



Child and Man  
Education as an Art

Vol 28 No 2 Retrospective

*Van Gogh*  
1889



# Child and Man

ISSUE THEME:  
Retrospective

*"The monopolies of culture and education must all be regarded as having helped to bring about the present catastrophe. With the concepts that are already there we cannot found a new social order. The best we can do is to try to come to terms intelligently and sympathetically with the most urgent demands of the moment and to begin where a beginning is so essential – in the sphere of education."*

Rudolf Steiner, speaking in November 1918, about the war catastrophe and the spirit of revolution astir among the proletariat. These were the months immediately before the Waldorf school – built on a 'free' spiritual cultural foundation – came about.

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Editorial: Telephone (0342) 82 2115.  
Advertising: Telephone (0342) 82 4564.

**Individual copy price:**  
UK £2.85, USA \$5.70, GERMANY DM8.85,  
CANADA \$7.80.

**Subscription price (2 copies per year):**  
UK £4.80, USA \$9.60, GERMANY DM15.85,  
CANADA \$12.90.

Prices include postage and packing. Countries not listed pay in UK sterling. Cheques payable to: Child and Man.

© 1994 by Steiner Schools Fellowship.  
ISBN 0009-3890

Typeset by Imprint  
Printed by Lambda Business Services

Front Cover: A pastel by a 17 year-old (1994). The theme of this issue, 'Retrospective', is designed to come to expression through the illustrations as much as through the articles. Their range (though not necessarily in page order), from the earliest years to this year's Class 11, demonstrates not only the passage through time, but also what is more abiding in the distinctly artistic impulse that is found in Waldorf education.

In this drawing, the pupil brings to expression, in a thoughtful, penetrating and powerful use of colour, how the search for identity involves attitudes that are forward-looking as well as intro / retrospective. Out of a thorough inner assessment, a firm and decisive step towards the future can be made.

Inside Front Cover: All four classes from the Waldorf School in Kibbutz Harduf, Israel, celebrating their Lagbaomer festival at harvest time. The bows and arrows are 'home-made'. They are symbolic of 'courage' and freedom, both connected with this festival.

## Journal for Rudolf Steiner Waldorf Education July 1994 Vol. 28 No. 2

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

# Retrospective:

## Editorial Introduction

When an architect is designing a building, a precise survey of the plot and its surroundings will form part of the planning: contours, soil structure, natural drainage, vegetation, orientation, micro-climatology, outlook, neighbouring buildings and other factors will all play their part. With these in mind, the architect's task is then to see how the purpose of the client can best be 'housed': so the design evolves; the plans and working drawings are made; contractors are invited to tender; materials are obtained; the construction takes place; the client moves in and life at Number 52 begins.

Is there a parallel in an educational movement such as Waldorf? Who were the clients? What their purpose? Who was the architect? How did life begin? What is it like now? If Rudolf Steiner be the single 'architect' of the movement – and who else could hoist the flag alongside names such as Pestalozzi, Comenius, A.S. Neale, Piaget or Froebel – where did he train? How did the 'clients' discover him?

Steiner's whole experience in education could be seen as essentially fourfold. It starts, naturally, with the education he himself received, ascertained largely from his autobiography. Secondly, was his tutoring ability – formidable by any standards. Already as a youth, so that he could tutor his peers, he taught himself Latin and Greek not to mention those subjects that formed part of the curriculum in the school he attended. Thirdly, was his observation of life in all its dimensions, revealed time and again by his multi-faceted genius. How often we find him, when consulted by professionals, responding with full lecture courses, such as speech and drama for the actors, heat and light for the physicists, or agriculture for the farmers! Or when a design was needed to house anthroposophy, he himself assumed the role of

architect for the first *Goetheanum* (as the building was called), producing a building of amazing proportions, unique design, mathematically innovative engineering (the two intersecting domes) and requiring new techniques in painting, stained-glass and wood carving. To each of these occasions Steiner rose with Brunelleschi-like ingenuity. Fourthly, there was the school itself, when it eventually opened. Though Steiner did not teach whole lessons, he participated frequently, observed, advised, gave further lectures after the inaugural course, collaborated with the school doctor and spent arduous hours in meetings with the teachers to thrash out details of curriculum, staffing needs, finances, didactics, pedagogy and other matters.

Well before the founding of the first Waldorf school in 1919, Rudolf Steiner had made it clear – in his booklet: *The Education of the Child in the Light of Anthroposophy* – that there was an educational task that needed doing. But it was not until after the cannon-roar of the 1914-18 World War had subsided that anyone heard the message. Even then, it was not the readers of anthroposophical literature who 'popped the question'.

At the time, Steiner was lecturing to the workforce of various factories in Germany – Daimler (later Mercedes-Benz) and the Waldorf-Astoria cigarette factory amongst them. It was the Waldorf employees that became the moving force behind the school, seeking ultimately, one could say, no doubt out of deep suffering, a renewal of culture through their children's education. No menial task! Guide-lines for the form and management of the school were drawn up by Steiner; Molt (one of the directors) undertook to get the support of the Minister of Culture – who readily acquiesced with the idea of an independent school run by an industrialist but

open to all; Stockmeyer, whose claim to fame now rests on the stalwart work put into his concordance of Steiner's references to child development and the emergence of the original Waldorf curriculum, travelled far and wide, following up Steiner's suggestions for teachers.

Thus were involved in the foundation of the school, a 'body' of parents, a number of teachers (Steiner foremost among them) and the industrialist, Emil Molt. Perhaps it was largely due to this *inherent* three-foldness that the school was enabled to survive the collapse of the organization under whose umbrella it placed itself and which had come into being as a result of Steiner's ideas about the Threefold Social Order, which sought to operate out of a new clarity concerning the economic, the politico-social and the cultural-spiritual spheres of society and their interconnections.

