

Child and Man

Education as an Art

July 1987 Vol 21 No 2 *Multi-Cultural Education*





Child and Man

ISSUE THEME:
Waldorf Education
in a Multi-Cultural Society

It is contrary to every principle of true Spiritual Science to say that just as there was one leading race in each of the culture-epochs in the past, so in the future, too, there will be another such race, distinguished by physical attributes. Already today it is apparent that culture, instead of being borne by one specific leading race, spreads over all races. A spiritual culture must be carried over the whole Earth, without distinction of race or blood.

Rudolf Steiner, 20.6.1912

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Child and Man is a focus for ideas, insights and achievements in Waldorf, Steiner and all truly human education throughout the world.

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Front Cover: *Through a colour exercise, an 11 year old experiences the enlightenment of Gautama Buddha, bathed in the 'fire of the spirit'.*
Inside Front Cover: *Class VI, Cape Town, pancake-making on Shrove Tuesday.*

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

Editorial Introduction

Today, you don't have to go further than Kennedy Airport to meet the world. It streams *down* from over twenty thousand feet in all directions. You will probably meet a greater variety of culture in one orange juice queue than Livingstone and Stanley did between them. The peaceful orange juice queue, however, is by no means a reflection of the world situation with its unstanched wounds of war and its boiling mud-lakes of racism.

This issue of *Child and Man* examines what the pan-cultural ethos of Waldorf education has to offer today's world.

The common denominator — of one and the same approach to pedagogy being practised in 400 schools the world over — is, in itself, a healing factor; and the world-wide distribution of Waldorf education is something that is increasingly being recognised as unique. This should not blind us, however, to the long way it still has to go: the countries as yet unpenetrated, the comparatively small social cross-section it is serving, and the need for greater adaptability. As the original pioneers, we recognise the limitations of an English-biased enclave in Canada, or a German-weighted initiative in Peru, but often changes can only be made by degrees. And there are plenty of shining examples of how a new Waldorf venture has adapted to local needs.

Much research is still needed. To the prospects in India, discussed here by Carol Fraser, might be added the prospects — indeed beginnings — in Israel. Egypt and Japan would call for other approaches in face of their educational needs and religious

backgrounds. The South African potential that Sibusiso Omncane hints at is enormous. And so on.

There is also much experience in Waldorf education of multi-national or, better, supra-national communities. Within each Waldorf school there can be many languages and countries of origin amongst the families represented. In the classroom, beside Mormon sits Cypriot (half Greek Orthodox, half Turk); beside Lutheran of Latvian extraction sits Jew; besides Presbyterian sits Buddhist; beside Roman Catholic sits Hindu. How rich this can be. In addition to this, the approach to *language teaching* in Steiner schools is itself a strong inoculation against racism.

Admittedly, Waldorf is not flooded with vast numbers of children from different ethnic communities as is the case in many areas of large cities these days. Paddy McEvoy gives us a real taste of what this is like. However, the richness (and challenge) does not depend on numbers: the presence of one pupil, whose parents live in Moscow is enough to heighten awareness, bringing close to home the effort needed to overcome political barriers or sanctions.

But it is not easy to avoid extremes. One extreme is to saturate the life of a multi-cultural classroom with a plethora of festivals and traditions, leaving confusion in the pupil's mind as to where he or she belongs. The other is to end up with an atmosphere of racial bathwater with the essential identity of all the babies thrown out. Another important facet is described by Nicholas Joiner. He emphasises that, quite apart from the

polychromatic richness of world-wide culture, there are treasures in and around the location of each school, offering invaluable lesson material.

Perhaps still more vital in this connection are certain educational principles in Waldorf teaching. One of these — the maxim: teach from the whole to the parts — is particularly apposite when applied to the peoples of the world. Each civilisation throughout the ages is seen to bring its own qualities: the Incas in one epoch, the Cathars in another. Chris Clouder shows how that, through such a wide field of vision, the 15 year-old can begin to find important answers to the problems that he or she will be co-shouldering in today's society.

Similarly, at any one given period, there is also a spectrum of richness. That many history books litter the relationship between Spain and England in Elizabethan times with sea battles, does not mean that one's history lessons need do the same. Both nations develop important qualities for posterity. While one cannot ignore the sea-battles, the other perspective is essential. This will play right into the pupils' thinking, feeling and behaviour towards fellow classmates be they from Trinidad, Copenhagen or wherever.

In support of this is the fact that aggressive competition in Waldorf Schools is consciously avoided. The Sunday Observer (London) of April 26th recently noted that Steiner schools encouraged pupils "to admire and emulate qualities in their class mates". It goes without saying that such individual qualities, in sounding together in harmony, are not restricted by race, creed or colour. Witness: Cape Town, Holywood (Northern Ireland), Detroit and Waldorf schools in many other places.

When we embark upon the subject matter taught within Steiner schools, we shall find that, whereas some subjects are plain sailing as far as the anti-racists are concerned, others may be cause for concern. No-one would demand that a Japanese child attending a school in Madrid should do their maths in yen rather than pesetas; or that the recitation in

the main lesson of a Parisian school should be predominantly in Russian. Nor would they suggest that the Pretoria Steiner School change its bilingual policy — of Afrikaans and English — plus an African language.

Other subjects, however, pose problems. For instance, does the Escola Rudolf Steiner de Sao Paulo adhere to the mythologies that have become almost traditional in Classes III, IV and V — namely Hebrew, Norse and Greek respectively — or should it place these elsewhere in the curriculum and replace them with others in the younger classes?

Such a question cannot be answered merely by a superficial approach. Only by taking into full consideration the *reason* for Steiner's suggestion (Norse Mythology for 9/10 year olds) will it be possible to start searching for a Brazilian or a Botswanan equivalent. Clearly, it was only after fully weighing up the needs of his class that Martyn Rawson was inspired to introduce them to Red Indian lore — more: to the ritual itself (see, *Rainbow Warriors*).

The history curriculum, too, raises crucial questions. What is the material to be for Class VIII in Los Angeles or Brussels — or what would it be in Jerusalem? In how far do I teach what is common to the development of the technological age in which we live; or what do I stress as differences arising from the country and peoples in which I am working? The parental reaction, alone, may well be very different according to whether I am teaching about the East African slave trade, in a school in Aberdeen, Durban or Toronto.

And this is not even to consider the subject of Religion (which virtually needs a volume to itself) or other seemingly innocent incidentals such as the idiom 'to talk to like a Dutch Uncle'; or certain nursery rhymes, folk songs and the like, at which accusations of racism may be made.

As it happens, my dictionary is too old an edition to include the word 'racism'. On the other hand, so far I have not found one new enough to contain 'aero-kirk'. 'Airport', yes; even 'aero-drome'; but 'aero-kirk', no. (The kirk part of it stems from the Greek *kirkos*,

more familiarly known in its Latin form; circus.) (Language teaching in Steiner schools is itself a strong inoculation against racism.)

'Aero-kirk' is an interesting concept. Each individual circles round as part of an incoming spiral before landing. Each has his or her own craft exclusively. The craft taxis for a few years along the runway of heredity. Each individual then steps out onto foreign soil to enter their first building. Many of these (but not all) look like Waldorf Kindergartens. Twelve years or so later they file through where it says 'Goods to declare'; but they *also* file through 'Not-so-goods'. Here the faces that greet them are equally caring, however, especially that of the Travel Agent.

And don't they need it!

They discover that though the *content* of their baggage is unique, the outer cover is identical with all the rest. 'How could there be only one manufacturer of the Human Case?', they wonder. Security informs them that during the course of their future career their luggage will turn up. But equally, the



must inspect every case they see with delicacy and interest. This is Customs. Through Customs, they discover and respect the hereditary forces, the soul forces, the temperament, the planetary type, the zodiacal influences, other aspects of the horoscope, the religion, the race, the language and much more besides — but never the number — of each of their fellow travellers. Customs, in fact, never ends, even in the orange queue. Finally they find their own case. How interesting the content has become. Especially the proportion of 'Goods to declare' and 'Not-so-goods'. Funny, too, that destination label. It just says 'aero-kirk'.

B.M.

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From time to time the Editorial Board of 'Child and Man' find it necessary to make an increase in the prices. The previous change was in 1985 and readers will notice the increase as of this issue.

Modern Educational Issues:

A Personal Glimpse

by PADDY McEVOY

After nearly twenty years in State Schools (Secondary Mods., Grammar, Comprehensive and Junior), I have discovered Steiner Education. It is re-establishing for me a sense of purpose and direction in my professional work.

It has been an exciting experience discovering a system of education which I believe every teacher in his/her heart of hearts wishes for. The incredible thing is that it is there and only needs finding. "Seek and ye shall find".

Why was I looking for another way, after nearly twenty years in state schools? Well for a number of reasons, chief among which are the following.

I have attended very many courses over the years and have come away from each one with a feeling that it was all very good as far as it went, but . . . and it is that "but . . ." that has dogged, pursued and haunted me for many years. I was brought up as a Christian (R.C.) and taught that we are made "in the image and likeness of God", but my education had been really about perceiving the world as the focus of my activities and energies. Yes, there were references and allusions to the eternal benefits to be gained from leading the "moral" life. There were benefits even on this side of death to being "moral", but I and many of my contemporaries, felt that one's motives for being good within the religious context were ulterior and lacked a clear sense of priorities, and that lip-service, and no more, was being paid to deeper, inner values.

In the years since I began teaching I have been searching for a system of education that integrated the external and internal, the spiritual and material; that consciously addressed itself to the processes of willing, feeling and thinking. It was the private preoccupation with the formulation of such a policy that kept the inner murmurings going, year in and year out. I then read some accounts of what is being done at Steiner schools and felt that the thread I had held on to doggedly in the dark was leading me out of the gloom. I liked what was being said. I liked the theory of child development that lay as the bedrock upon which the curriculum rests. I liked the emphasis on beauty, on expression, on movement, on gesture, on work, on performance. I liked the organisation of the schools, of there being no headteacher, but a College of Senior Teachers with a revolving chair reaching decisions on management and policy. I liked the integrity and principles of the teachers who have made huge, quiet sacrifices over many years for a form of education in which they believe. I like a host of other things, too numerous to mention here.

But why had the murmurings persisted throughout the years? I started teaching in the Secondary Sector and had seen the whole curriculum dominated by the exam system. In the absence of great insight and knowledge this vital period of human development is in danger of being devalued and diverted from its real goals. How can there be talk of

providing “spiritual milk” when the very spirituality of the person is to many teachers an enormous obstacle in itself. I was teaching Sociology and examining at “A” Level and was deeply bothered with what students were offering as a result of two years’ study.

But it was the Curriculum of the Lower School that finally lured me down the years to the Junior School. I discovered that there were pupils in the 1st year who by judicious muteness avoided contact with the teachers from Monday to Friday. I began to believe that the lack of continuity of curriculum between lower and upper schools was a major source of eventual alienation, withdrawal and failure for many young people. Far from providing “spiritual milk”, the schools are failing to provide a very basic continuous worked out programme of education. There is talk now of a “National Curriculum”, but this is likely to result in a welding together of various recommendations by HMI and other bodies about minimal standards to be attained at various ages by pupils. This is a major initiative, but it has no hope of serving the deeper ends of students because it is pragmatically conceived and it is far too deeply wedded to economic ends.

The other major debates raging in the Education world at present are those of Race, Gender and Class. With the arrival of large groups of black people to this country in the last two decades there have been a series of initiatives taken in these areas. We have witnessed the assimilationist, integrationist, multi-cultural and now anti-racism approaches to the curriculum. All these movements have furnished a kind of fleeting orthodoxy, but emerging unmistakably from them is the message that the curriculum that has served past generations needs root and branch re-evaluation if it is to meet the cultural and ethnic needs of our pupils, black or white. We need a high degree of consciousness of the Euro or ethno-centric nature of what we are transmitting in our schools. All sectors must learn from these insights.

To those of us who work in schools with

a high concentration of children of different cultures, faiths, ethnicities, the arrival of significant numbers of black immigrants to these shores in the late 20th century seems no less than an Act of God. Their existence in our schools and communities have caused a process of thorough re-examination of our attitudes (racial, cultural, even spiritual) to take place. It is my belief that because of the existence of these people in our society, and the soul-searching and attitude-changing it has occasioned, we face the next century a more plausible member of world community.

How has the presence of black children in our schools affected the curriculum? We have heard much debate about the modifying of curriculum to make “black children feel better about themselves” and grafting on assemblies about Diwali and Martin Luther King, and the perfunctory, if obligatory, projects on India and the Caribbean. But our black colleagues have been telling us that far more is required than this superficial grafting operation. They are not interested in cosmetic surgery. Whenever I’ve attended meetings and courses and heard British society described as “racist” and still manifesting a post-colonial mentality towards people who up to very recently were politically (and still are in most cases economically) oppressed, there has been an atmosphere of tension as teachers inwardly resist hearing the society they love and grew up in described in negative terms. Yet those of us who have been in the state systems since the sixties know that Britain has made no efforts to reach out to its black newcomers, like Feuerstein and his colleagues have in Israel. We have still in our schools, books and other resources, that were published in the days when such heightened sensitivity on matters of race was not in evidence. We are in the process of removing materials from our classrooms and libraries that would give offence if used by black children or read by black educators. This point is vital. The criterion would appear to be “If I said or did this in company that contained black people, would I be giving offence?” It is difficult to know, when people politely tolerate ignorant



Living experiences: a Palm Sunday procession in the petrol-fume Hosanna of a modern city.

attitudes, but we are learning slowly but surely that empathy towards other peoples can only come about when we challenge our own deeply imprinted stereotypes and prejudices. Rudolf Steiner tells us how sensitive children are, even to an angry facial expression or body language — how much more insidious has been the subtle transmitting of negative impressions about black people over the past couple of centuries?

But we are still left with the problem of what constitutes “racism”. When we hear the word it conjures up visions of the John Birch Society, South Africa or the Holocaust, and we are immediately inclined to dismiss any suggestion that we are so uncivilised. Few black people would maintain that the forms of racism extant in our society are as overt as these examples (but the Asians who get

constantly attacked by racist thugs wouldn’t necessarily agree with this. Nor would the Afro Caribbean people whose experience in this country has been far from easy, wish any longer to assume subservient postures). Racism can be manifested in forms from the most ugly to the most subtle. We must be constantly on our guard to create an ethos in our schools where any trivialising of other peoples has no place (this extends to “funny accents” and jokes). Not only is our brief not to trivialise or patronise, it is a far more positive commission. We have the world in our classrooms and the curriculum challenges that this fact poses is one of the greatest educational hurdles to be cleared in our age. We are charged with educating a generation to take its place in a multi-cultural, pluralistic society and in a rapidly shrinking and

interdependent world. Any states of mind that are an obstacle to this process have no place in modern education.

Boroughs like Brent are criticised for taking a strong anti-racist stance. People claim that by drawing attention to a problem there is a danger of making it worse. Those of us in schools with a concentration of black children welcome the support of a borough which publicly opposes racism. We are more worried by turning a blind eye to a very ugly feature of our society than by confronting it. The situation is neatly summed up by a Philippino priest who decided to speak out against Marcos' death squads. When asked how he justified being "political" he replied that by staying silent in the face of injustice and oppression he was being far more political.

The gender or equal opportunities lobbies have also caused schools to look closely for the existence of overt or covert sexism in the life of the schools. As a male teacher it has been sometimes unsettling to confront one's own sexist prejudice, and blind spots. I have no doubt but that schools have become far more enlightened places as a consequence of these initiatives.

There has been a constant stream of writings since the sixties highlighting the gross mismatch between the education service and the numbers of working class children who do well in it. The Universities have a pathetically small percentage of children from working class backgrounds. The vast majority of the nation's children are subtly alienated from learning at an early age and worryingly large numbers of young people leave school each summer with only the most tenuous claim to being educated. It is only when children see themselves in a quite different light that this vicious circle can be broken.

Do I intend leaving the world of the maintained sector to work in a Steiner School? I should like to spend some time in a Steiner school but am strongly of the opinion that the time has come for the practices and curriculum of the Waldorf Schools to be adopted by the State Schools. I am one of a growing number of teachers who recognise

that the needs of the New Age children can only be met by a curriculum that perceives the child as nothing less than a cosmic being comprising body, soul and spirit. This kind of language will sound outlandish to many, but we have the task of explaining to the world what precisely is meant by such a description. Education throughout the last century, which has lumbered confusedly through the obscuring thicket of materialism, has scrambled unsuccessfully up the slippery slope of secularism, has become lost in the blind alley of denominationalism, finally to run aground in the shallows of humanism, has had its innings and utterly failed the child, the community, the world. The time has come to reach out to the world at large; for the inner city child in particular, for whom I have a special concern, to experience the beauty of Eurythmy, for instance; to experience the quality of relationships that can only emerge in a truly loving, enriching and liberating environment; for the holistic sense of unity that must underlie the enlightened Steiner curriculum to be the birthright of all children and not just those who can afford a private education. When this comes and how it comes is a matter for the future, but if Denmark can finance its schools on an 85% – 15% State, local and community basis respectively, there is no reason why such a model should not be sought in Britain.

