly built workshops of The Max Stibbe School. These workshops had hardly been completed. It is heartening to note that the pupils from classes 9 and 10 from The Max Stibbe School

had built these facilities together with their teachers and farmlabourers during a building main lesson.

A training course for the African teachers and prospective teachers was initiated at the same time as the school started. The building of three new classrooms and toilets has already commenced. This is just the bare minimum. It is forecast by teachers from other African schools that we will soon have some 300 pupils.

In our meetings with the parents a true gratefulness was expressed and a willingness to help wherever necessary. It is very difficult for them because of their own work and financial situation. A number of fathers have already come to help during weekends to do whatever they can to help.

In every meeting the question is raised: 'When can you start an evening school for adults and for our youngsters who did not have the privilege of proper schooling?' This is a question that we cannot ignore, nor wait for better times. The teachers from the Max Stibbe School have given their support for this and we hope to start an evening school in August.

The Max Stibbe School is not subsidised in any way. The teaching body together with some parents and friends are working hard to build up the school and the additional funds needed. The enthusiasm for a new way of education is present and it is with excitement that we look at the future.

A cultural centre — An African Waldorf School — A training centre for teachers — A night school for youths and adults — A centre for arts and crafts where the warmth and creative spirit of Africa can be reawakened, where the two cultural streams *can build a future together*.

During the year that our African school had been in operation, we have gained the permission from the Department of Education and Training to

implement the Waldorf school curriculum and the Waldorf school educational methods. The expectations of the Department are high, because some individual people's trust in our education system is quite considerable. Basically, we are free to work as we see fit in our rather specific situation, though we do not receive any financial aid.

'Black education' in this country is in dire need of true reform, of essential change; therefore it is hoped that the Fountain School become a potential model through which new directions may be determined that might solve some of the principal problems in the current education of black African children and youth. We do feel a great responsibility toward this goal.

Thus far, we have reorganised the entire school — ca. 300 pupils — into homogenous age groups — a novelty in a black African farm school. Also, we have established the main lesson and subject period rhythms. The reactions and results are very promising.

Our unique language situation at Fountain School needs special mention: Four languages serve as vehicles for all the lessons and other activities. Those languages are English, Afrikaans, Northern Sotho and Zulu. This is an experience for everyone concerned!

Rudolf Steiner Centre for Adult Education

Up to this point in time, the Max Stibbe School supplied the possibility and was responsible for the in-training of potential Waldorf teachers. During the past months, the Fountain School became this training ground. However, we have decided that the moment has come to gather our training tasks into an autonomous section within the overall Mooiplaats context.

At the beginning of this year, we started with our Evening School. Though this first term had its bumpy moments, a small but solid group of adult pupils

emerged which supports the courses that are offered. We are confident that we will be able to build on this foundation.

In effect, all official courses are made available, ranging from preparatory courses to matriculation courses. Our aim is to combine the requirements of the departmental syllabi with the much farther reaching contents embedded in the comprehensive anthroposophic idea of education and human development. Learning must become an experience that carries a potential way of life.

The following point is especially important to share with all of you: The Department of Education and Training did not only accept the name we chose for our Evening School, it *welcomed* this name — 'Rudolf Steiner Centre for Adult Education.' We experience this name as a generative force of courage!

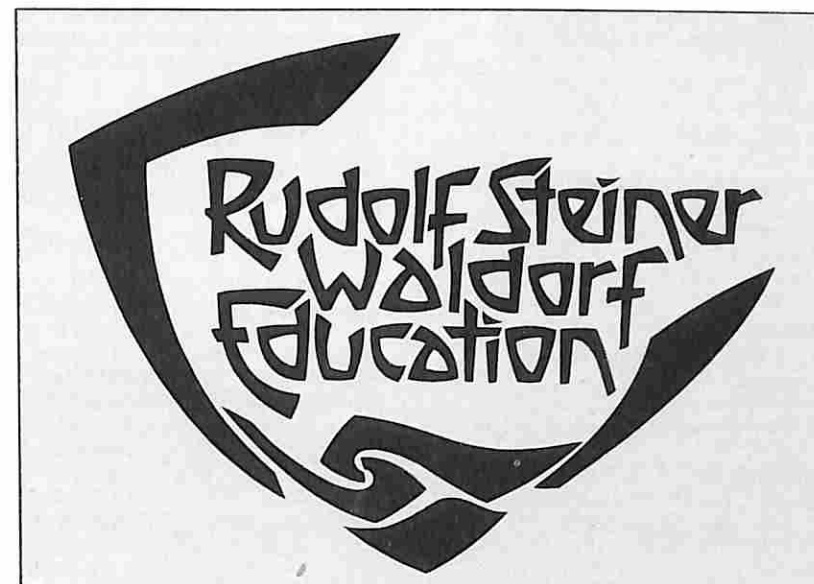
We now plan to provide training possibilities for all South African popula-

tion groups in the fields of building and of manufacturing industrial products. In next year's report, we hope to be able to inform you about the concrete details of this new enterprise.