Within Steiner's life-time the school had grown to about one thousand pupils, a second school in Germany had opened, and schools were established in Switzerland, Holland and England. The one in England represents the only unbroken thread in the history of the Waldorf movement, even though the thread was somewhat tangled as a result of the school's evacuation in 1939 from London to Somerset (its war-time haven) and thence to leafy Sussex, south of London. Interestingly enough, it was the first (and only!) male founder-teacher in this first English-speaking school who played a decisive role in the re-establishment of schools in Germany. This was Cecil Harwood. He was able, with the help of his father-in-law, Lord Olivier, to exert some influence with the military authorities in the American Zone. The schools in Germany had been closed by the Nazi regime, not as a result of Allied hostilities. Now they were reopened: gangs of volunteers cleared rubble and erected temporary buildings, many giving the task preference over the re-establishment of their own homes.

Like a thirsty desert, flowering after rare rainfall, the movement expanded rapidly, the expansion spreading from Germany to Holland and elsewhere in Europe as well as in North America and the Southern Hemisphere. In the UK and Ireland, the growth rate has been less; nevertheless, there also came the call for Waldorf education. The number of pre-War schools (6) was doubled in the seventies (to 12), this doubling to

two dozen in the eighties. In this 'retrospective' issue of *Child and Man*, we follow the development of the Waldorf movement and, to some extent, how it has responded to the needs of the day, partly through accounts written by a succession of former pupils.

This, of course, is not the only way of reflecting. One could equally well examine the education at its roots: what were the educational issues that the teachers themselves wrestled with – the themes of their annual conferences, the heart-searchings, the agenda items at teachers' meetings?

Or one could write a detailed account of how the education inter-faced with the 'outer world', though the term 'outer' should be taken to mean no more than that world for which education actually prepares pupils. Pursuing this, one would need to describe the conviction, the enthusiasm and the energy that went into the founding and development of Waldorf Kindergartens in the thirties and the campaign that was necessary to convince those interested that *creative play*, in the pre-school (six years-old and less), as part of a day of structured activity – baking, sweeping, sewing, gardening, modelling, painting, going on walks – instead of formal learning, is not only educational but the best education that that age of child could have.

The decade of the forties, burdened with the catastrophe of war, brought another facet of the education into the foreground: the importance of *imagination* in the Lower School (particularly the relevance of narrative material, such as folk lore and mythology), the importance of the faculties of *feeling* and *willing* and the child's *picture-consciousness* as vehicle for the educator.

The fifties ushered in a wave of enthusiasm for *co-education*. Not without cynics. Wouldn't boys become soppy? Could co-education really be sustained through the adolescent years? Steiner schools had, of course, by this time, a generation of experience in the field, but they still had to stand with their backs to the wall and face the same critical fire as that being aimed at their colleagues in the State sector.

The sixties saw, above all, perhaps, the child's need for *authority* being laid at the threshold of the teaching profession. A new generation of

post-war parents had arisen, lacking certainty, lacking the instinct for child-rearing that their forebears had had. TV encroached on pupils' lives in a way that dwarfed the pedagogical mal-effects of the cinema. How was the super-human force to be acquired to turn the on/off knob in the right direction? In tandem with this inner encroachment was the outer attack, the weapon being scorn. How could *art* and *creativity* possibly prepare children for real life? (The 'life' of the Cold War, astronomical exploration, nuclear power...) "Harden them up!" "Ram science and technology down their young throats!" And this cry still echoes on as a not very concealed agenda, a quarter of a century later – while alongside it, Waldorf combats to educate *the whole child*, good science 'results' included.



Figures modelled in the '30s by a 17 year-old under the tuition of an art teacher who had been a pupil in the first class of the original Waldorf school.

Recent challenges are fresher in the memory: the invasion of the Kindergarten by the computer, the paranoia over growing illiteracy, dyslexia, juvenile crime and school vandalism. What was the prognosis for Waldorf? Would its *truly* child-centred curriculum survive, when the

child-centredness deriving from so-called "progressive education" had been diagnosed as the tumour which called for the surgeon of the intellectual-screw-tightening "National Curriculum"?

One answer undoubtedly is: "By their fruits shall ye know" how Waldorf pupils thrive. The contributions from former pupils included in this issue reveal how their individuality comes across, the positivity towards learning and life, the forthright following of ideals, the pursuit of meaning of life, the breadth of awareness, the sense of service and other such qualities – all, surely, *ranz-des-vaches* to the herdsman's ear, a clear indication that educational ideals and human values, which many share on paper, *are achievable*.

We also include articles from Canada, New Zealand and Colombia. The account from Toronto gives us a glimpse into the biography of a single school. The New Zealand story takes us into the child's world of rain and sunshine, spring and autumn, school outings and festivals, Maori folksong and hot geyser local geography. The article from Cali reveals how a school has a deep responsibility towards its pupils insofar as they are citizens-to-be within a particular political climate, with the moral code that it aids, a social climate and the work ethic that attends it, a cultural climate and the spiritual essence that colours and pervades it.

Over 75 years, the stream of Waldorf has flowed into many cultures, none more unique than Israel, where the first such school was opened in September 1989, long enough ago for the seed to have developed into a sturdy little sapling without too much need of irrigation from the international Waldorf community in order to survive. Yet it is recent enough still to feel the exposed nerve of pioneering. How has the education adapted itself?

The environment in which Israeli children live is not one that is conducive to a long, lingering, dreamy kind of childhood. Apart from the winter rains, most of the year is very hot with an almost desert-like lack of moisture. The landscape is not softened with woodland or green pasture but is brittle and harsh. Even in the widest of valleys (on the west side of the coastal regions), with their orange groves and avocado plantations, the exposed rock of the mountains thrusts abrasively towards the sky-line.