How we mediate these modern realities into our classrooms takes skill and sensitivity. We are charged with accepting, with loving all humanity without reservation. However we have been schooled to view the stages of development of human society, throughout recent millenia, it is quite plain that all members of the human family are now poised equally to begin the next phase of the true development of the human race.

Paddy McEvoy, a student on the London Waldorf Teacher Training Seminar, is Acting Deputy Head of Furness Junior School in the London Borough of Brent.

Waldorf Impulse in the Shadows of Brazilian Society —

*a glimpse of the work started by
Ute Craemer in Sao Paolo*

Ute came to Brazil as a Volunteer worker from Germany, later she returned to teach as a class teacher at the Sao Paolo Waldorf School. Ute was very aware of the "other side" of the giant city of Sao Paolo, the slums (favelas) where countless people exist without any facilities for a "decent" life, without much chance of work; uprooted and unable to get out of the poverty trap. She began to understand and love the people of the Favelas and she found ways to work for and with them.

Now, some 20 years after Ute Craemer first set foot in Brazil, the Favela Monte Azul has a Waldorf-Centre consisting of two creches and a study-centre, with a strong connection with the Waldorf Kindergarten.

The children's ages range from 0 – 7. The groups are never stable, mothers (mostly single women) send their children to the creche when they find work, which is often only for short periods.

One creche for 15 children is a newly built stone house. The two helpers are mothers from the Favela, they bring their own children along. The second creche is in a wooden hut, badly in need of repair. It has a flower garden and a verandah. When it's raining, the steep hill leading to the creche is transformed into a mud slide. Here works another Favela mother and a volunteer helper.

The creches open at 7 in the morning, to activity wax-crayoning. At 8 is ring-time, songtime and an opportunity to do rhythmic gestures. These are found to be wonderful tools to soften the already hardened little

children. At breaktime there is muesli or fruit. Then free play with the trusted dolls, veils, nuts and beans, whilst the adults prepare the midday meal. Fruit and vegetables are bought fresh at the local market (most children are not used to this kind of food); everything is prepared and cooked at the creches, the older children helping enthusiastically. Washing of babies, clothes, hands, dishes, teeth, takes place outside. After the meal is rest time, then some of the older children go with a helper to the nearby established Kindergarten — "proper". The rest of the creche day is spent playing, singing, tidying up, changing nappies — until 5 o'clock in the evening. The children have another break with bread and fruit to eat.

The creches and the kindergarten hold festivals together. There are birthday celebrations, weekly baking of bread . . . a rhythm in the otherwise chaotic life of these children.

This is a place where people of all educational levels can find inspiration. Pedagogical work introduces Anthroposophy to show how "man" and especially "child" can be approached with respect, in a new way. Teachers and others engaged in youthwork are meeting to talk through themes of concern, e.g. aggression. Music is introduced to adults and children. There is a library. Plans are made to start new projects, for instance, a Homeshare for the many children whose simple mothers are out working until late at night.

In the joinery practical work is complemented by technical drawing lessons, there are orders to fulfil and exhibitions to stage.

The Builder's yard has local teachers and volunteers from Germany. Here the building and repair work for the centre is tackled. As money permits, additional rooms to the Kindergarten are built (e.g. a dental clinic), the library rooms are enlarged and for the future there are plans for a new creche, a larger workroom for the joinery, a weaving room, a bakery, a teaching-kitchen, a theatre and hall.

The centre also tries to interest Brazilian society in its work. Talks to students and social workers, teachers and nurses are given. Exchanges with other organisations take place, experiences are shared. One course tries to involve the mothers of the Favela to share their knowledge of healing etc. and a mothers' club has begun to bring different people together.

Ute Craemer had an opportunity to give talks in European countries when an airline

presented her with the gift of air tickets. Ute encourages volunteers from Europe to share the Favela life. A small newsletter is printed in Germany wherein volunteers report.

There is of course a great need for financial help. The Centre receives a small grant from the Brazilian Government; through this there exists the additional chance to talk and exchange with other charitable organisations in Brazil.

Here are some addresses:

Ute Craemer

Rua Aristodemo Gazzotti, 41

05840 Sao Paulo

Brazil

Contact in Germany, also to receive the newsletter:

Frank T. Smith, Erich Kastner Str. 5 6368 Bad Vilbel, West Germany.

The Verlag Freies Geistesleben has published Ute Craemer's Brazilian Diary (1965-1980). It is called "Favela-Kinder".



Part of a Michaelmas Festival in the neighbouring Escola St. Michael (Sao Paulo).

India

Prospects for Waldorf Education

by CAROL FRASER

Of all the world's historic religions, Hinduism is the most inclusive. Any village deity can be accommodated into the great Hindu Pantheon of divine World Creators, Sustainers and Destroyers, and these latter are themselves transcended in the lofty concepts of Indian mystical thought. I once saw a small ragged dust-covered child of the street performing the "ARATI" ceremony (circling a sacred light) in front of a tiny wax image of Father Christmas (this was soon after a Christmas celebration at my house.) The same child said to me later, "In our street we worship at the Hamiman Temple. Some people worship Rama. The Muslim children down the road worship Allah, and you worship Jesus Christ. But He is the same, whatever you call him."

Such "unity of religions" was a basic principle of a small Children's Home (an orphanage) in North India where I was employed for a time as superintendent. In the daily prayers we were, according to Gandhian customs, required to show respect to the three religions represented there, namely Hinduism, Islam and Christianity. For the children this presented no problem. What would have been difficult would have been a world without any kind of underlying divine order. Agnosticism may be the stance of the ultra-modern, but it does not really live in the Indian Soul. In any street one will experience the Sounds, Sights and Smells of a life that is woven through and through with religious customs and belief. I myself met several young people who had each suffered a tragic love-affair. The person they loved in each case came from

an unsuitable caste or religious community. Having overcome their grief, they were more than willing to marry someone of their parents' choice. Life ultimately derived its meaning for them from the fulfilling of one's divinely ordered duties in the community into which they were born.

Whenever I am asked whether I consider that India is ready for Waldorf education, I always reply that the children are certainly ready, but not the parents or teachers. In the children's home where I worked, there were of course no parents to consider, and anything that I did of an unorthodox nature was readily labelled by the managers as "English" or "modern". However, it is questionable whether they would have allowed their own children to spend so much time in artistic activities, or story-telling, let alone the domestic work that was required from the orphans. Their children were geared to an educational programme involving much homework, aimed at the prestigious professions of doctor or engineer (or maybe high-up government official).

In a country where there is no system of social security, stern economic necessity dominates educational thinking. An adult (male, at least) must be able to secure employment in accordance with his social status. The caste system is traditionally linked to occupation, and this is usually indicated by the surname. Although in modern India there are serious attempts to break away from the dominance of the caste system, peoples' aspirations are often still moulded by it, rather than by any sense of personal destiny. "In

India we do not have personal freedom," said a middle-aged Brahmin woman to me. She had just been arguing fiercely with her rebellious 18 year old daughter who had refused to wear certain clothes bought for her (in her absence) by her mother.

The more educated young people of India are often tragically caught between the fixed ideas of their parents and their own more personal, often unclear idealism. Their education has in no way fitted them for independent creative thinking. Education from the lowest (Kindergarten) level right up to University consists mainly in the rote learning of barren texts devoid of any real ideas. Thus professional and vocational work is often carried out without adequate sense of responsibility or personal commitment.

Educational development in India is paralysed by the rigid requirements of the examination system, or at least by the fears and hopes of parents in connection with this system. Thus many of the more well-off will try to register their children in a private school at the age of three or four, and will expect strict academic learning to begin immediately. I once worked in a school of such children, and was saddened by their pale serious faces and nervous behaviour, as well as by their small cramped and angular drawings.

By contrast I once visited a government village school in one of the poorest rural areas. There I saw hundreds of boisterous children sitting in rows on the ground in the open air, writing on their wooden tablets. The youngest children were scratching their letters in the dust. A few bored young teachers strolled up and down the lines, trying to look as if they were doing something, so I was told, because I was there as a visitor. A mere handful of the children could, it seems, hope to pass any kind of examination, and one or two would perhaps get as far as some form of secondary education.

The Children's Home in which I worked was founded and managed by a woman who had been a disciple of Mahatma Gandhi, and had as a child lived in his ashram and taken part in the "Satyagraha" movement for

independence. In her Childrens' Home, she had attempted with much devotion and sincerity to realise the Gandhian ideals of human brotherhood, the dignity of work, and simplicity of life. Yet in her own household, middle class custom and expediency prevailed. This split between a person's ideals and their way of life is very much in evidence in the middle and upper classes of India. It is the inevitable outcome of a superficial intellectualism and materialism acquired through Western influences. This sits uneasily on the dying embers of a once-great spiritual culture that still lingers in the depths of the soul.

What is to be done about India? Why has Anthroposophy been received enthusiastically by a few people, and yet nothing has happened to bring about any kind of real change? It is as though Anthroposophy has been taken in to the bosom of India Spiritually, and totally engulfed there, alongside Theosophy and Father Christmas. It has lost itself in the all-embracing unity of Indian metaphysics. Why has it not really been *perceived*? The answer is I think, that the organ for its perception, namely the consciousness soul, has not to any significant extent been awakened.

Our task, as westerners, is to help in this awakening, with humility, and with the hope that it will not bring the isolation, the break-up of community life, the empty materialism that we have suffered in the West.

In the Childrens' Home, I worked with children drawn from the poorest classes. They had the vitality and resilience of soul that is well-known to missionaries and others who work among Asian children. When I first went there, they had nothing whatever to call their own, not even their bedding, or a place to keep their clothes. I decided to build lockers for them. I made each child its own small cupboard with its individual door. Each door was painted in a different colour, and on each door I reproduced in colour motifs from the childrens' own drawings. This work occupied me from morning till night for several days. During that entire time, I was surrounded by

a semi-circle of extremely demanding and vociferous critics! Everyone knew *precisely* the colour they wanted (how it accorded with their temperaments!) and *exactly* which motifs. (Why can't I have an apple tree like Santa? "Maya's elephant is *green*. It's not fair. . . ." "That's my house! But I'm not there, I've gone to the bazaar!"). Once the cupboards were completed, they refused to keep their clothes there, but instead transformed them into tiny doll's houses, complete with home-made furniture, Christmas decorations, and (as I discovered late one night) lighted candles! The life of the dolls took its course parallel with the life of the children. ("Can my doll come to prayers today? It's her birthday!").

These children (and all other Indian children that I ever encountered) had a great love for fairy tales. Many a time they rocked with laughter at the story of the "Golden Goose", or spontaneously re-enacted in play "The Twelve Dancing Princesses." Something in their developing soul-life really thirsted for these images found in Grimms' Fairy Tales.

I found in these children great unspoilt forces. They became vigorous creative individuals, capable of hard work and much endurance. Most of the practical work of the Home was done by them, in addition to their school work. They were much helped by the warm relationships that developed between them and the various "English Uncles and Aunts" that I introduced into the Home. (These were mostly young Western students.) "How is it that you are able to love these children as though they were your own?" we were sometimes asked by puzzled and admiring well-to-do Indian visitors.

It would seem to me to be the easiest thing in the world to start a Waldorf School in India. The children could grow and develop marvellously without succumbing to today's egoistic materialism. It would not be difficult gradually to convince parents that children do better in this way of learning than in expensive cramming institutions, where in fact the academic attainments are meagre. Yet who

would teach the children? A new attitude to teachers would be necessary. At present they are often regarded by the school principal as little more than servants, often sleeping in the school dormitories under almost as strict a discipline as the pupils themselves. Their own education will in no way have fitted them for individual creativity. Even in existing schools that are trying to work out of the Waldorf impulse, collegiate work is almost impossible to achieve.

In a culture where the human ego is only really grasped in its divine universal aspect, true perceiving of oneself or another person as of individual, unique significance, is difficult to attain. "Love God in each other" was a saying of one Indian Guru that I met. But to love the human in each other, to love the individual for his or her own sake, not in the context of family or caste relationship is not yet an ideal that pervades the general social sphere. We can learn very much from Indians about self-sacrifice and responsibility for one's family members. In our turn, we should be (but alas! are not) inspiring them towards a more universal ideal of brotherhood through our social institutions and economic systems.

The great spirituality of India's traditional culture needs to be led over into the sphere of human freedom. Both in future Waldorf Schools and in teacher-training programmes, this could be achieved if the following three very practical aims are regarded as basic:

(1) Awakening of the forces of individuality, as a basis for free working community.

(2) Awakening of a true sense of the beautiful. This should begin with a making beautiful of the environment, as a first step in bringing something of the divine order into earthly life!

(3) Awakening a sense of responsibility towards the earth. This should begin with an exact observation of nature, which would in turn bring soundness and health to thinking. In children, a love of animals and of growing things could easily be aroused, yet is rarely allowed to happen.

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Dangerous Yet Creative

Waldorf Education in South Africa

by SIBUSIO OMNCANE

The population of the Republic of South Africa is officially classified into four major groups: Whites (whose blood is a meeting and battleground of nearly all the white nations of the world); Asians/Indians; Coloureds (whose blood is a meeting of different races, mainly black and white); and Blacks (comprising ten ethnic groups or nations, viz, Xhosa, Zulu, Swazi, Pedi, North Ndebele, South Ndebele, Tswana, Sotho, Shangaan and Venda, each with its own language and dialects, some languages as different from each other as Portuguese from English. At present, the education of Whites is controlled by the Ministry of National Education and administered by Provincial Authorities of the Cape Province, Natal, the Orange Free State and Transvaal; for Blacks by the Minister of Education and Training; for Coloureds and Indians by the Minister of Internal affairs. The education of Blacks in the six Black national states and four independent Black republics is controlled by their own Departments. A move has recently started to centralise these different dispensations.

Within this complex, rigid structure there are five Waldorf Schools, each one faced with its own debate with the authorities in order to maintain that free spirit in *cosmopolitan brotherhood* which is the hallmark of a truly "Michaëlic" school. One finds two forces in the world working through humanity. One strives to preserve race, nationality, religion, family, whilst the other strives to overcome all those barriers which separate one human

from another in order to create a common foundation for human brotherhood. This latter force for the sake of clarification is termed "Michaëlic", and is a force which unites Waldorf Schools all over the world. The question arises regarding Waldorf Schools in South Africa whether, in the face of present political storms the schools are able to meet the call of this spirit. It goes without saying that indeed this striving is nurtured in the hearts of all the teachers at the Waldorf Schools — a striving which conflicts with the so-called authors of segregation. This conflict has in the past given rise to several unfortunate incidents with the authorities. Some years ago the Johannesburg school employed a black teacher to teach Zulu in the Nursery School through games and songs growing into grammar in the Lower School. An unexpected and uninvited visit to the school by an inspectress of education almost led to its closure and the college was faced with the terrible task of asking the teacher to leave temporarily until an agreement could be reached, through sympathetic lawyers, with the provincial administration. The outcome was that the teacher Ms. Mahlalelah could be re-employed so long as another white teacher was present in the class, an unsatisfactory resolve bordering on professional indictment, a bruise to human dignity. However, through Ms. Mahlalelah, then secretary of the Women for Peace League of Soweto, a group of teachers, headmistresses and a headmaster of black schools in Soweto became interested in Waldorf methods. Four teachers from the

Johannesburg school risked their lives by going into Soweto on a regular basis to work with this wonderful group of black teachers. Death, arson and bomb threats by their own people against them led to the disbanding of the group. At present the Michael Mount Waldorf School in Johannesburg admits non-white pupils on humanitarian, individualistic grounds against the provincial administration which is much tighter and more rigid in the Transvaal than in the Cape. Until recently in the Cape, the Constantia Waldorf School was allowed to admit only a small percentage of non-white pupils in relation to whites. Through much dialogue with the authorities the situation has changed and the school now has free rein at the discretion of their board to be a non-racial independent school. This led to a dangerous situation for the school itself during the non-white boycott against education some months ago. The school was in a crisis against bomb-scares and the question arose whether the education was worth risking one's neck for. In serious and fundamental ways the validity and value of Waldorf was tested. The situation was healed through a reservoir of good-will from all parents, black and white. It led to a move for teachers to work more closely together, and through seminar groups there is now an outreach in the region for Waldorf Education leading to new openings, new climates for both the Constantia and Michael Oak Waldorf Schools in the Cape Province.