Agriculture

The heart and the foundation that inspires and carries all Mooiplaats activities is our bio-dynamic farm. The agricultural impulse and the various ways in which this impulse is realized, permeates each aspect of our deeds and plans. Although our black and white teacher, worker, student and pupil population learns, works and meets together in a variety of ways and on a variety of levels, it is within the realm of agriculture that our future of 'autonomous togetherness' will be built.

We see this task as one of the single most important ones to be fulfilled for and in this troubled but beautiful country of South Africa.



Announcement

This booklet, introducing Rudolf Steiner — Waldorf Education, produced by the Steiner Schools Fellowship, is now available. Much of the text and many illustrations from the booklet form

the central feature of this special issue of *Child and Man* (pages 12-31). Separate copies are obtainable from Wynstones Services Ltd., Whaddon Green, Gloucester, GL4 0UF, U.K. at £1.00.

Correspondence

40, Bell Lane,
London NW4 2AD.

Dear Sir,

I loved reading your Editorial Introduction to the recent 'Child and Man'. What a joy to read something that so obviously refers to both boys and girls without my having to mentally redress the balance every time only 'he' appears!

I realise traditional habits die hard, and many teachers and parents find it difficult to alter their mode of writing. Realising as we all do, the importance of words and how we use them – especially in relation to a child's formative mind, a non-sexist method of communication must be desirable ...

For four years I've received 'Child and Man' – it's stimulating, absorbing and I read every word avidly. There is a growing awareness of the need to include girls and women in our speech and written word and, wonderfully, this is gradually being reflected in our magazine.

Good luck and happiness to you,

Angela Rivera.

Back Numbers of 'Child and Man' price £1.00 (post free) from the Secretary (address on the title page).

Vol. 16 No. 2 Drama

'Wake Up, Mary!' Singing Games leading to Mime *Joan Marcus*

Writing a Play for Eleven-Year Olds *Dennis Demanett*
Drama and the Birth of Adolescence *Daniele Gaillemín*
An autobiographical approach to the challenges of single-parenthood *Trudy Derwig*

Vol. 17 No. 1 Technology

The Pursuit of Wisdom in Science *Martyn Rawson*
A Visit to a Steel Plant *Alan Hall*
The Industrial Revolution *Jesse Darrell*
Technical Drawing *Basil Titford and Andrew Geuter*

Vol. 18 No. 2 Stepping into Life

Current affairs in Waldorf Education *Andreas Schubert*
Education for Capability *Norman Davidson*
Crossing the Rubicon *Christine Crawley*
Preparing pupils for an unwelcoming Future *Eileen Hutchins*
Stepping into Life *Moana Bowron*

Vol. 19 No. 1 Play

Free Play *Joan Marcus*
Playing to the Gods of Adolescence *Rudi Lissau*
Archery *Graham Whiting*
Computer Games *Alan Hall*

P.O. Box 25785
Honolulu, Hawaii 96825

Dear Sir,

As a parent involved in the Waldorf School movement since 1980, I have a commitment to share views of happenings in Waldorf schools around the world. Parents need a forum in the Waldorf literature to discuss positive insights into their children and their education. We need to hear from parents and the children themselves how Steiner education has affected their lives. I think the reports would be astounding. Might CHILD AND MAN provide such a forum? It is a remarkable publication and I am sure Waldorf parents would appreciate the chance to participate. There is no other outlet.

Best,

Carol McCarthy

We are very open to giving space to this and have, already, a contribution for the Christmas issue. Ed.

Who is the King of Fractions?

Once upon a time there was a very bad complaint by a denominator, and he wrote:

Dear King of Fractions,

I have a complaint! Why don't I ever change? I always stay the same old number 24, 16, 2 whatever, and I hate it! Why does the numerator always have to change? Why must I be BORING and the numerator *Exciting*?

Please (if possible) will you CHANGE my routine!

Yours sincerely, Denominator.

And the king wrote back:

Dear Denominator,

Why you never change is because, you are the number of whatever number of things there are. If a little girl wants to share an apple with her five friends, should would have to divide it into six, then her friends would get ONE SIXTH because there are only SIX pieces. So if YOU change, the sum will be wrong, because say now a little boy does a sum like this: $\frac{4}{6} + \frac{1}{6} + \frac{1}{6} = \frac{6}{6}$ then if you change, then you WOULD not, repeat NOT be able to do the sum. Because how can you add $\frac{1}{6} + \frac{1}{6}$ you can't, because if you have divided something into 6 you can't add a different denominator. That is why you CANT change and you are much more important than the Numerator.