The attitude of the population in a State which has had to build itself up from scratch is essentially pragmatic and practical; it prides itself on having little time "to waste" on art of any kind or aesthetic considerations when designing buildings or utilitarian objects. Concrete bunkers and weapons are prominent in a land that has seen half a dozen wars since 1945, whose borders have to be stringently defended with armed military patrols 365 days a year. It is not surprising, however painful, to find that national propaganda expresses the political situation in terms that boil down to "everybody wants to destroy us". Arabs in general are seen not as fellow citizens of neighbouring States in the Middle East, or sharing what was Palestine, but as potential killers. The grain of tragic truth so readily becomes a whole corn-rick.

The slightest twinge of anti-Semitism, wherever it may be in the world, is felt acutely and reported immediately in the newspaper or on the radio, through which news is broadcast *every half hour*.

Most families have desolating personal memories of the Holocaust and can match the "only survivor" stories with which the papers abound as the national day of remembrance approaches. Speaking generally, there is no attempt to protect children from this heart-rending aspect of life. On the special day of observance in the spring, the teachers do not need to supply the story for the day; merely give space for the children, however young, to tell what they know of some episode from their family history.

A class with a male class teacher will experience his absence several weeks each year while he is away doing his annual military service – which is not an 'academic' exercise.

On the whole, the handling of children is guided by the spartan-like attitude of "stiffen them up and get them out into the hard 'realities of this world'". A young boy, suffering from a severe fall and forced to attend an accident department for emergency treatment, was met not with sympathy or warm-hearted encouragement, but with rather rough handling, his slightest flinch countered with: "One day you're going to be a soldier, aren't you?"

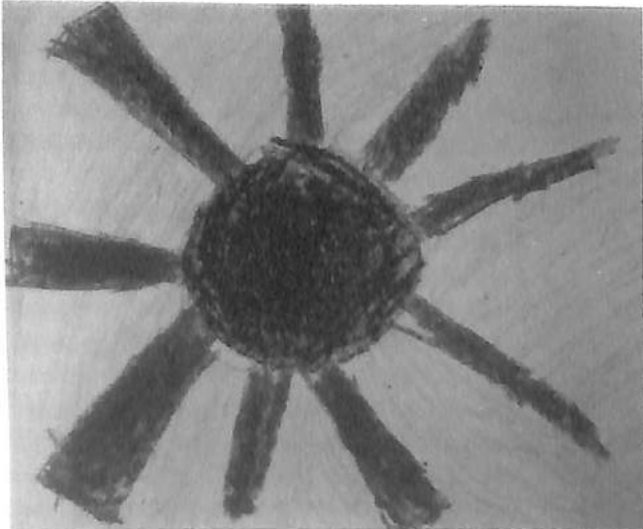
Apart from all the other tasks, Waldorf education has to include helping many Israeli

Kindergarten children to learn how to play and how to respect the material side of life; in the Lower School it is necessary to ensure that each child exercises the inner ability to picture inwardly – one of the gateways to imagination – what has been related in a story.

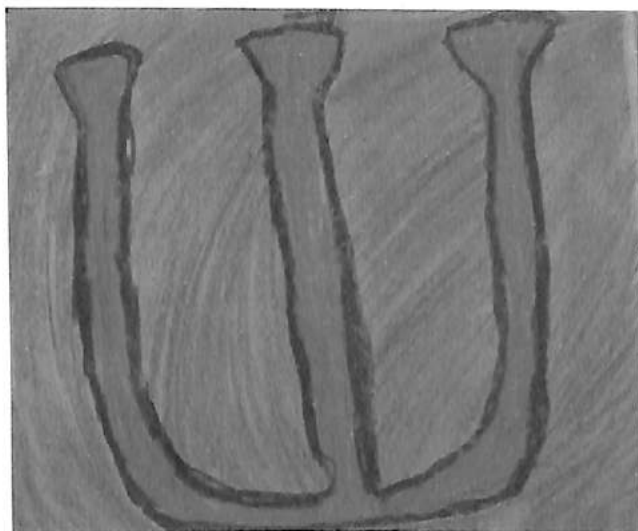
Social feeling needs cultivating all along the line. Rhythm, colour, music, poetry and religious feeling need nurturing in every possible way. An approach to reading that leads to the enjoyment of worthwhile literature in an age where public librarians are at their wits' ends to know how to get children actually to take out books [*Is early reading killing the wish to read?*] becomes vital.

Apart from all this there are those elements in the curriculum which need an entirely new approach, adapted fully to the situation pervading in the culture: how to penetrate, in a thoroughly Waldorf manner, the Jewish festivals, the Hebrew alphabet, the prevalence of minor, rather unchildlike (even doleful) traditional songs in the culture; how to react to the enormous emphasis on Jewish and Israeli history that is expected of schools and is mandatory for the school-leaving examinations; when and what to teach of the Old Testament, which is traditionally read from cover to cover in all 11 or 12 classes of State *non-religious* schools.

The religious question is perhaps the biggest challenge to Israeli Waldorf education. One cannot be surprised, considering the appalling un-Christian behaviour towards Jews over the centuries coming from the so-called Christian world, if one now finds its reflection in stone-wall intolerance in the other direction. Although Israeli Waldorf teachers may have inwardly crossed this particular Jordan valley in their personal lives, it does not lessen the teacher's task. In some ways, it increases its poignancy. Yet, despite the fact that orthodox Judaism could no more accept that side of Steiner's research that might be termed the Fifth Gospel than it could accept that its own Messianic tradition might have taken a wrong turning, all Waldorf classes in Israel are full. Moreover, the authorities are better Samaritans, when it comes to recognizing human rights and responding with shekels, than their equivalents in the UK and the USA, where approaches to the "Shylock"-fisted fiscalites in Westminster and on Capitol Hill have so far melted but little ice.