Back in the Transvaal there is a unique situation at the Max Stibbe/Fountain Waldorf School west of Pretoria situated on a beautiful farm. A law for rural areas enables the teachers to create their own farm schools. There is now a parallel medium school moving into upper levels and a Waldorf School for blacks. This pioneering impulse now appeals to strong pioneering spirits selflessly to devote their gifts of teaching towards its growth.

Two years ago a new Waldorf School was founded in the mainly English, Zulu and Indian province of Natal. It has already generated much interest with the provincial educational authorities, two universities and

teacher training colleges where staff from the school are invited to lecture on Waldorf pedagogy.

In a land of extremities, of geographical and cultural polarities, between barren west and watery east, between rigid north and relaxed south one finds five Waldorf Schools, the only ones on the entire continent of Africa. Each school is faced with its own dangers in a volatile anxiety, yet all cup within them not only answers to the educational problems of the land, but also forces to bring about creative healing between extremes.

(continued from page 13)

These aims could be realised under any economic circumstances. Anyone with a real pedagogical imagination could take hold of them as a kind of ground plan for Waldorf Education, thus achieving valuable humane work for India's future. It would only need an eccentric genius, somewhat like Ghandi (who was himself a living Moral Imagination) to arouse the necessary soul-forces in teachers and children for Waldorf Education to take root in India.

Carol Fraser is a member of the Emerson College Faculty.

Rainbow Warriors

by MARTYN RAWSON

We stood prepared and quiet at the edge of the radiant circle of heat rippling from the mound of glowing embers. Above wheeled the mystic spiral of stars. Each of us held a sprig of sage. One by one we crouched, spoke the words of blessing invoking all our relations, earth, plants, animals and human and entered the dark womb of the sweat lodge. The darkness embraced us, intimate and yet boundless.

For a few moments we relaxed, laughed a little, encouraged each other, made ourselves more or less comfortable. The Guardian of the Lodge called for three stories. The flap was thrown back, letting in the glow from the nearby fire and three red hot stones were passed in on forked sticks. The door was made fast and we were alone again with the darkness and warmth. Spring water was ladled onto the stones and we were enveloped in an invisible cloud of steam.

During the next hour what poured out of us was more than sweat; hopes, fears, care for loved ones and finally a profound gratitude, expressed in so many individual ways. In our growing and development no moment is *the* moment; no one experience is decisive or conclusive. Yet some moments, some experiences, numinous and yet richly mundane, are rooted to the present whilst being a harvesting of the past and a sowing of new seed for the future: a threshold. The sweat lodge was a threshing-floor, invoking the fullness of that image. Class 7 were losing the protective and soon unneeded chaff of childhood, their class teacher, and their innocence (in the sense of responsibility for their own development). (Normally a class

leaves its Class Teacher a year later but special circumstances made this premature change unavoidable). They were laying bare the seeds of puberty, the path towards self-consciousness, the nurturing of the nascent intellect.

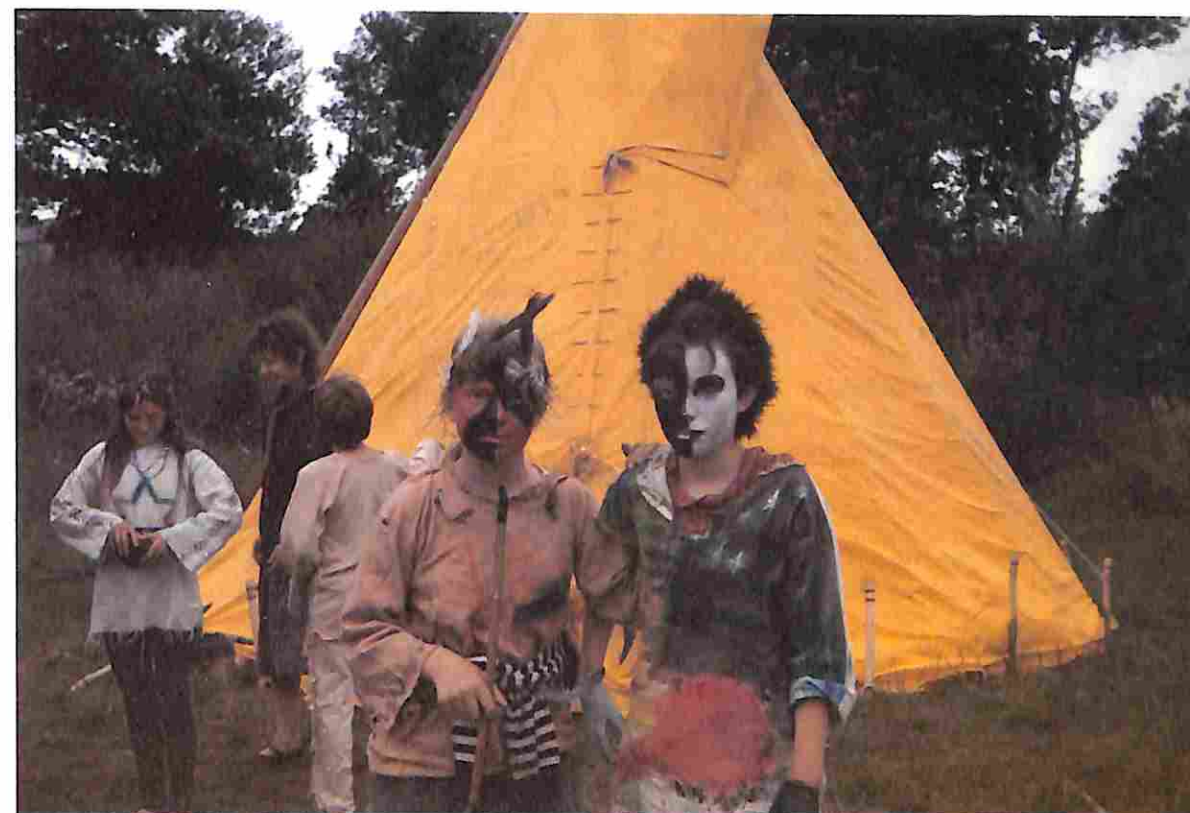
Way back in the time of Winterman, a Main Lesson was begun, 'The Native Americans'. We left Europe with a little knowledge of navigation (thanks to an Astronomy Main Lesson and some grasp of the recently rediscovered laws of perspective). We left behind Medieval Europe struggling to awaken from its world of faith — without facts — into a world of expanding horizons, compound interest and commerce, printing and Humanism. The Age of Discovery brought us to the New World. We learned of the painful and profound meeting of the peoples of New and Old worlds.

Maps were drawn. North America, with its sublime and grandiose geography, its wise and barbaric peoples, spread its vastness across the walls of our classroom.

Out of this realm of pioneers and tribes and their different quests came a play, a huge yellow tipi, hand-sewn shirts and painted Medicine Shields. Infamous names such as Cochise, Rope-Thrower Carson, Red Cloud, Sand Creek, Custer and Rio Grande became real people and places in a struggle between dignity and greed, progress and peace.

Like the esoteric and brilliantly coloured patterns of a Navajo blanket, the language of the Medicine Wheel Quest became woven into the consciousness of the class and became the play.

(The following quotations are taken from the Class Play 'Rainbow Warriors'.)



13 year olds — with their tipi at the sweat lodge in Anglesey — closing time and distance between cultures.

The play takes the form of a dance, or ritual performed by a group of Plains Indians. It describes in terms of Indian mythology the origins of the People and the Gifts they received from the archetypal animals, Buffalo, Bear, Eagle and Mouse. Each animal rules one of the four cardinal points and is represented by a colour. Each direction expresses qualities of the soul.

'And each must seek to find the gift they are born with, for all are born at different points of the Medicine Wheel. And having found our birth-gift we must seek to follow the path which leads to the other gifts until all gifts are completed and the Medicine Wheel becomes whole within us, shining like the sun.'

Various characters describe their roles within the tribe. Hunter is brave but also cunning and skilful.

'Any fool can kill a man but only a great warrior can get close enough to his enemy to touch him, steal his medicine and get away.'

Medicine Man brings healing and is also the guardian of ceremonies.

'I remember the songs that must be sung for hunts, marriages, births and for the time when our boys and girls come to manhood and womanhood and take their place in the circle.'

'Contrary Man' guards the greatest of all Gifts — the Gift of Laughter. He is the Cloud-dreamer who shakes his fist at the wind and raises a laugh when others can only raise a sigh — why?

'Because the loneliness of Contrary Man puts him at odds with the world — which is sometimes the best place to see it from. The one who walks backwards can see where the trail was lost.'

The quest of the different directions is expressed by the Daughters — I quote two of them.

Stays Bright: 'I am Stays Bright, daughter of the North. Mine is the gift of Intelligence. In the North are found the tools of building and destruction. The light there is clear but cold. My gift is powerful and clever and easy to use — but I must walk to meet my sister of the South.'

Dreaming Daughter: 'I am Dreaming Daughter. My gift is the hardest to keep — it is the gift of Innocence and Trust. I am the Daughter of the South and all must walk with me. The drum of this Way beats with the rhythm of the heart. Sleepers and Children step to the pulse of my dance — but the wise understand that in the Dance of the South, the eyes must open.'

White Man arrives with a suitcase of offerings, parodies of the Gifts and treaties for the Indians to sign. The Nation's Hoop is broken. Warrior speaks for his broken People:

'Our land here is the dearest thing to us. Men take our land and get rich on it while we, who knew not poverty, though Hunger and Cold were ever our brothers, are now poor. How can a man rape his mother who is the earth? The trees and buffalo which once were numberless as the stars, are gone. They tear the minerals from the breasts of the mountains and foul the rivers. When I see this my heart feels like bursting. Has the White Man become a spoiled child that he should destroy the gifts of his parents so recklessly? Our hopes, our lives, our people have melted like snow before an angry sun'.

Originally the play ended at this point but the class were dissatisfied, and out of discussions, an alternative ending arose in the form of a fulfilled prophecy.

Contrary Man: 'Across the face of the dark storm-clouds the Spirit will bend his mighty bow of colours and there shall be born among the Iron Man's races, children with silver stars on their brows. And these children will grow and find among the iron men, teachers with hearts — and these children will become Rainbow Warriors. They will not be red men — but of all colours. And they shall seek and find the Gifts and the Earth will greet them as a dry river bed welcomes the rain.'

The last scene of the play was born out of the imaginations of the class. The pupils appear, not as Indians but as themselves in a mime in which they portray a series of meaningless and monotonous gestures — pressing buttons, pulling levers, playing video

games, throwing things away, cut off by earphones and unable to speak. The Rainbow Warriors arrive (in futuristic costume) and awaken their comrades. They come, some hesitantly, fearfully, reluctantly — but they come.

We took the play, the tipi which Lynda had made with the class and our raincoats to Angelsey as guests of the medicine Lodge Circle — a group of people dedicated to the care and nourishment of a corner of the island and who work in the living healing tradition of the Medicine Wheel.

It was a challenge to these modern-day Indians to admit Class 7 to their sacred circle but they brought us the gift of the Rainbow Lodge Ceremony with the wisdom and courage of the Warriors.

The Ceremony of earth, fire, water and air was performed with teenagers for probably the first time in Europe — though it is a ceremony which has been performed in one form or another throughout the world, in all times. We scarcely realise that, as we sweat in saunas or turkish baths.

A full day was devoted to our preparations. Each stage was discussed and then carried out in a mood of care and consciousness. The class was asked at each stage to participate only out of their free-will — exciting outward-bound activities were offered as an alternative — though none were taken up.

Water was brought from an ancient Holy Well nearby. Stones were collected, or rather, personally selected from the beach. Wood from one tree was cut and sorted. The fire was laid in a circular pit, each log placed with an unspoken thought for the gift of the trees, for an inner resolution, for a friend. The stones were placed in a nest of brush in the heart of the fire, again each stone placed consciously with a wish, a hope, a confession. The lodge was dressed with dozens of blankets laid sunwise like the pattern on the face of a sunflower.

Finally we were each sent to a quiet corner of the land, on a rock, beneath a tree, in a meadow, to sit alone and ask ourselves if we

wished to enter the lodge. No disgrace or praise was to be placed on our individual decisions. We were asked, both teachers and pupils not to influence each other one way or the other. It must, as far as possible, be a free decision.

The fact that each and everyone chose to enter the lodge made it necessary to divide into two, mixed groups. The fire was lit, each holding a match and the stones heated until they glowed white.

After the ceremony the only change (other than being cleaner) was the polite expulsion of the teachers from the tipi. The class sat up round the fire in the centre of the tipi until early in the morning, night after night. The teachers made do with a fire outside.

What went on in the tipi does not belong to the realm of the Class Teacher — though since a canvas tipi is scarcely soundproof, I and my colleague Lynda Fryer (afterwards Class Guardian) heard enough to sleep peacefully. Their wide ranging discussions echoed, though in the oblique language of teenagers, the closing lines of the play:

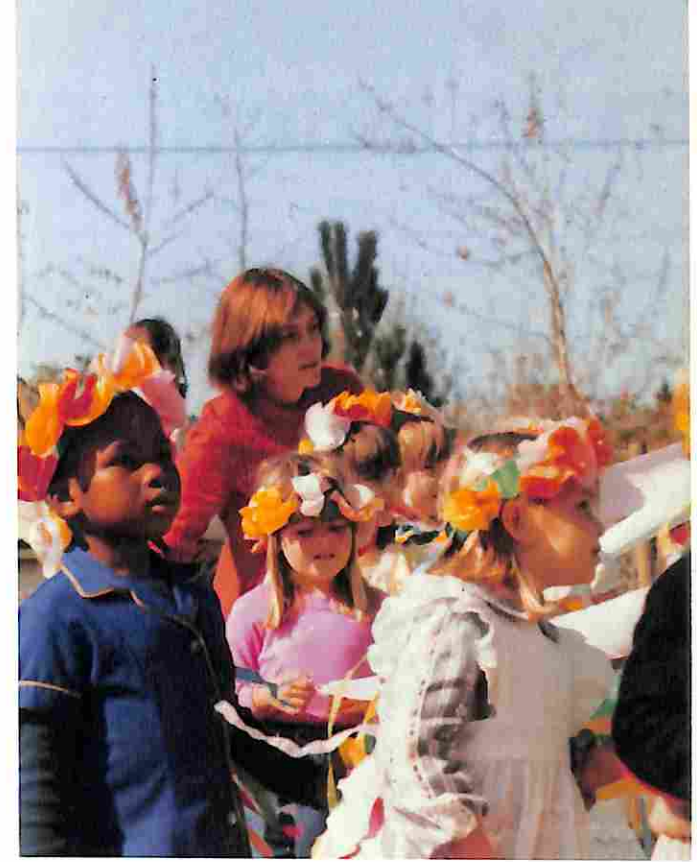
'Our play is finished but our quest is just begun.'

Martyn Rawson was a class-teacher at the York Steiner School and now lives in Stuttgart where he is preparing an exhibition of water-colours and a collection of plays, having joined the Upper School Teacher Training Course in Stuttgart.

Lynda Fryer trained as a Waldorf teacher at Michael House School, Ilkeston. She now teaches at the York Steiner School.



Top: *Blending with nature: a South African Kindergarten festival.*
Bottom: *In painting (here, 12 year olds) the soul explores its own shades of colour, irrespective of race or creed.*



Top: *"The great spirituality of India's traditional culture needs to be led over into the sphere of human freedom."*
Bottom: *Class XI brings Euripedes' 'Iphigenie in Aulis' to a South African stage.*



The Spirit of Place

by NICHOLAS JOINER

If one visits a Steiner school abroad, one finds oneself suddenly in familiar surroundings, a kind of 'home from home'. On the classroom walls are those glowing water-colour paintings, the wax-block drawings of younger pupils, the geometry patterns of older ones, the black and white sketches and strikingly original colour work of the Upper School pupils; and there is the same enchanting fantasy world of the Kindergarten. One recognises that as teachers we are all drawing from the same fount: Rudolf Steiner's spiritual insights into the educational needs of the growing child. At the same time the visiting teacher experiences that here is also something new for him and something different. You can be sure that he will take away with him new ideas and inspirations for his own work, for each school has its own strongly individual creative life. He can also feel, particularly in the work of the older pupils and in the general ethos of the school, that something special to that school in that place expressed itself. This is equally true within any one country.