Yours sincerely, The King of Fractions.

The End

Dear O.P. I hope this story will help the other children understand Fractions. Claire



Books

Deeper Insights in Education: The Waldorf Approach;
Rudolf Steiner; Anthropolosophic Press; \$5.95

This is a book for teachers, particularly Waldorf school teachers. The three lectures contained in it were given in 1923 to the teachers of the first Waldorf school in Stuttgart. As those teachers were already steeped in Steiner's philosophy of the world and man, known as Anthroposophy or Spiritual Science, he was able to talk to them in a way, and of matters, that only that previous acquaintance with his work made possible.

Teachers today who have made a comparable study of Steiner's work will find in these lectures two dominating, important and inspiring thoughts. First, that all real education is a process of *healing*. The fact that the child is a spiritual being coming from a spiritual environment means that the totally different conditions he has to meet on earth – even the fact that he has to eat and drink to sustain life here – are continually disrupting, dis-easing, that spiritual heritage. That must be healed; and that can only be done to the extent that the teacher works out of a physical and *spiritual* knowledge of what is happening in the child as he grows and learns. That in turn depends on how much the truths of Spiritual Science come alive in him so that everything he does, is inspiring and, in a word, health-giving.

"Education must never be boring", is the second of these two thoughts; and while there are many teachers who would go along with that, the last thing Steiner means is that education should be just entertaining. Education is a serious business; but it can only also be a joyful business to the extent that the teacher can understand and delight in the way this health process works itself out in the details of the chemistry of the body. He goes in some detail into that, particularly in the second and third lectures, which only those deeply involved in Steiner's works will be able to appreciate.

Education has followed many ideal images of the teacher. In Greek times it was the Gymnast who sought to develop a sound mind in a sound body; in the Middle Ages, the Rhetorician who raised the use of language to great heights. In our day it is the Professor who sifts out the true from the false. But for the future it must be the Healer; he who out of the knowledge of the interaction of the physical and spiritual will be able to lead the incarnating spirit of the child into a harmonious healthy co-operation with the growing body.

Alan Howard

Frames of Mind: The Theory of Multiple Intelligences,
by Howard Gardner. Basic Books, Inc., New York 1983,
440 pp. \$23.50.

This seminal text opens the door to a new and dynamic way of looking at the intelligence of human beings. Gardner challenges the sixty years old, single-dimensional way we have measured intelligence – the I.Q. test. *Frames of Mind ...* expounds a theory of multiple intelligences. The prevalent notion of a single intelligence, based on the assessment of logic and language, by a single paper-and-pencil test, according to the author categorizes individuals '... in terms of one dimension, namely 'smart or dumb' '. The idea of a single intelligence is deeply ingrained in us by western culture and reinforced by our 'testing' educational institutions. As a result other forms of intelligence have been overlooked because of the great emphasis on intelligences and intellectual development and the ability to quantify the latter. This narrow concept of intelligence in western cultures has had serious social implications for individuals who fall below the norm on standardized I.Q. tests and even the SAT, which is basically an I.Q. test.

Drawing on his years of research in children's cognition, neuropsychological work with aphasic patients and victims of brain disease, and other sources, the author suggests that human beings exhibit different sets and often unrelated capabilities or potentialities. *Frames of Mind ...* breaks the 'intelligence barrier' by advocating seven ways of looking at and behaving in life.

The seven types of human intelligences or potentials include the traditional: 1) linguistic ability, 2) the logical-mathematical intelligence; and 3) the spatial intelligence. Gardner added: 4) musical intelligence (the ability to recognize and create pitch and rhythmic patterns), 5) bodily – kinesthetic intelligence (talent of fine motor movement as in a ballet dancer, an athlete or a surgeon), 6) interpersonal (social) intelligence (the ability to notice and make distinctions among others – motivation, moods, intentions and interactions), and 7) intrapersonal intelligence (which focuses on the individual to know oneself and develop a sense of self centrality, and ego identity). Gardner calls the latter two abilities personal intelligences – the gift to process information, inwardly and outwardly. They are integrally dependent – 'neither form can develop without the other.' He does not claim his theory to be original, a scientific fact or inclusive. Although '... the seven intelligences don't exhaust all possible ways of knowing, they at least give a more comprehensive picture than we have had heretofore.' Intelligence should be perceived of as entities at a certain level of generality, broader than specific skills such as computational and musical gifts, but narrower than more general abilities such as analysis, synthesis and self concept. Each intelligence has its own operations, biological basis and processes. An individual can be gifted in one intelligence and less talented in others. On the other hand, many activities in our culture involve a combination of intelligences in which each intelligence supports the other.