An Israeli 7 year-old's drawing of the sun (*shemesh*) from which the Hebrew shape of the letter 'shin' has been derived, in the introduction to writing.



And just as the archaeologist examines with all skill and knowledge the shards that are unearthed to determine the facts re the vanished architecture and culture of the past – whether it be the rituals of a queen's palace or merely life at Number 51, so the teacher (and/or parent), by examining, reading and meeting the needs of the child in time and place today, builds the education, and, indirectly, the culture, of tomorrow.

B.M.

Our point of departure was the foundation of Waldorf education in Stuttgart 1919, and we congratulate and rejoice with the original school at this time of celebration. Our journey has been the spread and adaptation of Waldorf education – world-wide in spatial terms, and in temporal, spanning three-quarters of a century. Our point of arrival, it so happens, has been Israel. But it is significant that we were not met there with a defiant crusader castle, built with Swabian battlements and a Franconian moat, with a refectory table laden with Spring Valley beef-burgers and Forest Row fish and chips (perish the thought!). In the 'new wing' of Waldorf that is there finding its home, the chants from a neighbouring minaret echo day and night; date and pomegranate, tahini and olive are offered for refreshment as we enter; the Old Testament is read and stories relating to it are told in its original tongue. For the school in 'the Galilee', its surrounding spring carpet abounds in cyclamen, asphodel, star of Bethlehem and blood-red anemones; while the sun rises over the hills of Nazareth and sets over Elijah's mountain, Mount Carmel.

No further parable is needed.

Each Waldorf school can become (*has to become*) a 'new wing' in the mansion which is nevertheless securely built, however unique it may appear, upon the spiritual foundations that Rudolf Steiner has offered.

# Hugh Hetherington

## An Appreciation

In the last issue of *Child and Man* we announced the death of Hugh Hetherington. Alongside his other responsibilities, he was editor of *Child and Man* from 1948 to 1958. His editorial comments and sometimes separate articles, focused mainly on contemporary issues that had an important bearing on education generally, as well as some special relevance for Waldorf education. His former colleague, Warren Ashe, writes as follows:

"Hugh Hetherington taught at Michael Hall from 1947 to 1977. During that time he commanded the respect and earned the affection of hundreds of Upper School pupils. He taught Latin, History, Drama, English Language and Literature. He may be best remembered by old scholars for his many Shakespearean productions at Midsummer Festivals as well as Class 12 plays and Christmas plays. I shall never forget the sight of him standing on the South Terrace, tall and gaunt, waving a very long arm as he directed his young actors and actresses on the outdoor stage. Then, as they began to play the scene, his gaze would drop to the ground and I could tell that he was listening. He could hear in the verse a beauty that most pupils probably missed. That his pupils may have mangled the words or given wrong emphases did not seem to matter; he heard the poetry in his mind's ear.

"Strange as it may seem in a person so sensitive to words, and to the sounds of words, Hugh suffered from bad hearing all during his teaching career. When the war came he found himself in a tank regiment and served most of his time as an instructor. He was such a tall man – how did he get in and out? Whatever the answers to this whimsical civilian question, the tanks left him with a continuous buzzing – a tintinnabulation – in his ears. He was not

deaf, but his sensitivity to sound was impaired. The condition seemed to grow worse as he grew older.

"One would have thought that this would be a serious handicap in the classroom, but it was one that his personal qualities could overcome. His secret lay in a kind of intelligent innocence, paradoxical though that may sound. It was obvious to his pupils that he had a very acute mind, but there was no hint of cleverness, of the kind of sophistication in behaviour that so often accompanies sophistication in thought. He was consistently fair and open with teenagers; in their presence his innocence showed in a gentle humour and a slightly old-fashioned manner, and neither was an affectation. Above all, pupils felt they could trust him, and it was this that gave the sheen of fondness to the respect that the majority of them felt toward him.

"His death came as an unutterable sadness to those of us who knew him. He lives on in my mind as a kind of model for Upper School teachers."

Ed.

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# Former Pupils

LINDA NUNHOFER

*Interviewed by Brien Masters*

Q. You were saying that you were able to compare Waldorf with other approaches to education as you were some twelve years-old when you made the change?

A. When I joined the new Rudolf Steiner school in London I was aware of the different atmosphere from the very first minute. School had become exhilarating – not that my previous experiences had been unhappy in any way. I had attended a small school, progressive in its way for the early twenties, run by a theosophist friend of my mother's. At the New School, weekends and holidays were a misery; we wanted to get back to school, to be with the teachers and experience their 'entertaining lessons'. Every lesson meant so much and the memories of what we were taught remain vivid. I suppose it was partly the fact that in the holidays there was very little entertainment (a great contrast with the social circumstances today in which children tend to be over-entertained, right into their very homes via the TV). But, of course, it was much more than mere entertainment: the teachers and pupils were fired through the method of teaching and what stood behind it. Although we pupils only realised this in full adult consciousness in later years, we were already aware that, through Rudolf Steiner, something vital had been born.

For instance, I remember one of my first lessons with my class teacher, A. C. Harwood. He drew a circle on the blackboard and told us to think of it as representing the whole earth. Then he asked us, in view of this, how big he would have to draw the human being. To this day I remember my answer: "The same size, because the human being knows all about the earth." Not only was the teacher very pleased

with this qualitatively true answer but he obviously conveyed his delight in an appropriate measure that lasted over the years and remained significant in my life. I have often thought how original of him it was. Yes, lessons were original and stimulating.