If one has been involved in the birth and growth of more than one Steiner school, one can experience even more strongly that within the world-wide movement of Waldorf education each school is a very individual entity with its own special destiny and, doubtless, its own special mission. How can we recognise this? As with the growing child, if we are perceptive enough, we can glimpse something of his true being in special, unexpected moments, so with the growing school we must listen out carefully for what it might want to tell us about itself. Through local historical connections, through seeming

coincidences and, above all, from what comes from the children themselves we may be able to divine something of the deeper, hidden forces that have called the school into being at that particular place and time and through that particular group of children, parents and teachers.

When Botton School was founded in 1960 in a small Yorkshire dale, its human setting in a village community (for mentally handicapped adults) was of course unique. One gradually discovered significant local associations: within a radius of a few miles there were ancient stone circles, the burial mound of a Bronze Age princess, the site of a lodge of the Knights Templar, abbey ruins and the little church built over the graves of the Celtic Saints Cedd and Chad. The first missionary to the area had been St. Cuthbert and it was the Celtic Christian connection that sounded most strongly — and very literally from a choleric schoolboy who, hearing about St. Cuthbert's hermitage on the Farne Islands, said, 'Then why don't we go there!' As a result for some years there was an annual youth-hostelling trip for the older pupils on a pilgrimage to Holy Island, the Farnes and St. Cuthbert's tomb in Durham Cathedral. A suitable design for a school badge was seen on the spine of an old book:



It was found to be a Celtic symbol of the Trinity, and St. Patrick's Breastplate ('The Three in One and One in Three') became thereafter a much loved school song.

At the now almost two-year-old Snowdonia Steiner School one experienced *its* unique character from the start and its special historical associations became increasingly significant. On a small hill in the school Grounds there was a Roman altar to Mithras, God of Light, and one looks out on Ynys Padog, the island from which the Welsh Prince Madog is reputed to have sailed to America in the Twelfth Century in search of a new world. Then in the early Eighteenth

Century the main school house, Plas Tan-yr-Allt ('Under the Crag'), was built by William Maddocks, who with great vision and forceful initiative created the new model town of Tremadog and had the sea-wall causeway built that drained thousands of acres of future farmland and helped to bring Porthmadog into being. Here was one who strove not to find but to create the new.

To take up tenancy of Madock's house in 1812 came the poet Shelley. Here he completed his long poem, 'Queen Mab', with its survey of the winter darkness of human history giving way to a springlike triumphant note of hope: 'All things shall be created'. A



'The struggle between the forces of Light and Darkness' experienced in the soul is matched by the interplay between spirit and matter in outdoor pursuits.



*Impressions of ancient cultures from the Lower School (also opposite).
Top: Zarathustra conversing with the Persian Sun-God, Ahura Mazdao. Bottom: A solemn Indian procession.*

*Top: Marduk vanquishing Tiāmet (from Chaldean mythology).
Bottom: Lapith and centaur, recorded in Greece in the parthenon metope.*

slate plaque engraved with these words hung by the door of the house before the school came to fulfil them in its own way. When the ruined stable-block where Shelley kept his horses was converted into classrooms it was named 'Pegasus'. Only later was it discovered that in a letter from Plas Tan-yr-Allt Shelley referred to his imagination as 'the wings of my Pegasus'. . . .

Shelley can truly be seen as an inspirational figure for the school, for it was he who declared that we must learn to 'imagine intensely and comprehensively' in order to love and understand man and the world. Already in 1821 Shelley warned that our scientific inventions had outstripped our power to use them wisely and morally: 'We have eaten more than we can digest; our calculations have outrun conception. . . . We want the faculty to imagine that which we know'. Shelley was also the great poetic celebrant of love and non-violence, inspiring Tolstoy and later, through him, Gandhi.

Above all else it is the Celtic world which sounds powerfully yet mysteriously around Ysgol Steiner Eryri, Steiner School of the Land of Eagles, situated on the lower wooded slopes of Moel Hebog, 'Hawk Mountain'. Cromlechs, stone circles and great burial chambers survive from the prehistoric past and the ancient British language is still widely spoken in the area (the pupils learn Welsh). Above the sombre grandeur of the mountains with their rolling mist while, above the sea gleaming in the west, the ancient spirituality of the Druids and the Celtic Saints still seems to hover, as Rudolf Steiner felt so strongly when he visited North Wales. One can also experience it as the aura surrounding the mysterious figure of King Arthur whose presence is still to be felt in the Celtic West. (Cader Idris Mountain means 'Arthur's Seat', Merlin came from Gwynedd and Peredur of Snowdonia was an earlier Pasifal).

The older pupils of the school showed an amazingly strong connection with everything Arthurian. In the Religion lessons of Class 5/6 they drank in the stories of King Arthur and his Knights and the Quest for the Holy Grail.

When Arthur had been finally borne to the Isle of Avalon, the pupil whom one had feared to be too old intellectually for the stories asked, 'Can't we hear them all over again?' Many went on to read avidly those wonderful modern Grail stories which move from the realistic to the visionary, Susan Cooper's 'The Dark is Rising' sequence with its theme of the struggle between the forces of Light and Darkness. These stories grow gradually in mythic significance, reaching their climax in a vision of Arthur. With the help of the Old Ones the children overcome the forces of the Dark Rider, but at the end they are told by Merlin that in the future men must of themselves become servers of the Light.

Also felt to be very special were two books by Gillian Bradshaw with a brilliantly researched Celtic setting, 'Hawk of May', and 'Kingdom of Summer'. In the first book the young hero Gwalchmai is given a magic sword by Lugh, the Celtic Lord of Light, to help him overcome the powers of darkness, and in the second a farmer's boy rides beside Gwalchmai, now a knight of King Arthur, as a fellow server of the Light on a dangerous mission to North Wales.

But surely all children should read or have read to them such books in our time when dark forces are working ever more strongly? Can it not be that what once shone into the world as Celtic spirituality now shines in transfigured, universal form as one of the inner lights of Steiner education? Does it not shine — to use Shelley's image — as a white radiance which each school stains with its own special colour? For all our teachers try to fulfil in their own school Rudolf Steiner's prayer at the founding of the first Waldorf School: *'May young minds and hearts here find Servers of the Light, endowed with strength, Who will guard and cherish them.'*

Nicholas Joiner is one of the experienced founder teachers of the Ysgol Steiner Eryri, having previously been a class teacher in Elmfield and Botton.

Is the past another country?

Today's problems approached through a study of ancient history in Class 10.

by CHRISTOPHER CLOUDER

"Only connect . . ." is E. M. Forster's famous motto at the beginning of 'Howards End' and anyone who has read 'A Passage to India' or seen the film will know that the novelist does not underestimate the difficulties of this seemingly simple exhortation. "Connecting" is about our relationship to each other, or lack of it, and, as such, is the key issue of education. In 'A Passage to India' the echo in the Marabar caves is differently interpreted by everyone according to their background, beliefs, prejudices and state of mind. The author himself gives no clear picture of what it says, just that it is our personalities reflected back on ourselves and because of this it is infinitely disturbing.

'I like the Chinese, they're so logical' was a remark made in a recent Ancient History Main Lesson in Class 10. Yet the day before the same pupil had listened with disbelief to how the Chinese had had an age-old respect for their ancestors and parents and how the young were expected to act in accordance with this, a different world for a young person of sixteen. It was a firmly structured, hierarchical society where even the Emperor was bound by rigid codes. There were officials and genii for all man-made and natural objects such as roads and streams, and these could be punished for any mishap regardless as to whether it was blameful or accidental. The death penalty could be exacted for disrespect; and suicide was often the only recourse after being insulted. The feeling for individuality that has arisen in the West since the Renaissance was absent yet they had a far clearer perception of natural phenomena. The symbol for time in Chinese is a pond. A stone cast into it spreads ripples ever wider and wider and then it returns to what it was before.

Time cannot be hoarded, nor can it run out, it is without beginning or end and life continues after death in an endless circle. A very different world yet salutary for ours in that, even though its time has passed, it causes us to revalue and reassess our modes of thinking and patterns of behaviour. If we feel unable to venerate our parents just because they are our parents what is the cause? If we are pressed for time and afraid of death, what reflection is this of our true nature? Why do we live as we do and not like other peoples of the earth? With these questions 'Ancient History' is no longer remote in time or distance but with and within us.

We still easily fall into 19th century preconceptions of considering societies that retain older forms as 'primitive' just because as our contemporaries they still sustain themselves by ancient methods and have different goals in life. The accumulation of wealth, property and prestige becomes a criterion by which we can no longer judge others. The !Kung people of the northern fringe of the Kalahari are becoming 'westernised' yet their traditional way of life was intact up to very recently. They had a complicated pattern for sharing everything and a complex arrangement for avoiding feuds or personality clashes. There were no chiefs, no leaders, no one gave orders or took them and even conversations were common property. When a researcher asked if they had a headman it was taken as a joke 'Of course we have a headman, each of us is a headman over himself'. If a hunter had been successful he would not return and say 'I have killed a big animal in the bush' but would sit in silence until someone joined him by the fire and asked 'What did you see today?'. The quiet

reply would be 'Ah! I'm no good for hunting, I saw nothing . . . maybe just a tiny animal'. This would be an acknowledgement that he had killed something large; the larger, the more modest the hunter. A striking picture for a world where humility is no longer so valued.

As human history evolves we lose some capabilities and gain others, often refinding a quality we had before but on a different level. The same holds true for an adolescent. As childhood and its gifts recede so a new individuality is found, a process akin to historical development. History becomes a study of ourselves in a different form. 'Environmental consciousness' may seem to be a product of the last twenty years or so yet it is a manifestation of difficulties encountered by the first farmers in the Middle East ten thousand years ago. By assuming the rule of nature to plant and grow crops they had also to learn how to treat the soil and it also became necessary to abandon the hunter-gatherer way of life and stay in one place. A family needs a metric tonne of produce from which to live for a year and transportation of such a quantity was impossible. For the first time the concept of 'property' arose and a long conflict between hunter-gatherers and farmers ensued that is still being played out in areas like the Amazon. Property and moral values became inextricably mixed yet how can we claim to own anything?

We do not often stop to think how much goes into the making of a road; people have to agree, come together, plan, decide and labour as a group. When we consider this we begin to realise what a major achievement the first villages must have been, and even more so the first cities in Mesopotamia and the Levant. With communal dwelling man began to lose his humility. The leader of Sumeria adopted the ideogram for 'god', a star, for themselves in place of the earlier one, a 'great man'. Writing, which is the bringing down of a spiritual content into the physical world, was developed and our letter A is still a picture of an ox-head, 'alph' in Sumerian, only reversed.

Our concept of time, mathematics and astronomy date from this time as well. Why

do we have sixty minutes in an hour, twelve signs of the zodiac and 360 degrees in a circle? We inherit these things often without thinking deeply about them. Hammurabi, King of Babylon had writing standardised and had engraved a codification of behaviour that he believed to be god-given. Here punishment was meted out according to the class of the perpetrator, just as fees for a similar medical operation were greater if the patient was a free-man than if he was a slave. In a class of teenagers this can give rise to a heated discussion that is really about our own values.

Our Indo-European ancestors invaded this culture bringing with them oppression and destruction and whereas kings of earlier times would boast of their civic achievements:

'I became a beneficent shepherd whose sceptre is righteousness, they prospered under my protection.'

'I have governed them in peace.'

'I have sheltered them in my strength.'

The Assyrians would lay claims of how many men they had slain in battle, 'I destroyed them, tore down the wall and burned the town with fire', adding many grisly details. These are the first beginnings of a folk migration whose reverberations have echoed down the centuries and it still continues. It gave rise to the so-called 'Dark Ages' and yet it brought the will power needed to erect the Gothic Cathedrals. It led to the voyages of discovery and exploration and then eventually settlement.

In our times its manifestations are palpable and even if no longer consisting of the mass migration of peoples, it occurs in the migration of ideas, practices and cultures. However one searches for economic or demographic reasons for such movements they do not complete the picture; it is as if the souls of men were searching for something, like a knight on his quest.

Egypt more or less successfully repelled these invaders and here the remnants of an older matriarchal society were preserved right up to the classical times. Women were still accorded the respect given to them by the



The Judgment of Osiris (from 'The Book of the Dead') from Class V.

!Kung people and Egyptian sculpture is a touching memorial to the awareness of the difference yet spiritual equality of men and women. Part of our character also found its birth in Egypt, yet less obvious, in accord with the Egyptian penchant for hidden meanings and symbolism. The ancient Egyptian loved to make things permanent. A striking example is the world's first great architect, Imhotep, who petrified a palace by constructing it entirely out of stone down to the hinges of the doors, the rivets in a pan and even the twigs in a willow basket. Here materialism enters the soul. The word chemistry is derived from the Egyptian 'Khmer', the black soil of the Nile valley. Mummification was a continuation of this process and through his endeavour to preserve the human body by using various ointments, resins, oils and metals, man began to experiment with the world around him.

In Grecian times the intellectual faculty of man was developed. Odysseus was the 'nimble-witted one' and famed for his stratagems that could only be found by using a new capacity of thought. This adaptability of mind was symbolised by the octopus, 'poluplokos', supple and fluid, able to mould itself to the rock to which it clings and ambiguous. New concepts arose like justice and the development from monarchy through oligarchy and tyranny to democracy gave us our basic political concepts with which we struggle as much as did the ancient Greek.

There was a feeling of optimism, the centaur could be overcome representing as it did a lower more animal-like side of man, and 'anthropos' himself was a wonder of the world. In Rome man became 'homo' derived from 'humus', the earth, a different concept that is the beginning of the Medieval History Main Lesson in Class 11.

Standing before a Class 10 it becomes quickly apparent that they have a deep interest in social forms. At this age one has to accommodate oneself to live with people in a new way, not necessarily a pleasant process, and hearing how this has been attempted in other places and other times is an inner nourishment. Each culture adapts to its place and its time and portrays what is living in the spirit of the people. Nothing is immutably fixed and attempts to turn the clock back bring disaster and war. Courage to go forward is demanded and each new generation faces these tasks anew. Here one is appealing to the innate idealism of the adolescent.

Carlyle warned as far back as 1829 that 'Men are grown mechanical in head and heart, as well as in the hand. They have lost faith in individual endeavour, and in natural force, of any kind. Not for internal perfection but for external combinations and arrangements, for institutions, constitutions — for Mechanism of one sort or another, do they hope and struggle'. This is a striving that an adolescent inwardly rejects, not nationally but emotionally. In a recent report for the (continued on page 31)

Understanding Differences

by ANDREW WOLPERT

In the present climate of racism awareness, particularly in the wider field of education, it may be salutary for those concerned with Waldorf education to pursue two lines of enquiry. Firstly we must know why certain observations of Rudolf Steiner's are in danger of being understood as racist, and then cultivate a clear and precise understanding of how to refute such a misapprehension. Secondly in the ever newly regenerated Waldorf curriculum there is need and scope to develop material that reflects and speaks to the multi-racial realities of our society.

It is not an exaggeration to speak of the sanctity of wholeness, and just as teachers work out of this in their various subject syllabuses, so too did Rudolf Steiner unfold his panorama of human evolution as a comprehensive cosmic phenomenon. He gave an immense wealth of detailed information about planets, epochs, continents, ages, civilisations, nations, events of specific times and places, and about the individual human being. However, all of this was unfailingly related to the entirety of human evolution, the keystone of which he described as the Mystery of Golgotha, the Christ event that took place because of and for the whole of humanity. It is on this centrally radiating event that every detail of the evolution of the entire human race is focused, and from which the redeeming life forces nourish all mankind. The experience of the comprehensive human totality in this evolutionary process is a sound basis for refuting charges of racism that arise when quotations are torn not just out of lectures or lecture cycles, but out of the whole anthroposophical context.

Every form of division and separation within the human family has served in the

momentous process of individualisation. One's historical earthly experiences of different cultures, races, nations, tribes, families, social classes, and genders all provide the structure out of which one experiences one's own individuality. The fearful dangers of intense egoism can only then be avoided by the reintegration, as a process of conscious social development, of the individual back into the whole family of humanity. All the naturally and historically arising differences between people serve the evolution of mankind if they play a part in the process of awakening to one's individuality. This then can be the unencumbered basis for recognising the individuality of another human being through differences of age, gender, race, religion, social class, health, and so on. We are all aware of the untold misery, tragedy, egoism, and self-deception that arise when this process is not allowed to run its full course and when inappropriate significance is given to membership of a particular group.

In the continuous processes of change the question arises of how our own self-picture evolves, and whether we outgrow certain points of reference for our identity and acquire new ones which provide material for us to work through. Our attitude to the groups we find ourselves in can either be an obstacle to our full humanity, or a means towards achieving it. It is with such healing thoughts that the teachers of history and geography and social sciences can nourish the children's soul yearnings to realise an integral experience of humanity. And it is with such thoughts also that some of Rudolf Steiner's less straightforward observations on aspects of the divisions within the family of man can be

reintegrated and understood in the totality of his vision.