The author claims that the seven intelligences, 'knocks languages and logic off the cultural pedestal.' It democratizes the range of human faculties. All

intelligences must receive equal social recognition, not based on norms or subjective categories of 'bright, average or slow,' but in terms of intellectual proclivities.

Frames of Mind ... is comprehensive. It includes sections on historical views of intelligence, 'Biological Foundation of Intelligence' and the definition of intelligence. Six chapters are devoted to each of the seven intelligences. The author critiques his theory of multiple intelligences in terms of how maturation, attention, common sense, originality, metaphorical capacity, wisdom and self concept fit into his seven intelligences. Gardner terminates the book on the education and application of intelligences.

Gardner believes these identified intelligences can be translated into a more effective and cohesive educational experience. The role of education would be to identify the intellectual strength(s) in each child, develop and motivate individuals 'toward things they are good at.' He recommends that intellectual proclivities should be developed early in life. Low aptitudes should also be detected early and be nurtured by what the author calls 'prosthesis' for an intelligence - culture created instruments to enhance lacks in intelligences. For example, poor spatial intelligence or visual memory could be supplemented by computer programs.

One of the shortcomings of Gardner's theory is the evaluation of the different intelligences, particularly interpersonal intelligence. His approach to assessment is observational which can take from six months to a year. Validity, reliability and quantification of data would be a problem. However, Gardner believes his longevity testing methods will produce a better assessment of an individual's strengths, interests and weakness than the single administered, traditional I.Q. test. This would result in an IEP for each student.

His profile of intellectual propensities includes four different types of evaluative instruments: 1) core ability (math, music, language, sciences, etc.), 2) developmental (creativity, curiosity and interest), 3) multiple intelligence (recreation and expression of experiences) and 4) incidental of learning (ability to learn effortlessly - an indice of high intelligence). There is the question of the practicality of administering these tests. Time, money, qualified personnel to do the testing and challenging current methods of evaluating students are factors that would inhibit the implementation of such a program.

Nevertheless, Gardner has produced a valuable theory of intelligences. He has gone beyond the conventional modes of psychometric theory and information processing and opened our minds to an eclectic way of looking at intelligence. The book is highly readable. References are placed at the end of the book, and the style avoids highly technical terms, and the discussion of psychometric, research and sociological data are understandable to educators and the lay public, alike. Gardner's theory needs to be taken seriously by education policy makers. If it is, it would have a significant impact on how students are evaluated and taught. There is too much information to condense into a review - best to read this enlightening volume.

Professor Earl J. Ogletree Chicago State University.

Weft for the Rainbow - by Brien Masters, Lanthorn Press, Peredur, East Grinstead, Sussex, England. 112 pp. Soft back. £2.00

In this age of increasing mechanization and abstraction the healthy vigour of our children is continually under attack. One of the chief means the class teacher has of countering these life-sapping forces is through the life-giving fountain of the creative, poetic word. Not the dead corpse of the word, its abstracted sense, but the willed, spoken, rhythmic, pictorial, formed, warmth-imbued word. In this small volume Brien Masters leads us over the 'Rainbow Bridge' to the life-giving fount through the richness, musicality, vigour, vibrant image and sheer alliterative power of his verse. This is not poetry allowing abstract passive reading, but demands active speaking participation. Poetry that stimulates the imagination, strengthens the pulse, the will, the very source of life.

'Tis said that a glittering cask of gold awaits the one who finds the end of the rainbow. Brien Masters is one of the intrepid Rainbow guides who, together with his classes, has not only trodden the rainbow path, but freely shares with us the rich bounty of the prize.

G. W. Norris

The Interpretation of Fairy Tales - Roy Wilkinson. 66 pp. Paperback. Henry Goulson, East Grinstead, West Sussex, England. £3.50

In this booklet it becomes clear that the interpretation of fairy tales, of parables, or indeed of any imaginative formulation of spiritual truth is open to two dangers. The first can be described as being too bold, too brittle, too dogmatic, not allowing the fullness of the truth to reveal itself. The other clouds the truth with generalisations. The author's method is to encourage the reader to develop the faculty of interpretation himself. He does this by *not* telling the stories, but only giving a dry précis of each one which includes the images which subsequently receive comment. The interpretation follows, printed in italics, presented in a sign-post-like style with 'snippets of information' which give the storyteller starting points for his own imaginative thinking. Both parts have their corresponding titles e.g. 'The Fisherman and his Wife' - *False Egoism*. Such a method ensures that the original sources both of the stories (Routledge's *literal* translation of Grimm's *Fairy Tales* is recommended on p 67) and of Rudolf Steiner's 'Conception of the World' are used. A reprint could, with benefit, include reference to Steiner's own work in this field: 'The Interpretation of Fairy Tales', Berlin, 26 December 1908.