Q. But as the numbers were so small, didn't you feel it all rather tentative and vulnerable?

A. We felt a connection with the original Waldorf School, as belonging to something wider than a small school community in the suburbs of London. For instance, our maths and science teacher, Arthur Sheen, would burst into the room and tell us of his recent visit to the annual Easter educational conference in Germany. His admiration for Hermann von Baravalle, his opposite number in Stuttgart, was enormous, and he was always eager to learn more from him.

The Stuttgart school seemed to us a shining example of education. There were many comings and goings as teachers went to deepen their knowledge. Through these various visits we pupils felt a closeness to Stuttgart as the origin of Steiner education, which obviously cannot be felt in the same way today. This closeness continued after leaving school. For instance, when meeting an ex-pupil from Germany the *familiar* form of the verb was immediately used ("Du") – unheard of in those days. The feeling of immediate rapport and togetherness transcended different nationalities, a feeling which continues through life. There was even a theme tune which helped one identify whether a 'stranger', say on a station platform, might not be an ex-Waldorf pupil. If you suspected they might be, you whistled the tune and watched for the appropriate reaction!

Q. Shall we get back to England and your new school in London?

A. Even there the connections reached out. My class-teacher was married to Daphne Harwood, a daughter of Lord Olivier, who had been Governor of India and made a peer under the Labour Prime Minister, Ramsey MacDonald. Later I heard that Rudolf Steiner had regarded the appointment of Ramsey MacDonald as a potentially important turning point in British political life – breaking with long-standing tradition, as it did. He had entered the Waldorf school soon after the appointment, drawing the attention of the Stuttgart teachers to the fact.

Mrs Harwood's sister was engaged to the poet Rupert Brooke. I was deeply impressed that one of my teachers (*Mrs Harwood* also taught in the school) knew personally 'all' the people that I just knew the names of – e.g. H.G. Wells, Bernard Shaw, Vaughan Williams, Gustav Holst and others. I think it must have been through her connections that some of us had piano lessons with the composer Edmund Rubbra. All this served to make one feel that the school was contemporary and at the threshold of something completely new. But I must make it clear: there was not any feeling of being elitist in the slightest, of being in some special caste because of your education and connections. One felt completely at home with all classes of society in contemporary life.

There was also the appearance of Bill Golding (Sir William, who died last summer), author of *The Lord of the Flies*, who taught for a while at the school. Mr Harwood announced his coming as "someone has dropped from heaven". Though he was not a committed pedagogue, in many ways the Upper School's enthusiasm for his English lessons was boundless. He also taught singing and got a very good response.

Q. What about the stepping-stone from your schooling to the profession you took up?

A. The New School provided for pupils up to matriculation. Some pupils went on after that to Stuttgart. On one occasion the 12th Class from the Waldorfschule came to England; it struck us

as being very large indeed. They gave a performance in Rudolf Steiner Hall in London, one of the first occasions on which the new stage was used. Graf Bothmer, through his collaboration with Steiner the originator of Bothmer gymnastics, came with the pupils and gave a gymnastics demonstration. I myself took part in an item of Eurythmy. The piece was *The plant seeds are quickened in the darkness of earth...* Later I went to Dornach to study eurythmy, where I found myself among kindred spirits. My eurythmy teachers, the sisters Vera and Judy Compton-Burnett, had suggested it. My parents went along with the suggestion, my father preferring the idea of a eurythmy teaching position to that of an academic career. (He had two 'blue stocking' sisters and that was more than enough for one family!) Maybe their general outlook also played in. For instance, as Quakers, they had supported the *Fellowship of Reconciliation* which assisted those who were starving after the 1914-18 War to come over to England from Germany and Austria and be cared for. One of our teachers in London, Helen Fox, had worked for this organisation in Vienna.

Q. Your connections with the continent seem to be much stronger than is the case with the average, rather insular, British person?

A. Something was astir, as I already indicated, that superseded the Nationalism that had set nation against nation so devastatingly. At school, already, all the classes learnt French and German. Modern languages were one of the bridges that connected us. But it was deeper than that. With me, the connections even entered my family life. For later, I met my husband to be, who had himself been at the Stuttgart Waldorf School, sent there by his parents from Nürnberg at the age of 16 at the suggestion of Michael Bauer (a prominent anthroposophist, a State school teacher, an officer of the Goethe Society in Nürnberg and a close friend of the eminent poet Christian Morgenstern). Bauer was convinced that the Waldorf school was the right place for him. My husband, then a youth, had become disillusioned with school, but his reluctance disappeared already during the first main-lesson. This was with



A black and white study (in charcoal), the work of a 15 year-old in the '70s.

Baravalle – my own maths teacher’s mentor, you remember – whom he thought a brilliant and dedicated teacher. He wrote home accordingly and having completed all twelve classes, stayed a thirteenth year to take his Abitur. His was the ‘top’ class in the Waldorf School and was therefore the first since its founding to leave.

Q. Weren’t those the years when Steiner himself was still able to visit the Waldorf School fairly regularly?

A. My husband recalled how Steiner would enter the class-room in a way that was always welcomed by both teachers and pupils. He would take up a point in the lesson, then hand back in a natural way to the teacher, whatever subject it might be. But it was not all plain sailing. On one unforgettable occasion, suddenly, in front of the whole class, Steiner interrupted the lesson with: “Nein, so kann man nicht unterrichten!” (*You can’t teach like that*). The class was, of course, shattered, but their confidence in their teacher – again, the famous Baravalle – was essentially unshaken. The pupils felt it went to show how Steiner meted out very different treatment according to the needs of the individual and the moment!

Q. How did it come about that your husband was so closely associated with Steiner schools in this country, as their medical adviser?