Recently I had the good fortune to become acquainted with some of the courageous pioneering work that is going on at the Bristol and London Waldorf schools to meet the multi-ethnic realities that surround them. This work consists of both developing suitable classroom material and representing something of the universally human background of Waldorf education to parents who are concerned about questions of racism.

How does a teacher deal with the archetypal images of white and black for good and evil when the class contains children whose parents have stimulated a pride in black consciousness? Does a teacher not have a responsibility in this realm even if the class does not actually contain children who have already been sensitised to these concepts? A great deal is currently said and written about this subject, and on the need to redress the unbalanced and prejudiced approach to history particularly. In addition to all these considerations, a teacher will know that the example she sets in her attitudes and the ethos she foment in the class will work deeply into the formative forces of the (particularly) younger children. A non-competitive learning environment will do much to develop a sense of co-operation rather than rivalry, for it is at that fundamental level of inter-personal relationships that the seeds of fraternity or enmity are quickened. If a child experiences at home and at school that his individual needs are recognised and met to the full capacities of his parents and teachers, then that appropriate fullness of response will be far more formative than the thought or fear that a brother or classmate might actually get more minutes of attention, more words of praise, or be given less exacting standards.

There is an absurd Lear-like hysteria abroad to determine equality in the realm of the quantifiable. A full response to each child's individually different needs will be an educative experience that will help prevent the confusion in later life between the right to equal shares and the equal right to a share.

Appropriacy is a logically anterior criterion to equality. A pedagogy that validates what each child can do and recognises what each child needs is a schooling for a way of life in which differences between people, their various achievements and requirements do not need to be quantifiably standardised to be accepted. The illusion of equality in uniformity can give way to the tolerance and understanding of differences.

Andrew Wolpert, a parent, teaches English to Foreign Students.

(continued from page 29)

Swedish Government carried out by the National Youth Council entitled 'Not for Sale' it was found that the young felt alienated from adult society, pessimistic about the future and in loneliness turned to drink, drugs and vandalism. The question was posed as to how in a welfare state that proclaims equality, fellowship and security the result has been apathy, a feeling of impotence and little community spirit. By looking at the past it can be shown how mankind has sought different solutions for his ideals and dilemmas and a vast world of possibilities is opened up.

Forster concludes 'A Passage of India' with both Aziz the Indian and Fielding the Englishman sincerely willing to be friends after a whole series of misunderstandings and inadvertent misinterpretation. Yet it is not possible as their environment, history, inner experience and culture oppose such a friendship, "they said in their hundred voices, 'No, not yet', and the sky said, 'Not, not there'." However what at first sounds pessimistic can be viewed as optimistic as at least the attempt has been made and the words formulated. By raising these issues through the medium of history it becomes clear that the place to start questioning is with ourselves, and the human potential for finding answers is immeasurable.

Chris Clouder teaches in the Rudolf Steiner School, Kings Langley and in the London Waldorf Teacher Training Seminar.



Lower School watercolours: Left: *The first Post Atlantean Epoch (c.7227-5067 B.C.)* is largely represented in the Waldorf curriculum through a study of Hindu mythology — here Vishnu is shown, the second in the triad of Creation.

Below: *The pyramids of Cheops, Khephren and Mycerinus — marking the dawn of a new culture, as the sun's spring equinox moved into the constellation of Taurus (c.2900 B.C.).*



A Faithful Man

This journal was founded by Cecil Harwood shortly before the War, and it is he whom we have to thank for the poignant name: *Child and Man*. When Harwood decided to devote himself more to the work of the Anthroposophical Society he passed on the editorship to Hugh Hetherington. In 1952 Hugh asked Alan Howard who at that time was a class teacher at Michael House School to help with the running of the journal. Two years later Alan became co-editor and the two worked together until Hugh Hetherington withdrew from teaching. Harwood came back and edited three numbers, but then there was a gap, the last one in our history, as we firmly believe.

Then, in Summer 1964, *Child and Man* re-appeared, under the editorship of Alan Howard, Rudi Lissau and Frank Newell, the latter a professional journalist. This team worked happily together until 1967, when Alan went to Canada. There he helped in establishing the Toronto School, but later he moved to Vancouver and advised the school there while working widely within the Anthroposophical Movement in North America. All these years he remained a close collaborator of *Child and Man* — his official title was *North American Correspondent* — and many of his terse, witty, and sometimes healthily provocative articles delighted our readers.

Now we hear from him that owing to advancing age he can no longer fill this post. So we turn in gratitude to a man who for more than one generation accompanied the fortunes of our journal and served it ably and courageously. We wish him joy in the next phase of his life.

R. Lissau

Correspondence

19 Hanover Gardens,
AUCHTERARDE
Perthshire
28th April, 1987

Dear Editor,

The question of whether a child carrying the AIDS virus can be admitted to a school without endangering the health of the other pupils is causing such grave concern that many parents and teachers must be feeling much gratitude to you for your lucid and detailed article on "Dealing with AIDS in the Waldorf World" published in the December 1986 number of *Child and Man*.

The fact that you do not pose the question hypothetically but have taken an actual case that recently confronted the College of Teachers in New Zealand makes your article of special value. The reaction of the teachers and the practical way in which they strove to arrive at a responsible answer based on informed medical opinion

allied with a humane consideration for the innocent victim deserves our respect.

There is another urgent problem on which members of the College of Teachers may be able to shed light. It is, what information should be given to school children on AIDS and on what level. (Naturally, the information must vary according to the age group). The campaign "Don't die of ignorance" was launched on a low level — no doubt because so many people today are living on such a level. But protests have been made, in letters to newspapers, notably by an adolescent schoolgirl. She was deeply offended by the assumption that she and her schoolfellows were living on this level. The advice given was, to her, distasteful and inappropriate. Her ideal for life, present and future, was clearly not to be found in the "permissive society".

I think most of us know young people of this calibre. It is a challenge to us to help them to find their way through the maze of the present era. The advent of AIDS brings unprecedented problems of conduct and of psychological stress. We do not want their shadow to fall too darkly over our children's lives.

Few suggestions appear to have been made as yet to do more than deal with the immediate situation. The stark realities of the disease cannot be met merely by pragmatism nor dismissed with a snide smile when the word "morality" is mentioned. The concept of man solely as a physical creature — a kind of higher animal endowed with intellect — offers no hope. Wisdom arising from knowledge of man and his evolutionary development will be sorely needed.

Perhaps the lively interest shown by the young during this century in the stories of King Arthur and his Knights is an indication of a path that is being searched for? Here, moral purpose spells adventure and arises from within as motive force. And there is no shrinking from an heroic ideal.

To an older age group, perhaps, Parsifal may appeal as the prototype of modern man, a figure whose experiences — rightly interpreted — can lead to the knowledge of ourselves that is the preliminary step towards the gaining of wisdom. The Elmfield project described in the same number of *Child and Man* as your article is a positive exercise that leads to the recognition of man as a three-fold entity. Will it be the special task of the Waldorf World to lead modern man to the knowledge of himself as a being of body, soul and spirit, awake to his own vast potentiality for good?

Mildred Kirkcaldy

Dear Editor,

Further to my review of R. Wilkinson: *Old Testament Stories Child and Man*.

Mr. Wilkinson kindly pointed out to me my mistake in assuming that for his rewriting of these stories he also used the legends of the Ancient Hebrew People which, I have found, often elucidate the Old Testament.

However, I do hold that one merit of this little book, also, is that it may stimulate the reader to seek out for himself the source from which Mr. Wilkinson draws, especially in his "Commentary on Old Testament Stories", namely Rudolf Steiner's original spiritual research.

K. Kiniger

Books

Celtic Christianity: Ecology and Holiness. *An Anthology edited by Christopher Bamford and William Parker Marsh Floris. £4.95.*

The origins of the Celtic Church in Great Britain are obscure and surrounded by conjecture, although its roots may go back to the 2nd century B.C. Whatever its origins, it flourished particularly in Ireland (evangelised by St. Patrick in the 5th century) and Scotland until the coming of Pope Gregory I's envoy, St. Augustine, in the early 7th century whose mission was to establish Roman Christianity in these islands. This was largely achieved at the Synod of Whitby (664 AD), at which the Celtic Church agreed to conform to Roman usage particularly over the matter of fixing the date of Easter.

It seems, from reading this book, that something of value in our understanding of Christianity was lost by the disappearance of the Celtic Church. As H.J. Massingham writes "If the British Church had survived it is possible that the fissure between Christianity and Nature, widening through the centuries, would not have cracked the unity of western man's attitude to the universe" (quoted in the Introduction).

Here, in this entertaining and interesting anthology, something is done to redress the balance and bring to light again some of the original sources, which up until now have remained relatively inaccessible. Legends of the Celtic Saints are intermingled with poems, homilies and prayers. Here are stories of the famous saints (St. Patrick, for example, like an Old Testament prophet battling against Druid wizards or bargaining with God in the mountain of Cruachan Aigile) and the not so famous (who has heard of Muchuda I wonder?). Here can be found delightfully naive verses about a monk's cat, 'Pangur Ban'; Columba's sorrowful farewell to Ireland; Columbanus' vigorous rowing song on travelling up the Rhine. Particularly enjoyable in its expression and understanding of human weakness is the poem 'Straying Thoughts', in which a monk struggles to keep his mind on the signing of the holy psalms, although 'away it flies, gambolling, stumbling lightly . . . among 'giddypated folk'. All in all, an instructive and intelligently arranged anthology that will give much pleasure.

Tony Brown

Snow-white and Rose Red. *Illustrated by Gabriele Gernhard Eichenauer. Floris Books. (Also in German Verlag Urachhaus. DM22.00).*

Children love to hear the story of Snow-white and Rose-Red, told by heart. But when this beautiful edition of the original text by the Brothers Grimm came into my hands I was reminded how vivid all the details are in the telling; and the rich yet subtle colour illustrations on every page by Gabriele Gernhard Eichenauer enhance and complement this especially harmonious fairy tale, and will appeal to young and old.

Sarah Wakefield

Varya and her Greenfinch, by Leo Tolstoi, illustrations by Erika Klein, Floris Books. Hardback £2.95 (also available in German) Verlag Urachhaus. DM16.80. *Kleine Geschichten.*

From themes of far-reaching significance, Tolstoi has spun the simplest of stories, like little threads of pure gold. Six of these are brought together in this production, softly and imaginatively illustrated by Erika Klein. Children raised with such themes sounding in their early lives will surely send down life-roots for the benefit of the future of the earth.



The Way of Anthroposophy: Answers to Modern Questions by Stewart Easton. Rudolf Steiner Press. 102pp.

In this short book, Stewart Easton gives a succinct well-written and readable overview of those aspects of Anthroposophy concerned with the being of Man, the evolution of human consciousness, the polar quality of Evil, the heavenly Hierarchies and a brief, though by no means simplistic, sketch of Karma, reincarnation and the process of birth and death.

The chapter on "Our Privileges as Westerners" shows the author's concern with current political questions, world finance, modern technology and the relation between the West and the Third World. It would itself stand as a thought provoking essay when completed with the book's epilogue which is an urgent call to concerned people to take up a spiritual-Christian endeavour to help the positive course of world evolution, in such grave danger today.

My only question: for whom is the book intended? Personally, I would hesitate to put it "cold" into the hands of someone with no prior knowledge — if not of Anthroposophy, at least of other esoteric teachings — for it covers so much territory without the possibility of building up background material. On the other hand, for the serious beginning student of Anthroposophy there will be Rudolf

Steiner's basic books to study, with their immense depth and detail. The book may well find its public amongst interested parents of Waldorf School pupils. In which case, I do hope readers will not be put off by the ambitious title for such a slim volume; nor, having read the book think: "Now I know all about Anthroposophy", but will rather continue to probe and tackle the basic books themselves.

J. B. Luarnol

Movement and Rhythms of the Stars, a guide to naked-eye observation of Sun, Moon and Planets. Joachim Schultz. Translated by John Meeks. Floris Books, Hardback, 239pp, £14.95.

Every weekday countless people walk at least part of their way to work. How many notice the southerly movement of the sunrise point before the winter solstice (sun stand-still) and its reversal afterwards! With the loss of a consciousness of the truth of the Hermetic maxim 'As above, so below', the way was opened for the eclipse of the Earth-centred world-view. The majority of astronomical texts today is concerned with the mathematical description of the movements of the heavenly bodies as viewed from the position of the Sun. This text makes possible a self-initiation into the rhythmic forms traced out by the heavenly bodies as viewed from the Earth.

Almost half the book is devoted to a fascinating and comprehensive description of the movements of the stars, Sun and Moon — phenomena accessible to all. Those able to locate the planets will find in the second half a key to understanding their patient observations of these 'points of light'. The main demand of the book is on the image-forming ability of the reader rather than on an appreciation of figures — so readers lacking a technical background need not be deterred!

A challenge that will increasingly proceed from the true Spirit of our Time is: 'What can you, as a human being, send forth into the rhythms of the heavenly bodies?' A step in this direction is to re-member these rhythms into our contemporary consciousness. John Meeks and the Floris Press have rendered a great service by making this important book available in English translation.

John Gordon

About Your Relation to Rudolf Steiner by Ernst Katz. Rudolf Steiner Institute of the Greck Lakes Area, 1923 Beddes Av. Ann Arbor, Michigan 48104. 63pp, Paper £5.

The biographies — small and great — of Rudolf Steiner have mostly come from those who knew him directly. Ernst Katz did not. But his message is almost the more telling for that. Many have puzzled over such a super-human achievement as was Steiner's, and at the same time his modesty which bordered on self-effacement. This booklet sheds light on this in a way that weaves outspokenness and delicacy, subtlety and clarity together. An achievement, not least for its brevity. It was an inspiration to include Rudolf Steiner's sun-seal design.



The Silver Trumpet.

The Silver Trumpet by Owen Barfield. Book Makers Guild Inc. 1430 Florida Avenue, Suite 202, Longmont, CO 80501. 144pp, 20 illustrations b&w and colour by Josephine Spence. £16.95 hardback. £10.95 paper.

Parents are frequently on the look-out for a book that will score a 'direct hit'. This story has nothing less to recommend it than it did just that — with no less than the Tolkein family, fifty years ago. Not surprising! The colourful flow of the language, together with the captivating illustrations of this new edition allow the imagination to ride full tilt into the two worlds that Barfield evokes. The world of the *silent* silver trumpet and the world awakened by its voice.

Swans and Storks, Sparrow and Doves by Karl König. Floris Books. 59pp, Softback, £5.95.

These three essays of 1956 and 1966 are being published in translation and in this form for the first time. In them, the author elaborates some of Rudolf Steiner's insights with his own observations and with salient references to Brehm and other authorities. En passant, we also pick up the occasional feather from an ostrich, a Viennese Rathausplatz pigeon or an Easter chick for our collection, from the interesting side-remarks that accompany the author's train of thought.

Painting with Children by Brunhild Müller. Floris Books. 48pp linen. 33 Colour illustrations, £3.95.

This welcome translation of "Malen mit Wasserfarben" (1986) will bring the author's open-hearted approach to colour into many more homes and classrooms. With economy of style, she covers much essential ground. Working with the hints, insights and suggestions she offers, a parent who has never painted with watercolour could easily embark on this wonderful journey of discovery. There is much in the booklet, too, for the specialist and practised Class Teacher. Particularly helpful is the way the author illustrates her point by quoting colour conversations: "My orange is so happy — he wants to jump about everywhere" (4½ year old girl). Or encouragement from the teacher: "Red hasn't said good morning to Yellow yet." Yes, encouragement and the play of colour — these are the tunes with which this Pied Piper leads us.

Dying Forests by Jochen Bockemuhl. Social Ecology Series, Hawthorn Press. 96pp laminated. 46 coloured figures. £8.95

The message of this book comes across in several ways. Visually, on immediate impact. For at first glance, the front cover presents a picture of an idyllic forest landscape in Bavaria, idyllic, that is, until the gaunt silhouette of a dead spruce focuses the attention. The very title, too, is alerting even in an age hardened by the sensational. Its burgeoning subtitles — 'a crisis with consciousness', 'dialogue with nature' and 'transforming our way of life' all drive the point still further home.

The well presented text substantiates the author's approach. At one moment he delves into the past, using a Greek temple in a tree-less environment as a means of awakening; at another, he strides forwards scrutinising present day monocultures, such as New Zealand sheep farming that has displaced the indigenous Kauri Forest; or (surprisingly, perhaps) the N. German plantations of conifers with their woodland pest vulnerability.