The whole art of storytelling is beautifully summarised in the author's foreword: *The stories should not be read but told, in quiet tones, without any dramatic effects on the part of the storyteller. The imaginative pictures should be allowed to arise in the child's mind without embellishment.*

Tiptap the Gnome and other tales by Lucia Grosse. Carnant Books, Orlingbury House, Forest Row, East Sussex RH18 5AA, England. 24pp Card. £4.25

Amongst Easter traditions is that of hunting in the garden for especially patterned Easter eggs. In this little treasure-trove of six stories, Tiptap the Gnome meets the 'author' of those eggs - Easter hare. But it is not the only meeting: Annie, with her umbrella, meets Donkey and the rainbow; Kathy's balloon meets kite in the sky and the African sun; Rosalind meets all of the merriment of jugs and pots, cat and mouse dancing in the house of sleep-magic; the tobogganers meet St. Nicholas; and finally the shepherds and all the woodland creatures meet the Sun of the Christmas birthday Child.

In each story lives the richness of maturity of the author wedded to the twinkle of youth. In each picture (36 of them in all) lives fullness of movement through gesture, infinite delicacy in the colour harmonies, and sheer unsophisticated fun and beauty in the subject matter.

A book to delight the younger child's story-time, the first attempts at reading in Grades I or II and for some, perhaps, as an introduction to English as a foreign language.

The publication is an enterprise of the Godparents' Association.

Handling Public Relations by Cornelius Pietzner. Sunbridge College Press, 23399 Evergreen Road, Southfield, Michigan 48075. U.S.A. 82pp paper.

How do children who need Waldorf education find their way to it? Without the pedagogical integrity of the teachers, of course, this cannot happen. But is that all? In this book Cornelius Pietzner deals with an aspect of school life which cannot be neglected, 'Handling Public Relations', sharing the benefit of his experience. His eight chapters are teeming with perceptive advice on how to make Public Relations more efficient, how to cast the net wider - advice on the various phases of a public event, an Open House, a sponsored clean, the format of a press release, the pros and cons of different categories of advertisements and so on. Through such an approach one can begin to see how to develop the art of 'listening to the needs of the environment'. An eminently practical guide, while at the same time not losing sight of the human element.

From Floris, 21 Napier Road, Edinburgh EH10 5AZ.

Celtic Wonder Tales - retold by Ella Young. 208 pp. Softback. £4.95.

With this volume we share some of the rich heritage of Irish storytelling. The sheer beauty of Ella Young's language breathes on every page - her prose as graceful as a swan on the waters, yet never far from spreading its wings into powerful poetic flight. At the same time, she has a way of capturing the magic of her tales with the plainest of syntax: *The beggar-man put the ring in his bosom but he kept the bud in his hands and suddenly it blossomed into a rose and he plucked the*



petals apart and flung them into the air and they became beautiful white birds and they sang till every one forgot the sky above them and the earth beneath them with gladness ... (from 'The Golden Fly'). Or we can plunge into the plainness of 'The Children of Lir', into the day-lily joy of 'The Luck-Child' or a dozen other epics whichever way the mood takes us. If you are thinking of acquiring this book, you should also be on the look-out for a phonetical dictionary of Irish names.

And There Was Light by Jacques Lusseyran Floris 265 pp Softback £4.95.

'And if the blind lead the blind, both shall fall into the ditch' said Christ in his parable about spiritual blindness. Lusseyran's book is also a parable of our times. In the first part he tells of how he was blinded in an accident at the age of seven and an inner world of light, a world of spiritual reality, was revealed to him. 'After all isn't it true that the realities of the inner life seem like marvels only because we live so far away from them.' A capacity was born in him to perceive the moral music conveyed within human voices and it was this gift which he utilised when he became a co-founder and leader, at the age of sixteen, of one of the resistance movements in occupied Paris in 1941. The second part is the gripping narrative of his role in those tragic times. Nevertheless because of the strength of his inner life Lusseyran was still able to perceive the dignity of man even amid the horrors of Buchenwald to which he was eventually consigned. 'There is forgiveness for every misery. And as misery grows forgiveness grows along with it.' This book is by an exceptional man whose seeing eye was within him and who was able to see where others were blind. With clarity of both language and thought he depicts the troubled inner world of adolescence and the outer world where moral and spiritual values were under siege.

Christopher Clouder

Books Received in German

From Freigeistesleben, Stuttgart.