A. It was at the first *Berufsberatung* (*careers advice meeting*) that my husband mentioned his wish to study medicine. Rudolf Steiner and Dr Ita Wegman were present on the occasion. The whole class was assembled and my husband was the last to be asked what he had in mind as a career. He sat on Steiner’s right. He said he wanted to study medicine, having been inspired by the enthusiasm of Dr Kolisko, the school doctor. But this study, he emphasised, he wished to pursue at the clinic in Arlesheim, run by Dr Wegman, as he had heard, so he remarked, that orthodox medical courses tended to make the student “ganz kaput” (*washed out*). With raised eyebrows Steiner turned slowly and deliberately in the direction of Dr Wegman on his left

and said: “Frau Doctor Wegman, you went to an orthodox medical course, did you not; did it make you ganz kaput?” After her modest reply in the negative, he then turned back and advised my husband to study in the normal way but to come to the clinic in Arlesheim in his holidays and study medicine with Dr Wegman, which he afterwards did. It was then in fact at her suggestion that he came to England to practise anthroposophical medicine, becoming medical adviser to all the then Waldorf schools. It was in that capacity that I met him.

Q. After your eurythmy training, did you then join a stage group?

A. I was involved with the artistic presentation of eurythmy on the stage for most of my working life, mostly as a member of the London Stage Group. However, at the request of the teachers of the New School, after completing my eurythmy training, I went on to attend the teacher training seminar in Stuttgart for two terms, hospiteering in eurythmy lessons. There were lectures by most of the teachers who had taught in the Waldorf School under Steiner’s direction. After this, I did a further training in curative eurythmy with Dr Kirchner-Bockholt at the Arlesheim clinic, which was under the medical supervision of Dr Wegman. Years later, I taught in one of the first home-schools for maladjusted children. Severely deprived, as most of them were, how deeply they appreciated eurythmy! Alongside this I continued to take part in stage work.

Q. Educational eurythmy is fairly well known to most of our readers, but could you say a further word about artistic and curative eurythmy?

A. Although there are points in common between artistic eurythmy and curative eurythmy, there is an essential difference. In art you develop something for the sake of the audience; you give it away as it were. In curative eurythmy, you teach so that the individual can hold whatever it is for the sake of his/her own organism. My husband was particularly keen on curative eurythmy in

his work as school doctor in England because he saw how effectively and comparatively quickly it worked in children as a healing force.

Q. You haven't mentioned the fact that, through all these years – right up to the present – you have remained so active and dedicated in your chosen profession.

A. I think what one carries from those school days into life – apart from all the dozen-and-one skills – is the strong memory of that first flush of enthusiasm that filled one's teachers and their absolute commitment to the education. This draws forth deep feelings of love and gratitude, that one has had such inspiring teachers, nourished as they were, at the spiritual fount of a new form of education. Not that that first flush ever waned: most of them remained teaching, teacher-training or connected in some way or other with Waldorf education for the rest of their lives. Nor is it merely that their enthusiasm was, if you like, contagious – though I note that many of my and my husband's class-mates also became pioneers across the world in Waldorf education. One can only be grateful that one has this inner and outer strength to continue to meet the increasing needs of people in the present time.

## BARBARA FINK

My father was a deeply spiritual person; he had been a monk, an African missionary and had enjoyed a curacy in Thaxted – where Gustav Holst lived and composed – at the time when Conrad Noel, of notorious socialist tendencies, had introduced drama and country dancing into church life. There were connections with the Bloomsbury Group and with Somerset Maugham. By 1931 my family had moved to a Norfolk country vicarage. Music and folk dance were still an essential part of life, and because there were limited local educational facilities and my parents had become interested in the Steiner philosophy and educational principles, they considered sending me to a Rudolf Steiner School. Following a visit to the London School, arrangements were made for me to attend from

the age of seven. Later, I was joined by my sister and two brothers.

For the first few years I stayed with a family whose children were also day pupils, thus combining the benefits of both family life and away-from-home boarding. Although initially homesick, this prepared me for boarding at the school hostel at nine years of age.

This flexibility in choice of living arrangements, to suit individual needs, contributed in no small measure to the easy adjustment in an away-from-home education situation.

The ease with which children integrated into the educational and social programme was at once apparent. My adjustment to the new environment was further facilitated by the wonderful welcome I received from my class teacher, Capt. Field, which is still retained in my memory after more than sixty years. He taught French in the lower classes in an extremely animated way and brought a wealth of life-experience to our lessons. Though we were comparatively unaware of his background at the time, he had won the Military Cross with a Bar in the First World War. A.A. Milne, when he had been a war-time journalist, wrote a remarkable account of how he had *walked* across 'No-man's Land' unarmed, carrying only an officer's stick that had been bequeathed him by a comrade killed in the trenches, and captured an enemy machine-gun post single handed. Yet there was nothing bombastic about him. Quite the opposite: he was the epitome of an 'English Gentleman'. He knew every child in the school and followed their career with warm-hearted interest. Apart from teaching French, he had a special interest in teaching mathematics. The relaxed atmosphere of the school and the harmonious living arrangements created a situation in which class relationships blossomed. These friendships have lasted until the present time and five class-mates still have an occasional reunion.

During the war years (1939-45) the school was evacuated to Minehead, where my mother helped organise a hostel for the pupils. It was a difficult time to find accommodation and a huge task setting up the school in a large house in Northhill, especially considering the material and labour shortages occasioned by the war.

The speed with which we were all settled down in our new surroundings was amazing.

Although the world was in turmoil, we enjoyed peaceful and happy days in this well-chosen and secluded location. At seventeen, while still at Minehead, I decided that my war work should be nursing. The sudden change from school life to hospital work, under pressure of military and air-raid casualties, created a demanding situation for a new school leaver. In hindsight, the breadth of the education base and the flexible approach behind the Steiner educational system may well have eased this transition.