Ecologically stimulating are the presentations of the seasonal changes ('musical!') in landscape, the notion of a plant's biography, the metamorphosis visible in nature as instanced in the leaves of the poppy or the petals of the peony, the visible expression of the four elements within the plant world.

Bockemuhl has succeeded in finding a style that is thought-provoking enough to reach the philosopher's study, yet direct enough to reach the forester's tool shed. Further, he demonstrates that conservation is the responsibility of each of us.

Heartening is the comment of Professor Brian Goodwin, who asserts in his introduction that this ontological approach is by no means peripheral. Heart-rending is the observation that the root cause of the problem is supported by our 'naïve faith in progress'. Where is the consciousness that modern science is supposed to be ushering in? And when will it reach the man in the street or the woman on the motorway?

This publication will surely help.

Creative Form Drawing — Workbook 1, by Rudolf Kutzli. Hawthorn Press, 120pp, card, A4. £9.95

Kutzli's style makes it clear that this is primarily a *work-book*: it enables the user to experience form drawing by doing it. Stressing the need for patience, practice and repetition, he takes the form drawer through 288 organically sequential exercises — but to be used freely — in four sections. The quality of drawing aimed at becomes evident in expressions such as: a dynamically alive, not geometrically exact ("dead") circle; avoiding rigidity on the one hand and vagueness on the other; one of the benefits for the "man in the street" will be to bring 'calm' whilst at the same time "being simulating". (The fine quality of paper used by the publishers, serves to emphasise this practical application of the book intended by the author.)

In her summary of Rudolf Kutzli's approach to form drawing, Roswitha Spence (one of the translators) shows clearly what general value can be gained from this activity: It has, of course, additional value for craftsmen, historians, artists, Class Teachers, folk-dancers, theologians, eurythmists, art historians, composers, architects, archeologists, sculptors, calligraphers, designers and others.

In the commentary, Kutzli gives us mouth-watering tastes of a wide variety of cultures: Chinese calligraphy, Byzantine ornament, Celtic knots, the Carnac alignments, Cumaeen gates, Cretan labyrinths or (from the 20th century) the capitals of the First Goetheanum. He also indicates how the sun's *observable* path in 9250 BC differs from today.

The Lombard mason's amazing statement: "In the woven ribbons, the creative power of the angel's choir resounds", rings true across the centuries. The Ancient Greek embodied the experience of decorative form in the word: Kosmein Decoration was seen as that which brought matter into order with the cosmos.

For the many who are seeking to re-establish that order into their practical and meditative lives today Kutzli's workbook will come as a source of inspiration. More: as the original German title makes clear, and as the English title implies, whoever practises these drawing exercises will experience the unfolding of creative forces. Modern life needs such forces in every realm — not as a mere reappearance of what existed in Byzantium or Lombardy — to meet the urgent needs that are pressing in upon us through present day conditions.

We wish You a Merry Christmas. Carols, Hymns, Songs and Rounds. Edited by Christoph Jaffke. Pädagogische Forschungsstelle, beim Bund der Freien Waldorfschulen, Libanonstr. 3, D7000 Stuttgart 1.

Nowadays, most anthologies of carols seek to bring together a wide range of them from different nations and cultures. It is, therefore, all the more refreshing to meet a collection, the words of which are all of English origin. The music includes traditional tunes. English hymns, a Negro Spiritual, some Gaelic melodies with several two or three part arrangements (competently composed for the present publication), as well as a fair smattering of rounds thrown in for good measure. All of which go towards making this a welcome addition to the more well-known collections. Though the work springs from the teaching of English as a foreign language within the Waldorf movement in Germany, there are several treasures within it that will attract those in English speaking countries, especially as the editing has been undertaken with great care.

Aids to Teachers in Waldorf Schools: Plays for the Lower and Middle School. Poems for the Middle and Upper School. Edited by Christoph Jaffke and Magda Maier. A4. 132pp. Order through: Buchversand H. Kraus, Postfach 10 02,22, D-7016 Gerlingen. W. Germany.

Rudolf Steiner often stressed the importance of speech in teaching. In the Basle educational course given in Spring 1920 he pointed out that a subtle observation of the way pupils form the sounds within the language can become an "intensive science", which in turn can become one of the most important means of understanding what lies at the heart of each pupil's development. The work initiated by Heins Müller is perhaps of central significance in this respect.

Equally important is the *how* of the corporate class recitation, and the class play. But the *what* also has far reaching significance. Many teachers enjoy exploring the scenic foot-paths of literature through anthologies and complete editions. For those who need a few sign-posts, erected by their fore-runners, these anthologies make plentiful provision. At the same time, the wealth of material contained still leaves a wide choice that will satisfy each individual's aesthetic sense, however refined or catholic it may be, even allowing for the fact that teachers of English as a foreign language sometimes allow themselves to be less selective than those who teach it as the native tongue.

About Your Relation to Rudolf Steiner by Ernst Katz. Rudolf Steiner Institute of the Greck Lakes Area, 1923 Beddes Av. Ann Arbor, Michigan 48104. 63pp, Paper £5.

The biographies — small and great — of Rudolf Steiner have mostly come from those who knew him directly. Ernst Katz did not. But his message is almost the more telling for that. Many have puzzled over such a super-human achievement as was Steiner's, and at the same time his modesty which bordered on self-effacement. This booklet sheds light on this in a way that weaves outspokenness and delicacy, subtlety and clarity together. An achievement, not least for its brevity. It was an inspiration to include Rudolf Steiner's sun-seal design.

Books Received in German

Die neuere Zeit by Karl Heyer. Verlag Freies Geistesleben. 196pp paper with complete index for this and the two preceding volumes. DM28.00.

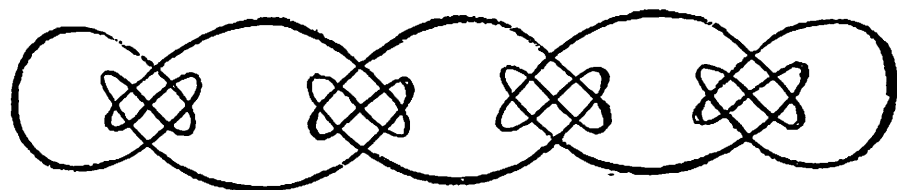
Karl Heyer's sequel to his earlier publications: "Von der Atlantis bis Rom" (reviewed in Child and Man Vol. 21 No. 1) and "Mittelalter". Here he continues, in the same all-embracing manner, to trace the development of human consciousness through a close observation of and commentary upon present day social conditions, the origin of modern states and the increasingly autonomous position of each individuality, from the Renaissance onwards. A deeply significant contribution to the study of history.

Das Buch Tobias — Das Tobias Triptychon by Walther Roggenkamp and Hildegard Osten with commentaries by Barbara Mordmeyer and Katrin Hoffman. Verlag Fries Geistesleben. DM32.00.

The story of "Tobias and the Angel" is taken from Martin Luther's biblical translation and is presented in such a way that details of the Roggenkamp-Osten triptych alternate with the text, with some additional sketches, making a production of high artistic quality. The infinite variety of the colour of the original wools and silks is exquisitely reproduced. The tapestry itself hangs in the 'Sonnenhof' in Arlesheim, an anthroposophical curative establishment, in which this theme of healing is central to the Raphaelic impulse at work there. The book contains commentaries both on the text and the tapestries, as well as short biographical notes which emphasise the fruits of the collaboration of these two outstanding artists of our time.

Sadko, der Sänger aus Nowgorod by Annelies Graßhoff. Illustrations by Dieter Müller. Verlag Urachhaus. 45pp Hardback. DM24.00.

Sadko's fame is legendary. His songs of Russian heroes have charmed the whole world. Birds stop singing to listen to him and fishermen stay poised at their nets. Against two backdrops, his story unfolds — the one, the unbelievably rich buildings and trade of Novgorod; the other, the magical beauty of the sea-king's realm. The culminating moment is when, during the great storm, Sadko sacrifices himself to save those who man his fleet. And subsequently, how he escapes — with the help of Nicolaï, the protector of sea-farers — from the enticing depths of the ocean. A grippingly imaginative story, full of shimmering colour and adventure. A challenging vocabulary-stretcher for the upper end of the Lower School, but in a clear graspable style.



Hermann Kirchner by Ernst Buhler and Heimo Rau. Verlag Freies Geistesleben. 127pp. 80 reproductions (40 in colour).

The development of dynamic drawing, in which Hermann Kirchner played so great a part, has until recently been the only aspect of his work familiar to most teachers, pupils and parents connected with Waldorf education. The present monograph places this valuable contribution into the context of his whole life and work.

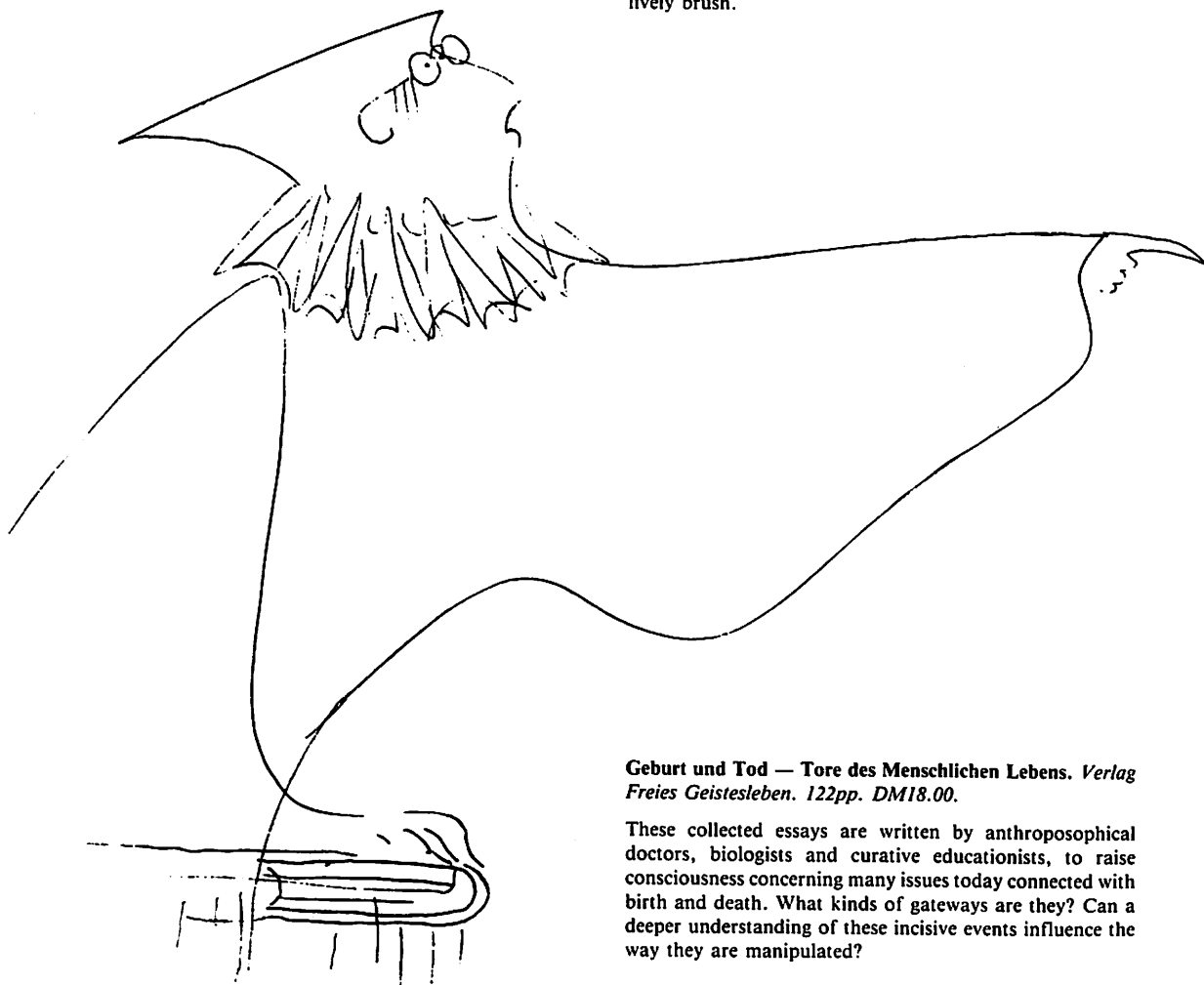
His life (1899-1978) spanned, and he survived, appalling conditions in both World Wars. His early artistic affinity with Feininger (vigorously evident in 'Seagulls over the Ocean'), and now his collective life's achievement, show him to be amongst those in the forefront of 20th century art. His drawings, carvings, murals and paintings reveal how he was able to liberate himself — and others — from the imprisoning boundaries of matter into a world of dynamic form and colour. For instance, in 'St. George and the Dragon' the dialogue of the subject is brought into play between the above and the below; in 'The Girl with a Flower', the conversation pivots around peripheral abandonment and centralised form; and in 'The Temple Sleep' it is the sheer proportion and relationship of form that invites the imagination to cross the threshold. He achieves astonishing economy of line in 'Odysseus', sombre but triumphant penetration of colour in

'Golgotha', hilarious suggestiveness in his 'cartoons', impelling thoughtfulness in his interpretations of the 'Apocalyptic Beasts', and ecstasy of colour-form in his 'Reclining Cow' or his 'Birth of Light'.

It is surely not for nothing that from c.1950, Kirchner's genius for form developed simultaneously in three spheres: educationally, therapeutically (his atelier always remained within the context of anthroposophical curative education) and artistically. As a result, the gift he brought to mankind in its present need is available literally to all.

Lommelchen. A Czech folk tale, liberally illustrated by Ingeborg Meyer-Rey. Verlag Urachhaus DM 18.00. 30pp hardback.

Beaming from the front cover of this reader is little Lommel, sitting jauntily on the bushy tail of a fox. Just how he got there, and what the awful (but not fatal) consequences were, are all recounted in this charming Czechoslovakian folk-tale. It is a tale with fascinating surprises, like the magpie who knew it all; or the way that the old grand-parents took fiddle and drum — and sack! — to unearth their hope for the future. Ingeborg Meyer-Rey brings the text still more to life with her lively brush.



Geburt und Tod — Tore des Menschlichen Lebens. Verlag Freies Geistesleben. 122pp. DM18.00.

These collected essays are written by anthroposophical doctors, biologists and curative educationists, to raise consciousness concerning many issues today connected with birth and death. What kinds of gateways are they? Can a deeper understanding of these incisive events influence the way they are manipulated?

World List of Waldorf (Rudolf Steiner) Schools

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Buenos Aires Colegio Incorporado 'Paula Albarracin de Sarmiento' — Rudolf Steiner-Schule. Warnes 1357, 1602 Florida, Pcia. de Buenos Aires.
Buenos Aires Escuela San Miguel Arcángel, José María Moreno 1221, 1607 Villa Adelina. Buenos Aires.

AUSTRALIA

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

Bowral Eukarima School, Centennial Road, Bowral 2492, N.S.W.

Hazelbrook Blue Mountains Waldorf School, 77 Clearview Parade, Hazelbrook.

Maitland Linuwel 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.

Mount Barker Waldorf School for Rudolf Steiner Education, Sims Road, Mount Barker S.A. 5251.

Perth Waldorf School for Rudolf Steiner Education, Lot 105, Progress Drive, Bibra Lake, WA 6153.

Sydney Glenaeon School, 5a Glenroy Ave., Middle Cove, N.S.W. 2068.

Sydney Lorian Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural 2158.

Sydney Lorian Novalis College of Teacher Education, address as above.

Thora Chrysalis School for Rudolf Steiner Education, Darkwood Road, Thora, N.S.W. 2492.

Yarramundi Aurora-Meander School for Rudolf Steiner Education, Lot 1 Mountain Ave., Yarramundi, N.S.W. 2753.

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Wien-Mauer Rudolf-Steiner-Schule, Endresstraße 100, A 1238 Wien 23.

Wien-Pötzleinsdorf Rudolf-Steiner-Schule, Geymüllergasse 1, A 1180 Wien.

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Aalst Michaeli, Hertshage 39, 9300 Aalst.

Antwerpen De Hazelaar, Lange Lozannastraat 117, 2018 Antwerpen.

Antwerpen Rudolf Steinerschule, Transvaalstraat 21 & Prins Albertlei 19, 2600 Berchem.

Antwerpen Hibernia Rodestraat 33 & Keizerstraat 62, 2000 Antwerpen.

Brasschaat Boskapellei 50, 2130 Mariaburg-Brasschaat.

Brugge Guido Gezelschool, Hoogstraat 28, 8000 Brugge.