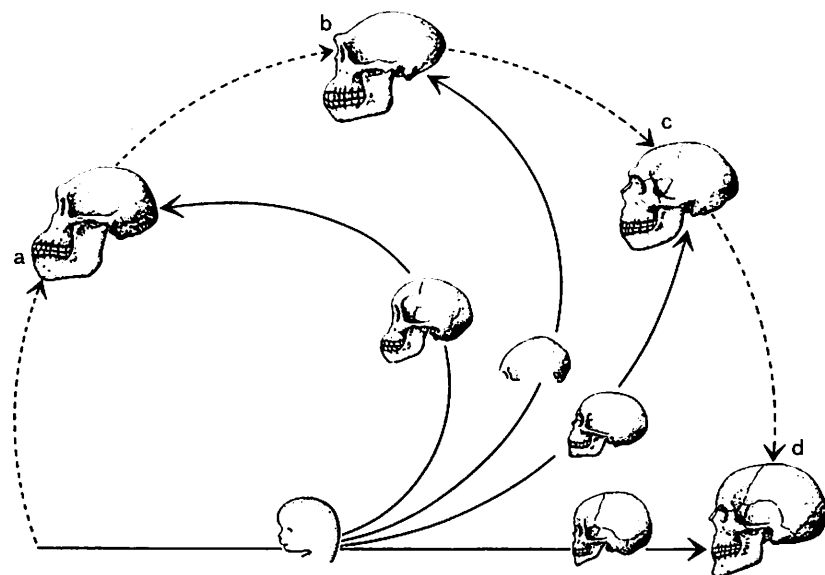
Anthropologie - Goetheanistische Naturwissenschaft Band 4. Edited by Wolfgang Schad. 276 Seiten. DM 48.
Die Elfenkönigswaise by Erika Dühnfort. 64 Seiten. DM24.

Faust - Freiheit auf dem Weg by Heten Wilkens. 191 Seiten. DM 38.

Bernward von Hildesheim und der Impuls Mitteleuropas by Hella Krause-Zimmer. 274 Seiten. DM 68.

Entwurf einer Optik by Frits H. Julius. 264 Seiten. DM 48.

Die Signatur des Uranus im Pflanzenreich by Agnes Fyfe. 72 Seiten. DM 29.



An illustration from: 'Anthropologie', showing the metamorphosis of the human skull.

From Verlag Urachhaus, Stuttgart.

Das Märchen by Goethe with an essay by E. Zeylmans van Emmichoven. 72pp, 13 colour illustrations by Werner Diedrich. DM 28.

For the adult, no less than the child, every true fairy tale contains joy in discovery. Such joy can certainly be furthered through this dignified new edition of Goethe's classic 'The Green Snake and the Beautiful Lily'. For those who would renew or deepen their acquaintance with the intriguing imagery which Goethe unfolds, Emanuel Zeylmans van Emmichoven has written an essay which is printed, significantly enough, not as an introduction, but at the end of the book. In it he seeks to reveal the meaning of the symbolism in the tale, in an artistic way without hammering too hard at it. Werner Diedrich's 13 beautifully reproduced aquarelles also serve to enable the language of modern esotericism find an artistic and representative form.

Neve Ratsel

Pfiffikus' Schelmennus Eriak Beltle

At first glance this nicely presented little book of German riddles seems to be just what all teachers of German have been waiting for. However, on closer study, one finds that these puzzles are really rather difficult, and intended for English students of German of Lower School Age (i.e. from 6 - 14) in my opinion they would not be suitable - even challenging for older students.

The rhythms, rhymes and sounds of these little verses are delightful and would no doubt bring great joy - and a real sense of achievement in the solving thereof - to someone fluent in German.

The answer sheet is a riddle in itself being in alphabetical order and without any reference to page or riddle; but with a very good command of the German language this neat and attractive little book could be a popular collection.

Heather Thomas

Die Barke Der Brüder

Hans Baumann Verlag Freis Geistesleben, Stuttgart.

Germany's answer to Rosemay Sutcliff, Hans Baumann has written gripping stories for young people set against a well-researched historical background touching on Columbus, Hannibal, Alexander the Great and Demetrius. Several have been awarded literary prizes. This story entitled 'The Brothers' Barque' is set in the time of the discoveries specifically in the Portugal of Henry the Navigator.

Though not a great seafarer himself, Henry is intensely concerned with exploring the coast of Africa and with rolling back the boundaries of the known world beyond even the Cape. Labelled a 'doubter' by his contemporaries he is unimpressed by tales of walls of fire and dragons at the world's end and sets more store by what can be achieved by the use of the compass by skilled navigators. His scientific interest in the world is shadowed by the self-interest of his financier and boat-builder Lanzerote whose aims tend more towards the booty of war and the rewards of slavery.