My marriage led to my return to the Norfolk area where my son Hugh was born. Moves to France and later America and the addition of a daughter to my family, finished the expansion of family life.

Personal and family participation in Steiner education from shortly after its initiation in the UK up to 1963, involving two generations and both sexes has been of considerable interest to me. Through my family members I can view the way diverse talents have been accommodated and developed. Other family members with the same educational input have followed varied career paths including veterinary, architecture, civil engineering, music and the theatre.

The benefits demonstrated from this family involvement in a Steiner educational programme have, in my own case, made it easy to adjust to and enjoy life in the UK, France and USA; as wife, mother and involved grandmother, I have been involved in nursing, social work, the Episcopal church, British airways and, up to the present time in my seventieth year, running my antique business in which I specialise in Stoneware, Morecroft, Staffordshire, umbrellas and – shades of Captain Field? – walking sticks!

## LAURENCE HARWOOD

50 years ago I was a schoolboy at Michael Hall (Steiner) School in Minehead, where the school had been evacuated from London in 1939. The Harwood family, because of my father's close involvement with the school as teacher and

administrator, was housed in the stable cottage adjoining the old house on North Hill, which became the school's quarters for the duration of the war. One of my earliest school-time memories was the pleasure I gained on winter days early each morning accompanying the school handyman, Mr Whitmarsh, on his rounds, armed with sticks and coal, assisting in the laying and lighting of the old iron tortoise-shell stoves, the sole means of heating the classrooms. That seems to be rather typical of my childhood memories which all appear to be of a somewhat practical bent! When the school later moved to Forest Row in Sussex after the war, I can clearly recall the pleasure it gave me to help C.R. (Bob) Lewers with estate maintenance matters around Kidbrooke Park. I once even rescued him from under a tree which we had cut down and which accidentally landed (by great good fortune) upon his wooden leg, trapping him, as he roared with laughter, for quite a while before I was able to extricate him!

Perhaps all this shows that I was destined to get involved in a life concerned with practical matters, which may help to explain how, for the last 34 years, my career has been that of a Land Agent and Chartered Surveyor working for the National Trust in East Anglia, in Northumbria and in the Lake District where I now live.

But I do, of course, have other important memories of my childhood and school-days and I think I can identify the important influences from those early days which have stood me in good stead ever since. Joyce Russell, now well into her nineties, was my class teacher and provided all in her class with a firm and thorough grounding. Languages were probably the subject with which I felt most at home, and the excellent grounding in French provided by the formidable Lucy Denison (a stickler for discipline, correct grammar and accurate pronunciation), and in German from William Mann, have been of great value to me on travels abroad both on business and on holiday. Science, by contrast, was not a strong point of mine: I can still sense that sinking feeling as I heard the sigh of despair from Hans Gebert as he bent over my shoulder in yet another vain attempt to make me grasp some of the finer points of physics.

Naturally, there were other influences. I was privileged to have two illustrious godfathers: Francis Edmunds (then also a teacher at the school) and my father's lifelong friend C.S. Lewis, who created a strong and enduring impression upon me. Jack Lewis' letters to me I treasure to this day, charmingly illustrated in the margins with little sketches, or containing puzzles he thought up to entertain me. Much later I was to get to know him as an adult and used to dine with him at Magdalen College, Cambridge, during the 1960s. It was he who, after a couple of years at Christ Church, Oxford, where I went to read history, helped me come to terms with the realisation that I was not cut out for an academic career. I became ill, 'ploughed' some necessary exams and was sent to work on a farm in Westmoreland which helped me to find a new direction. It was there, in the Lake District, that I first met the Land Agent for the National Trust, Cubby Acland. His seemed a fascinating job of great interest and variety, which I became determined to emulate, and with my father's encouragement and generous help from Jack Lewis I went for three years to train as a Land Agent at the Royal Agricultural College, Cirencester.

My first appointment in this field was in 1957 when I was taken on in Inverness-shire as a Factor for the British Aluminium Company which owned the water rights and land over a huge area of the Highlands, including most of Ben Nevis, which we had to manage along with 16,000 sheep, sundry shepherds, villages, woods,



deershoots with their lodges and the like. I developed a strong taste for mountaineering in Scotland which has remained ever since.

I first became an employee of the National Trust in 1960. I lived in Norfolk near the lovely Blickling Hall and its estate which became my responsibility to manage. Those were happy bachelor years with increasing responsibilities for a wide range of properties, stately homes and their gardens, nature reserves, coastline and woodlands. The recreational opportunities were also varied: I sang in the Norwich Philharmonic Choir (Benjamin Britten conducting his own War Requiem), sailed off the Norfolk Coast and on the Broads and enjoyed a number of adventurous holidays abroad. The National Trust was a much smaller organisation in those days so that you were able to know almost everybody involved in it, which gave it a good family feeling; now it has become so large and extensive that this can no longer be the case.

From 1968 I was in charge of the Trust's North Eastern Region, based on the Trevelyan's family estate at Wallington in Northumberland. That was a very different task, particularly having to cement good relationships with families like the Trevelyans who retained a foothold within their erstwhile estate, now handed over to the Trust. Northumbria was a very 'feudal' area and I had to take care to represent the interests of the National Trust with appropriate tact and discretion, whilst avoiding the trap of becoming all things to all men. I think I grew up fast whilst in Northumbria, a process assisted by the fact that both my children were born whilst we were there, and started their schooling in an excellent local village school based firmly on the three Rs. Some of the properties that were my responsibility at this time included an important central section of Hadrian's Wall, much of the fine Northumberland coastline including the Farne Islands and the vast Victorian mansion built by Lord Armstrong at Cragside (see illustration), near Rothbury, the Trust's acquisition of which I was responsible for negotiating .