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Hasselt Rudolf Steinerschule, Luikersteenweg 49, 3500 Hasselt.

Leuven De Zonnewijzer, Weldadigheidsstraat 74, 3000 Leuven.

Lier De Sterredaalders, Mallekotstraat 41, 2500 Lier.Luxembourg (Grand-Duché) Kindergarten:

Rue de Trèves 154, Cenis — Luxembourg.

Primärschule: Rue Sax, Luxembourg — Limpertsberg.

Turnhout Michaelschool, Steenweg op Oosthoven 27a, 2300 Turnhout.

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Sao Paulo Colégio Micael, Rua Pocho Alexandrino Soares 68, Jardim Boa Vista (Butantã), 05584 Sao Paulo/Brasil.

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Kelowna Waldorf School Association of Kelowna R.R.6, Hughes Road, Kelowna, B.C. V1Y 8R3.

Nelson Kootenay Valley School K-5, Box 165, Nelson B.C.

Quandra Island Waldorf School K-5, P.O. Box 503, Quantiaski Cove, B.C. VP0 1N0.

*Vancouver Vancouver Waldorf School K-12 2725 St. Christophers Road, North Vancouver, B.C. V7K 2B6.

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Milton Halton Waldorf School, P.O. Box 3, Milton, Ontario, L9T 2Y3.

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Medelin Colegio Isolda Echavarría, Lic. de Func. No. 000841 de 1985, Medelin.

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Schwäbisch Hall Freie Waldorfschule Schwäbisch Hall, Teurerweg 2, D-7170 Schwäbisch Hall.
Siegen Rudolf Steiner Schule Siegen, Marienborner Straße 151, D-5900 Siegen 1.
Stuttgart Freie Waldorfschule Uhländshöhe, Haußmannstraße 44, D-7000 Stuttgart 1.
Stuttgart Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, D-7000 Stuttgart 1.
Stuttgart Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich, Othellostraße 5, 7000 Stuttgart 80.
Trier Freie Waldorfschule Trier, Montessoriweg 7, D-5500 Trier.
Tübingen Tübingen Freie Waldorfschule, Roldornweg 30, D-7400 Tübingen-Waldhauser-Ost.
Überlingen Freie Waldorfschule am Bodensee, D-7770 Überlingen-Rengoldshausen.
Ulm Freie Waldorfschule Ulm und angeschlossene Sonderklassen für Lernbehinderte, Romer-strasse 97, D-7900 Ulm.
Villingen-Schwenningen Rudolf Steiner Schule, Schluchseestraße 55, D-7730 VS-Schwenningen.
Wahlwies Freie Waldorfschule Wahlwies, D-7768 Stockach 14.
Wangen Freie Waldorfschule Wangen, Rudolf-Steiner-Straße 4, D-7988 Wangen 1. Allgau.
Wanne-Eickel Hiberniaschule, Holsterhauser Straße 70, Postfach 2849, D-4690 Herne 2.
Wattenscheid Widar Schule Wattenscheid, Hontroper Straße 95, 4630 Bochum 6.
Wiesbaden Freie Waldorfschule Wiesbaden, Kohlheckstraße 43, D-6200 Wiesbaden.
Witten Rudolf Steiner Schule Witten, Billerbeckstraße 2, D-5810 Witten-Heven.
Würzburg Freie Waldorfschule Würzburg, Oberer Neubergweg 14, D-8700 Würzburg.
Wuppertal Rudolf Steiner Schule, Schluchstraße 21, D-5600 Wuppertal 2 (Barmen).
Wuppertal Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderlebener Straße 14, D-5600 Wuppertal 2 (Barmen).
Wuppertal West Freie Waldorfschule Wuppertal-West Schluchstraße 21, D-5600 Wuppertal 2.

ITALY

Milano Scuola a indirizzo pedagogico steineriano, Via Francesco Sforza 23, Milano.

Rome Scuola Rudolf Steiner "Giardino del Cedri", Via delle Benedettine 10, 100135 Roma.

NETHERLANDS

Bond van Vrije Scholen in Nederland Secretariaat: Hoofdstraat 20, 3972 LA Driebergen.
**Incl. Upper School. *Only Kindergarten*
Alkmaar Rudolf Steinerschool, Sperwersstraat 1, 1826 KL.
***Alkmaar** Vrije School Bovenbouw, Loudelsweg 20A, Postbus 222, 1860 AE BERGEN.
Almelo Vrije School Almelo, Biesterweg 6, 7608 RN.
Almere Vrije School, Heerlenstraat 33A, 1324 MC.
Alphen A/D Rijn Vrije School, Liszthof 90, Postbus 165, 2400 AD.
Amersfoort Vrije School, Romestraat 74, 3816 SE.
Amstelveen Parcivalschool, Lindenlaan 317, 1185 LM.
***Amsterdam** Geert Grooteschool, Hygieaplein 47, 1076 RS.
Apeldoorn Vrije School, Morinstraat 8, 7312 KC.
Arnhem Parcivalschool, Woudrichemstraat 141, Postbus 30093, 6803 AB.
***Assen** Vrije School, Carsniumstraat 2, 9404 RV.
***Bergen** Vrije School, Prins Hendriklaan 58, 1882 EL.
Bergen Vrije School Bovenbouw, van de Velde-laan 179, 1860 AE Bergen.
Bilthoven Rudolf Steinerschool, Weltevreden 6, Postbus 332, 3720 AH.
Den Bosch Rudolf Steinerschool, Waalstraat 30, 5215 CK.
***Boxmeer** Vrije School, Jeroen Boschstraat 49, 5831 VV.
Breda Rudolf Steinerschool, Minckelersstraat 27, 4816 AD.
Bussum Vrije School Michael, Esther de Boer van Rijklaan 22, 1403 GD.
Defti Vrije School, De Meesterstraat 2, 2613 XB.
Deventer Vrije School, Houtmarkt 6, 7411 CG.
Dordrecht Vrije School, Wijnstraat 119, 3311 BV.
***Driebergen** Vrije School, Faunalaan 250, Postbus 207, 3970 AE.
Ede Vrije School, Nachtegaallaan 47a-49, Postbus 40, 6710 BA.
***Eindhoven** Vrije School Brabant, Woenselsstraat 316, Postbus 1073, 5602 BB.
Eindhoven-Zuid Vrije School, Hadewychlaan 3, 5643 RT.
Emmen De Vrije School Michael, Prinvenlaan 80, 7822 CJ Emmen.
Gouda Vrije School, Ridder v. Catsweg 256a, 2805 BC.
***Groningen** De Vrije School Bovenbouw, Wasenberghstraat 26, 9718 L.L.
***Den Haag** Vrije School, Waalsdorperweg 12, 2597 JB.
Den Helder Vrije School, Reggestraat 38, 1784 XN, 02230-35755.
***Haarlem** Rudolf Steinerschool, Engelandlaan 2, 2034 NA.
Harlem-Noord Vrije School Kennemerland, Weltevredenstraat 9, Posbus 2161, 2002 CD.
***Harderwijk** De Valentijnschool, De Ruyterlaan 19, Steynlaan 122, 3851 BV Ermelo.
Helmond Vrije School Peelland, Helmond-selaan 71, 5702 NM.
Hilversum Vrije School, Oude Amersfoortseweg 198, Postbus 1643, 1200 BP.
Hoorn Westfriesse Vrije School, Nachtegaal 146, 1628 DJ.
Krimpen A/S IJssel Krimpener Vrije School, Hobbemalaan 2, 2923 XH.
Leeuwarden Michaelsschool, Emmanuel Murandstraat 37, Postbus 1140, 8900 CC.

Leiden Rudolf Steinerschool, César Franckstraat 9, 2324 JM.
Leiden-Noord Vrije School Mareland, Maresingel 19, 2316 HA.
***Leiden** Vrije School Bovenbouw, Kerkstraat 11, 2514 KP Den Haag.
Maastricht Vrije School, Heugemer Pastoorstraat 12, Postbus 2026, 6201 CC.
Meppel Vrije School, Julianastraat 22, 7941 JC.
***Middelburg** Vrije School Zeeland, Willem Arondeusstraat 59, 4333 DD.
***Nijmegen** Steinerschool, Meyhorst 24-74/76, 6537 GR.
Nijmegen Vrije School 'Oost', Groesbeekseweg 146, 6525 DN.
***Nijmegen** Regionale Bovenbouw, Villa Novastraat 6, 6542 JA.
***Oldenzaal** Vrije School, Jacob Catsstraat 2, 7576 BS.
Oosterhout Vrije School, Brabantlaan 7, Postbus 4010, 4900 CA.
Oud Beijerland Vrije School Hoeksche Waard, Kortenaarstraat 2, Postbus 1176, 3620 AD.
Roermond Vrije School, Midden Limburg, Schouwberg 27, 6041 AG Leeuwen/Roermond.
***Rotterdam** Vrije School, Vredhofweg 30, Postbus 4292, 3006 AG.
Tiel Johanneschool, Kloosterhof 4, 4003, DH.
Tilburg Vrije School, Wilhelminapark 54, 5041 ED.
Uden Vrije School, Bosveld 120, 5403 AG.
***Utrecht** Vrije School, St. Maartensdreef 1, 3564 TA.
Venlo Rudolf Steinerschool, Noord-Limburg, Zusterstraat 5, 5914 XX VENLO.
***Voorschoten** Rudolf Steiner Kleuterschool, Burg. de Koolplantsoen 19, 2253 KD.
Wageningen Vrije School De Zwaneridder, Nolensstraat 3, 6702 CS.
***Winterswijk** Vrije School, Wielewaalstraat 2, 7102 HB.
Zaandam Vrije School Zaanstreek, Galjoenstraat 111B, 1503 AR.
Zeist Zeister Vrije School, Socrateslaan 22, 3707 GL.
***Zeist** Stichtse Vrije School, Regional Bovenbouw, Socrateslaan 24, 3707 GL.
Zoetermeer Vrije School, Schansbos 5-6, 2716 GV.
Zutphen Vrije School 'de IJssel', Henri Dunantweg 4, 7201 EV.
Zutphen Vrije School 'de Berkel', Weerdsdag 14b, 7206 BR.
***Zutphen** Vrije School Bovednbouw, Weerdsdag 14a, 7206 BR.
Zwolle Vrije School, Bachlaan 6-8, 8031 HL.

NEW ZEALAND

Auckland Michael Park School K-12, 55 Amy Street, Ellerslie, P.O. Box 28-150, Remuera, Auckland 5.
Christchurch Christchurch Rudolf Steiner School K-12, 19 Ombersley Terrace, Opawa, Christchurch 2.
Dunedin Kotuku School K-2, 95 Norwood Street, Normanby, Dunedin.
Hastings Rudolf Steiner School K-12, 415N Nelson Street, P.O. Box 888, Hastings.
Wellington Raphael House Rudolf Steiner School K-7, 27 Mauihi Street, Belmont, Lower Hutt, Wellington.

NORWAY

Steinerskolene i Norge. Secretary: Finn-Einar Kellström, Flyveien 2, 0384 Oslo 3.
Asker Rudolf Steinerskolen i Asker, Nest terrasse 45, 1360 Nesbru.
Bergen Rudolf Steiner-Skolen i Bergen, Rieber-Mohns vej 15, 5040 Paradis.

Bærum Steinerskolen i Bærum, Grav Gardsvej 5, 1342 Jar.
Drammen Steinerskolen i Drammen, Tredje ström terrasse 13, 3000 Drammen.
Fredrikstad Steinerskolen i Fredrikstad, Nabetorpveien 99, Boks 1188, 1601 Fredrikstad
Haugesund Steinerskolen i Haugesund, Solvang, 5500 Haugesund.
Hedmarken Steinerskolen i Hedmarken, Kjønerud gård, Boks 100, 2310 Ottestad.
Hurum Rudolf Steinerskolen i Hurum 3483 Kana.
Lillehammer Lillehammer Steinerskole, Bakkegrenda, Sigrid Undsets vei 70, 2600 Lillehammer.
Lørenskog Steinerskolen i Lørenskog, Postboks 13, 1473 Skarer.
Nesodden Rudolf Steinerskolen pa Nesodden, Eysteins vei 4B, 1450 Nesoddtangen.
Oslo Rudolf Steinerskolen i Oslo, Postboks 25, Hoveter, 0705, Oslo 7.
Rygge Steinerskolen i Rygge, Boks 130, 1510 Rygge.
Stavanger Steinerskolen i Stavanger, Nylundgt 1, 4000 Stavanger.
Trondheim Steinerskolen i Trondheim, Postboks 3521, 7001 Trondheim.
Vestfold Steinerskolen i Vestfold, Postboks 10, Vestskogen, 3140 Borgheim.

PERU

Lima Collegio Waldorf Lima, Aptdo. 03-0164, Salamenca. Lima 3.

SOUTH AFRICA

Southern African Federation of Waldorf Schools - Secretariat: Waldorf School, Constantia.
Cape Town Waldorf School, Spaanschemat River Road, Constantia, 7800, Cape Town.
Cape Town Michael Oak Waldorf School, 4 Marlow Road, 7700 Kenilworth, Cape Town.
Durban Natal Waldorf School, P.O. Box 503, Hillcrest 3650.
Johannesburg Michael Mount Waldorf School, P.O. Box 67 587, Bryanston, 2021, Johannesburg.
Pretoria/Transvaal Max Sibbe School, 257 Mooiplas, P.O. Box 11384, Brooklyn 0011, Pretoria/Transvaal.

SWEDEN

Delsbo Delsbo Waldorfskolan, c/o Wätte, P1 1470, S 82060 Delsbo.
Delsbo Rudolf Steinerskolan vid Statfångsgården, Furugatan 1, 820 60 Delsbo.
Göteborg Rudolf Steinerskolan, Birkagatan 61, S 41656 Göteborg.
Järna Örkjanskolan, Rudolf Steinerskola i Järna, Nibble, S 15300 Järna.
Järna Nibble skolan, Nibble, S 15300 Järna.
Kalmar Stiftelsen Kalmar Waldorfskola, Drottning Blankas Väg 10, 393, 52 Kalmar.
Lund Rudolf Steinerskolan i Lund, Hardeberga, S 24107 Sodra Sandby.
Norrköping Rudolf Steinerskolan i Norrköping, Box 748, S 60116 Norrköping.
Örebro Örebro Waldorfskola, Box 140 29, 700 14 Örebro.
Spånga Ellen Key skolan, Stockholms Norra Waldorfskola, Duvbovägen 94, 163 58 Spånga.
Stockholm Kristofferskolan, Box 124, S 16126 Bromma.
Stockholm Martinskolan, Soders Waldorfskola, Munstycykavägen 18, S 123 57 Farsta.
Umeå Waldorfskola, P1. 5285, S 90251 Umeå.

SWITZERLAND

Baar Rudolf Steiner-Schule Zug, Asylstrasse 15, CH 6340 Baar.

Basel Rudolf-Steiner-Schule, Jakobsbergerholzweg 54, CH 4059 Basel.
Basel Christophorus Schule, Bührenfluhstr. 20, CH 4059 Basel.
Basel Helfenbergsschule, Forderschule, Starenstr. 41, CH 4059 Basel.
Bern Rudolf-Steiner-Schule Bern, Itigenstr. 31, CH 3063 Itigen.
Biel Rudolf-Steiner-Schule, Rosenheimweg 1, CH 2502 Biel.
Chur Rudolf-Steiner-Schule Chur, Münzweg 20, CH 7000 Chur.
Dornach Rudolf-Steiner-Schule Birseck, Wollmattweg 10, CH 4143 Dornach.
St. Gallen Rudolf-Steiner-Schule, Zwinglistr. 25, CH 9000 St. Gallen.
Geneva Ecole Rudolf-Steiner, 213 route d'Aire-la-Ville, CH 1242 Satigny.
Ins Heimschule 'Schloßli', CH 3232 Ins BE.
Kreuzlingen Rudolf-Steiner-Schule, Bahnhofstrasse 15, CH 8280 Kreuzlingen.
Lausanne Ecole Rudolf-Steiner, 'La Longeraie', CH 1110 Morges.
Lenzburg Rudolf-Steiner-Schule, Aargau, Alte Bernstrasse, CH 5503 Schafisheim.
Lugano Scuola Rudolf-Steiner, Carnago, CH 6900 Origlio.
Pratteln Rudolf-Steiner-Schule, Mayenfels, Schloß Mayenfels, CH 4133 Pratteln.
Schaffhausen Rudolf-Steiner-Schule, Vordersteig 24, CH 8200 Schaffhausen.
Schuls-Tarasp Bergschule Avrona Rudolf-Steiner-Schule, CH 7553 Tarasp bei Scuoi, Unterengadin.
Solothurn Rudolf-Steiner-Schule, Solothurn, Weissensteinstr. 65-67, CH 4500 Solothurn.
Wetzikon Rudolf-Steiner-Schule, Zürcher Oberland, Usterstrasse 141, CH 8623 Wetzikon.
Winterthur Rudolf-Steiner-Schule, Maierstrasse 15, CH 8406, Winterthur.
Zürich Rudolf-Steiner-Schule, Plattenstrasse 37, CH 8032 Zürich.
Zürich Rudolf-Steiner-Schule, Sihlberg 10, CH 8002 Zürich.
Zug see Baar.