Baumann's story follows the events of this time 1435 - 1450 through the eyes of the orphan brothers Ticono (14) and Aires (12) who leave their fishing village near Lagos to join the famous navigators Gil Eannes and Nuno Tristao on their voyages of discovery for Henry the Navigator.

The first part of the book deals with the latter's own ill-fated expedition to North Africa where he is obliged to sacrifice his brother Fernando, taken hostage by the Moors in Tangier, the second with the expedition down the African coast led by Nuno Tristao where after many adventures fate decrees that it is the young Aires who must guide the Brothers' Barque and what is left of its crew back to Lagos.

The book is well-bound and illustrated and a thoroughly good read.

William Forward

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 San Miguel Arcangel, Ituzaingo 592, San Isidro, Prov. de Buenos Aires, Tel. 743-2515.

AUSTRALIA
Association of Rudolf Steiner Schools in Australia, Box 82, P.O., Round Corner, Dural. 2158. Participants in Association:

Bowral Eukarima School, 11 Aitken Road, Bowral 2576. Tel. 048612209.
Cawongla Daystar Rudolf Steiner School, R.M.B. Cawongla via Kyogle 2474.
Canberra School for Rudolf Steiner Education, Y.M.C.A. Hall, Yarralumla. A.C.T. 2600.
Dorrigo Plateau Steiner School, 77 Myrtle Street, Dorrigo 2453.
Hazelbrook Blue Mountains Waldorf School, 77 Clearview Parade, Hazelbrook 2779
Maitland Linwel School for Rudolf Steiner Education, 133 Morpeth Road, East Maitland. N.S.W. 2323.
Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Waranwood, Vic. 3134, Tel. 870 2003.
Mount Barker Waldorf School for Rudolf Steiner Education, Sims Road, Mount Barker S.A. 5251, Tel: Adelaide 391 1030
Nedlands The Waldorf School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural. Newcastle Newcastle Rudolf Steiner School, 35 Reservoir Road, Glendale 2285. Tel 049 548533
Sydney Glenaeon School, 5a Glenroy Ave., Middle Cove, N.S.W. 2068, Tel. 407 3193
Sydney Lorient Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural. 2158. Tel. (02) 651 2577, K-12.
Sydney Lorient Novalis College of Teacher Education, address as above.
Thora Chrysalis School for Rudolf Steiner Education, P.O. Darkwood Road, Thora, N.S.W. 2492.
Yarramundi Aurora Meander School for Rudolf Steiner Education, 1 Mountain Ave., Yarramundi. Tel. (047) 761 064.

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 Thum 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

Antwerpen Rudolf Steiner School, Charlottalei 29 & 3, B 2000 Antwerpen, Tel. (031) 30.25.89 & 39.63.99
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
Brüssel Ecole Rudolf Steiner, 227 Av. Molière, B 1060 Bruxelles, Tel. 343.17.37
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

BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo. Caixa postal 21.108, Rua Job Lane 900, CEP 04639, Sao Paulo/Brasil, Tel. 247-73 92 u. 247-8792
Sao Paulo Colegio Micael, Rua Pocho Alexandrino Soares 8004, Sao Paulo, Brasil, 05584 Jardim Boa Vista

CANADA

*Member of Association of Waldorf Schools of North America

ALBERTA

Edmonton Waldorf-Parkallen, 6703 - 112 Street, Edmonton, Alberta T6H 3J9

BRITISH COLUMBIA

Kaslo Mountain Lake School, c/o Karl Koerber, Kaslo, B.C. V0G 1M0
Kelowna The Waldorf School Association of Kelowna, K. BR4, Hughes Road, Kelowna, B.C. V14 7RT
Quandra Island Waldorf School K-5, P.O. Box 503, Quantiki Cove, B.C. V0P 1N0
*Vancouver Vancouver Waldorf School K-12, 2725 St. Christophers Road, North Vancouver, B.C. V7K 2B6

ONTARIO

Kitchener/Waterloo Waldorf Education Interest Group. Contact: Donna Huston 519-884-3192, Kitchener/Waterloo
London, Ont. London Waldorf School, 1697 Trafalgar Street, London, Ontario N5W 1X2
Milton Halton Waldorf School, P.O. Box 3, Milton, Ontario, L9T 2Y3
Ottawa Ottawa Waldorf School K - 4, 1250 Agincourt Road, Ottawa, Ontario.
*Toronto Toronto Waldorf School K-12, 9100 Bathurst Street, Box 220 Thornhill, Ontario L3T 3N3

QUEBEC

Montreal Ecole Rudolf Steiner de Montreal, 10,755, rue Georges-Baril, Montreal, PQ. H2C 2N5