UNITED KINGDOM AND IRELAND

Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JB. Tel. (0342-82) 2115.
 * Full Membership of Steiner Schools Fellowship + Associated Schools
 * Newly Founded Schools
 * Playgroup and/or Kindergarten recognised by Steiner Kindergarten Steering Group.

Aberdeen + Aberdeen Waldorf School, 111 Gallowgate, Aberdeen AB1 1BU, Tel. (0224) 646111.
Belfast * Holywood School, The Highlands, 34 Croft Road, Holywood, County Down, Tel. (0232) 42 80 29.
Blandford Forum * The New Village School, Tarrant Keyneston, Blandford Forum, Dorset DT11 9JE, Tel. (0258) 53474.
Bottom * Bottom Village School, Danby, Whitby, N. Yorks YO21 2NJ, Tel. (0287) 60871.
Brighton * Brighton Steiner School, 363 Ditchling Road, Brighton, Sussex BN1 6JU, Tel. (0273) 561086.
Bristol * Bristol Waldorf School, Park Place, Clifton, Bristol BS8 1JR, Tel. (0272) 20440.
Canterbury * Perry Court School, Garlinge Green, Chatham, near Canterbury, Kent CT4 5RU, Tel. (0227) 738285.
Cheltenham * 79 Hewlett Road, Cheltenham, Glos. Tel. (0452) 22475.
Dyfed * Nant-y-Cwm Steiner School, Llanycefn, Clynderwen, Dyfed, Wales, Tel. (099-12) 640.



Snowdonian crags — that have seen countless cultures come and go — now presiding over the Ysgol Steiner Eryri.

Edinburgh * The Rudolf Steiner School of Edinburgh, 38 Colinton Road, Edinburgh EH10 5BT, Tel. (031) 337-3410.
Forest Row * Michael Hall, Kidbrooke Park, Forest Row, Sussex RH18 5JB, Tel. (0342-82) 2275.
Gloucester * Wynstones, Whaddon Green, Gloucester GL4 0UF, Tel. (0452) 22475.
Hereford + Hereford Waldorf School, Much Dewchurch, Hereford HR2 8DE, Tel. (0981) 540221.
Ilkeston * Michael House School, The Field, Shipley, Heanor, Derbyshire DE7 7JH, Tel. (0773) 718050.
Kings Langley * Rudolf Steiner School, Langley Hill, Kings Langley, Herts WD4 9HG, Tel. (092-77) 62505.
London * North London Rudolf Steiner School, P.O. Box 280, London N8 7HT, Tel. (01-348) 5050.
London * Primrose Nursery, Glenilla Road, London NW3, Tel. (01-722) 3587.
London * Waldorf School of South West London, 12 Balham Park Road, London SW12 8DR, Tel. (01-675) 4443.
Morayshire * Moray Steiner School, The Park, Forres IV36 0TZ, Tel. (0309) 30819.
Oxford * Oxford Waldorf Kindergarten, The Old Primary School, Staverton, St.-John, Oxford.
Plymouth * Plymouth Rudolf Steiner Kindergarten, c/o 234 Peverell Park Road, Plymouth PL3 4QF, Tel. (0752) 702427.
Ringwood * Folly Farm School, Ashley, Ringwood, Hampshire BH24 2NN, Tel. (042-54) 2664.
St. Albans * St. Albans Kindergarten, Fleetville Community Centre, 67 Hempstead Road, Kings Langley, Herts. Tel. (092-77) 64253.

Sheffield * Sheffield Steiner School, 2 Meadow Bank Road, Sheffield S11 9AH, Tel. (0742) 551638.
Snowdonia * Snowdonia Steiner School, Plas Tan yr Allt, Tremadoc, Gwynedd LL49 9RG, Tel. (0766) 2068.
Stourbridge * Elmfield School, Love Lane, Stourbridge, West Midlands DY8 2EA, Tel. (0384) 394633.
Stroud * Stroud Valleys Kindergarten, The Lindens, Lower Street, Stroud, Glos. Tel. (0452) 813795.
Totnes + Rudolf Steiner School South Devon, Hood Manor, Dartington, Devon TQ9 6AB, Tel. (0804) 26528.
Tunbridge Wells * The Golden Spring Waldorf Kindergarten, 16, Upper Grosvenor Road, Tunbridge Wells, Kent TN1 2EP.
York + York Steiner School, 55 Fulford Cross, York YO1 4PB, Tel. (0904) 54983.

UNITED STATES OF AMERICA

**Full members of the Association of Waldorf Schools of North America, 17 Hemlock Hill, Gt. Barrington, MA 01230. (K-12 indicates Kindergarten through Twelfth Grade or the range of each school at the time of going to press)*

CALIFORNIA
Auburn Live Oak Waldorf School K-6, P.O. Box 6565, Auburn, California 95604.
Brentwood Golden Path, Route 1, Box 206, Brentwood, California 94513.

Calpella Mountain Meadow Country School K-9, Box 313, Calpella, California 95418.
Cedar Ridge Mariposa Country School, P.O. Box 1210, Cedar Ridge, California 95924.
Concord Golden Path School K, 1732 Vincente Road, Concord, California 95419.
Emeryville East Bay Waldorf School, 1275 61st Street, Emeryville, California 94608.
Fair Oaks Sacramento Waldorf School K-12, 3750 Bannister Road, Fair Oaks, California 95628.
La Canada Altadena Pasadena Waldorf School K-5/6, 508 East Mendocino Street, Altadena, California 91001-2299.
Northridge Highland Hall School K-12, 17100 Superior Street, Northridge, California 91325.
Northridge Waldorf Institute of Southern California (adult education), 17100 Superior Street, Northridge 91325.
Redwood City Waldorf School of the Peninsula, 2434 McGarvey Ave., Redwood City, California 94061.
San Diego San Diego Waldorf School, P.O. Box 1284, La Jolla 92038.
San Francisco San Francisco Waldorf School K-7, 2938 Washington Street, San Francisco, California 94115.
San Rafael Marin Waldorf School K-8, 755 Idylberry Road, San Rafael, California 94903.
Santa Barbara Santa Barbara Waldorf School K-3, P.O. Box 50125, Santa Barbara, California 93150.
Santa Cruz Santa Cruz Waldorf School K-8, 2190 Empire Grade, Santa Cruz, California 95060.
Santa Rosa Summerfield Waldorf School of Santa Rosa K-8, 155 Willowside Road, Santa Rosa, California 95401.

COLORADO

Boulder Shining Mountain School K-5/6, 3685 Martin Drive, Boulder, Colorado 80302.
Denver Denver Waldorf School K-8, 735 E. Florida, Denver, Colorado 80210.
Denver Parsifal Shield, Kindergarten, 2180 South Madison, Denver, Colorado 80210.
Durango Animas Valley Waldorf School, P.O. Box 1487, Hoeker Drive, Durango 81301.

DISTRICT OF COLUMBIA

Washington Waldorf School (See listing under Maryland)
FLORIDA
Boca Raton Waldorf School of Boca Raton K, Box 951, Boca Raton, Florida 33432.
Gainesville Dayspring Waldorf School K-5, 921 S.W. Depot Road, Gainesville, Florida 32601.
GEORGIA
Atlanta Appalachian Mountain School, 1769 New York Avenue, Atlanta, Georgia 30307.

HAWAII

Honolulu Honolulu Waldorf School K-8, 350 Ulua Street, Honolulu 96821.
Maui Haleakala School K-8, Rt. 1, Box 790, Kula, Maui 96790.
Pahoa Malamalama School, P.O. Box 1045, Pahoa, Hawaii 96778.

ILLINOIS

Chicago Chicago Waldorf School, St. Bonaventure's Church K-1-8, 2755 N. Marshfield, Chicago, Illinois 60614.
Chicago Ravenswood Presbyterian Church Presch, K, 4300 Hermitage, Chicago, Illinois 60613.

MAINE

Blue Hill The Bay School K-6, P.O. Box 269, Blue Hill, Maine 04614.
Freeport Merriconeag School, P.O. Box 237, Freeport, Maine 04032.

MARYLAND

Baltimore The Waldorf School of Baltimore K-8, 4901 Springarden Drive, Baltimore, Maryland 21209.

Bethesda Washington Waldorf School K-12, 4800 Sangamore Road, Bethesda, Maryland 20816.
Silver Spring Acorn Hill Children's Center K, 9500 Brunette Ave., Silver Spring, Maryland 20901.

MASSACHUSETTS

Gloucester Cape Ann School, 7 Hill Road, Gloucester 01930.
Great Barrington Great Barrington Rudolf Steiner School K-12, West Plain Road, R.D. 1, Box 37B, Great Barrington, Massachusetts 01230.
Hadley The Waldorf School K-2, 94 Bay Road, Hadley, Massachusetts 01035.
Lexington The Waldorf School K-8, 739 Massachusetts Ave., Lexington, Massachusetts 02173.
Sudbury The Longfellow School K, c/o Hammel, 610 Peakham Road, Sudbury, Massachusetts 01776.
Woods Hole Woods Hole School, School Street, Woods Hole 02543.

MICHIGAN

Ann Arbor Ann Arbor Rudolf Steiner School K-8, 2775, Newport Road, Ann Arbor, Michigan 48103.
Detroit Detroit Waldorf School K-12, 2555 Burns Avenue, Detroit, Michigan 48214.
Southfield Waldorf Kinder House, 25205 Coder Road, Southfield, Michigan 48034.

MINNESOTA

Minneapolis Minnesota Waldorf School K-4, 3225 E. Minnehahah Parkway, Minneapolis, Minnesota 55417.

NEW HAMPSHIRE

Keene Monadnock Waldorf School K-7/8, 98 South Lincoln St., New Hampshire 03431.
Keene Antioch/New England, Roxbury Street, Keen 03431 (adult education).
Pine Hill Pine Hill Waldorf School, Box 668, Abbot Hill Road, Wilton, New Hampshire 03086.
Wilton How Mowing School 9-12, Wilton, New Hampshire 03086.
Wilton Pine Hill Waldorf School K-8, Wilton, New Hampshire 03086.

NEW JERSEY

Princeton Princeton Waldorf School, 22 Lake Lane, Princeton 08540.
Santa Fe Santa Fe Waldorf School, Rt. 7, Box 50-B3, Santa Fe, New Mexico 87501.

NEW YORK STATE

Chester Terros Children's Center, RD No. 2 75B, Sugar Loaf Mt Road, Chester, New York 10918.
Garden City Waldorf School of Garden City K-12, Cambridge Avenue, Garden City, New York 11530.
Ghent Hawthorne Valley School K-12, R.D. 2, Box 225, Ghent, New York 12075.
Ithaca Waldorf School of the Finger Lakes K-6, 54 Gunderman Road, Ithaca, New York 14852.
Ithaca Hillside Kindergarten K, 110 East Upland Road, Ithaca, New York 14850.
New Paltz Mountain Laurel School, 304 Route 32 North, New Paltz, 12561.
New York City Rudolf Steiner School K-12, 15E, 79th Street, New York City, New York 10021.
Saratoga Springs Spring Hill School, P.O. Box 3, Saratoga Springs, New York 12866.
Spring Valley Green Meadow School K-12, Hungry Hollow Road, Spring Valley, New York 10977.

Spring Valley Waldorf Institute, 260 Hungry Hollow Road, Spring Valley 10977 (adult education).

NORTH CAROLINA

Chapel Hill Emerson Waldorf School, K-7, Route No. 8, Box 92F, Chapel Hill, North Carolina 27514.

OHIO

Cincinnati Cincinnati Waldorf School K, 320 Resor Ave., Cincinnati, Ohio 45220.
Akron Spring Garden School K-6, P.O. Box 3942, Akron, Ohio 44314.

OREGON

Eugene Eugene Waldorf School K-3, 3411-A Williamette Street, Eugene, Oregon 97405.
Jacksonville Light Valley Waldorf School K-6, P.O. Box 610, Jacksonville, Oregon 97530.
Portland Portland Waldorf School (K-4), P.O. Box 1312, Portland, Oregon 97207.

PENNSYLVANIA

Kimberton Kimberton Waldorf School K-12, West Seven Stars Road, Kimberton, Pennsylvania 19442.

SOUTH DAKOTA

Kyle Little Wound School, Kyle, South Dakota 57752.

TEXAS

Austin Austin Waldorf School K-8, 8702 South View Road, Austin 78737.
Dallas Hearthstone Kindergarten, 5614 Bell Street, Dallas, Texas 75206.

VERMONT

Brattleboro Waldorf Children's Garden K, RD Box 306, Brattleboro, Vermont 05301.
Morrisville Green Mountain School, Box 537, Morrisville 05661.
Shelburne Lake Champlin Waldorf School K, Box 55, Shelburne, Vermont 05482.

VIRGINIA

Charlottesville Crossroads Waldorf School, P.O. Box 5221, Charlottesville, Virginia 22905.

WASHINGTON

Eastsound Dolphin Bay School K-4, Route 1, Box 80, Eastsound, Washington 98245.
Gig Harbor Morning Star Waldorf School, P.O. Box 45, Gig Harbor 98335.
Seattle Kinderhaus, 103 N.E. 60th Street, Seattle, Washington 98115.
Seattle Golden Garden Kindergarten, 1810 NW65, Seattle, Washington 98117.
Stanwood Rainbow Valley Waldorf School, 17615-53rd, Dr. N. W. Stanwood, Washington 98292.

WISCONSIN

Mequon Sunnymeadow School K-3, 12351 N. Granville Road, Mequon, Wisconsin 53092.
Viroqua Pleasant Ridge School K-4, 321 East Decker, Viroqua, Wisconsin 54665.

URUGUAY

Montevideo Colegio Novalis, Metodo Waldorf, Avenida Bolivia 2122, Montevideo.

The Editorial Group would be glad to receive photographs of any of the above schools, preferably showing children as well as school buildings.

CHORO!

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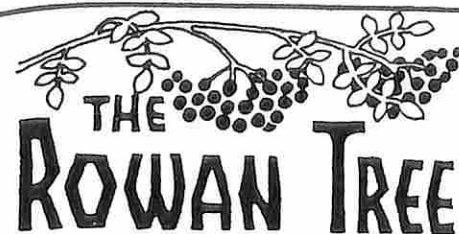


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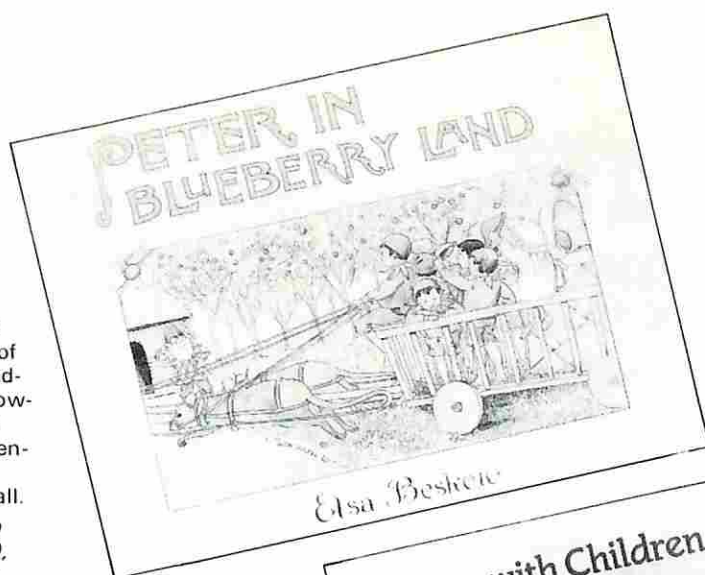
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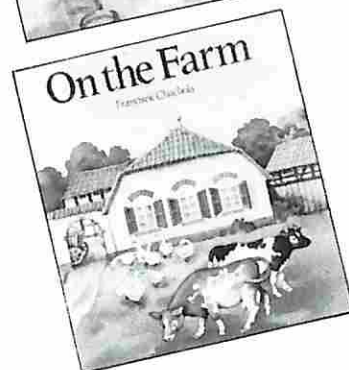
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