CHILE

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

COLUMBIA

Calif Colegio Luis Horacio Gomez, Apartado Aereo 6477, Cali

DENMARK

Århus Rudolf Steiner-Skolen i Århus Strandvejen 102, 8000 Århus C, Tel. (06) 14 09 00
Århus Rudolf Steiner-Vestskolen, Strandvejen 96, 8000 Århus C, Tel. (06) 14 10 12
Copenhagen Rudolf Steiner-Skolen i Hjortespriing, Stokholtsbuen 26, 2730 Herlev, Tel. (02) 84 98 98 9-11 kontor
Copenhagen Rudolf Steiner-Skolen i Vendsyssel, Astrupvej 112, 9800 Hjørring
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 Santa Cruz Santa Cruz Waldorf School, 2190 Empire Grade, Santa Cruz, California 95060
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 Ithaca School of the Finger Lakes, 54 Gunderman Road, Ithaca, New York 14850
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 Austin Austin Waldorf School K-6, 2201 West First Street, Austin, Texas 78703
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 Seattle Kinderhaus, 103 N.E. 60th Street, Seattle, Washington 98115
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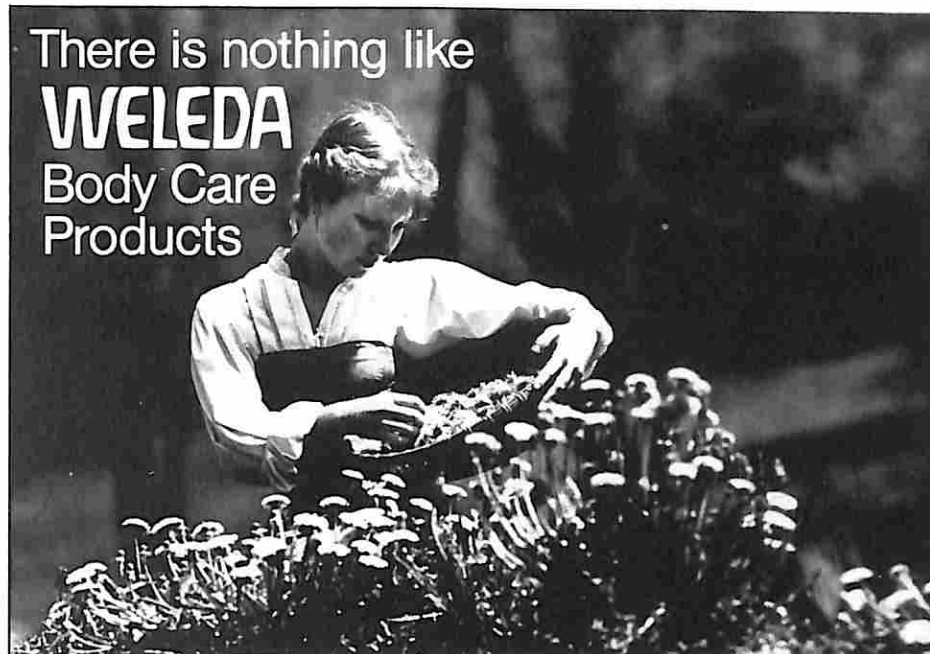
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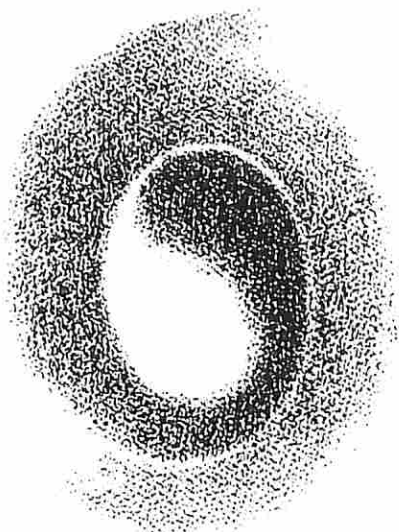
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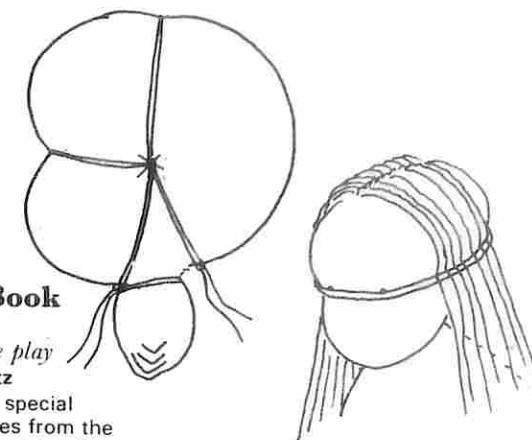
Tr. from Swedish; 1st edn May 24, 1985; 22 x 14cm; 180pp; illus; sb; £5.95; 0-86315-022-5;

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Preface by

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