At Washington Old Hall, in Co. Durham, I remember on one occasion having to play host to President Carter and Mr Callaghan.

In 1979 I came over with my family from Northumberland, being appointed Regional Director for the National Trust for its North West Region (Lancashire and Cumbria), a post I relinquished after 12 years to take up a National Advisory role on countryside strategy, which I still am doing. The greatest responsibility in this region was the management of the vast Lake District estates (over a quarter of the National Park) extending to some 150,000 acres with over 80 farms, numerous lakes, tarns, woods and many of England's finest mountains. It has been a challenging task, much in the public eye, with the support of a large army of employees (50 in the office and some 300 out on the ground during the season). It has been a marvellous, albeit demanding, climax to a career in land management, living in a beautiful part of the world with inside knowledge as to how it all holds together... or sometimes, doesn't! Over the years, the job has brought me into close contact with all stratas and classes of society and I have been privileged

to have met a huge variety of people whose friendship and support has been a constant source of strength to me.

Undoubtedly, the roundness of the Waldorf education I received has helped me through many difficult situations when inner resources have had to be called upon to deal with the unforeseen or the problematic. A kind of self-confidence was perhaps the result of it not – certainly not! – based on the mastery of any particular subject-orientated skills, but more to do with confronting life as a whole with readiness to accept the slings and arrows that it brings. What I find difficult to say (even if it mattered) is to what extent my readiness for the world 'outside' might have been had I received some more conventional education; but I do have a hunch that, although I might have progressed more impressively in certain given subjects, my preparedness overall would probably have been less complete. So I have no regrets and can only be deeply grateful for whatever fate it was that steered me into a career of such rich and varied interests, so closely concerned with the environment and the preservation of the best of our cultural and natural heritage.



*Her Majesty Queen Elizabeth II in a tree-planting ceremony on National Trust property in the Lake District. The author is in the foreground.*

There can be few people at this time who have not been introduced to some kind of artistic activity from a very early age. Coupled with this is the possibility of travel with its consequent investigation of the habits and lives of other people and nations. This can engender an awareness of the variety of landscape with the different quality of light (e.g., Venice), structure of form and colour. Nowadays more people have time to explore the possibilities of the different arts and crafts. Painting has become an every day event, especially on retirement for the elderly. There are so many different ways and 'styles' of painting that many experiments will probably be necessary before one can find the right way for oneself.

But this was not the case a generation ago. I was lucky to have spent my entire school life at a Waldorf School, first at Michael Hall and then at Wynstones as a boarder. Some of my favourite lessons were those which enabled me to experience movement, space, rhythm and/or colour, such as projective geometry, architecture, gymnastics and painting. The feeling of movement and space which can be felt in eurythmy and architecture; and the extension of oneself in space can help one try to experience the different qualities which are inherent in each different colour, i.e. in the vast distances of blue.

Although I eventually became a painter I can remember that as a child I had one great reservation about doing so. I was often told that one day I would be an artist. This horrified me as it conjured up memories of the pictures in chalk done by artists on the pavement outside the National Gallery. Not for me, I hoped!

After leaving school I studied at an Art School where I received an excellent grounding in many subjects, architecture and anatomy amongst others. I then went to the Central School of Art in London to study theatre design. In many ways this was a 'turning inside out' of all I had learned at school. A new way of looking at things, great in many ways.

Having married and had three children, I moved with my family back to Gloucestershire and in due course started to teach art in the Upper School at Wynstones. This entailed a thorough

study of anthroposophical painting in general and of the curriculum in particular – more than a lifetime's endeavour!

I taught Upper School art for over twenty years, then at various teacher training courses for a few years, but finally decided to develop my own painting.

At one stage William Mann, one of my former Waldorf teachers, persuaded me to show a collection of my paintings to Arne Klingborg, the now internationally acclaimed Swedish artist and anthroposophist, who was in London at the time. He advised me to develop in my own way and not to study under any other artist. This advice notwithstanding, during my time of teaching I did paint in Dornach with Beppe Assenza for a few weeks. Having been unwell, this was a great transitional time for me and it opened up many new avenues. Although his courses were for four-year lengths, he kindly allowed me a place with his students. One of the many indications he gave me was connected with the 'dynamic' movement of colour. This he used in many of his own paintings.

During the years that my husband and I taught at Wynstones we lived near to the School Boarding House and inevitably our lives revolved around the School. Because of this, we used to take our caravan to the south of France in the summer holiday in order to give our children a chance to experience something totally different. Many days were spent by the sea where we would be able to snorkel off shore. The marine life was diverse with its many colours and forms. The memory of this has remained etched in my mind and I have sometimes used this in my paintings. The form of a fish arises naturally when using the medium of water-colour painting. In a similar way, when one sees the flight of birds their shape seems moulded by the element in which they move. In the book *Sensitive Chaos* by Schwenk there are very many instances of development, change and metamorphosis in the various elements. He describes – and shows through photographs – how the diverse aspects of nature which fundamentally are formed by the element of water. This is to be seen in the bark of trees, in clouds, shells, forms in the sand left by the ebbing tide. The vortex form, whether in the vertical or horizontal i.e. in waves, or the flow of water in its meanderings in a river is a manifestation of this



Two paintings by the artist, Janet Jordan: above, *Boats in Full Sail*; and on page 18, *The Dynamic of Birds in Flight*.

element. At a conference some years ago during the afternoons I went to John Wilkes' group. He talked about many things, but all were to do with metamorphosis as the key element from which his sculpture had evolved. The movement of water, the pulse which arises when it flows gently downwards and the vortices which arise in a stream or river were the elements he used in his beautiful flow forms which give renewed life to the water when it is made to flow through them as waterfalls.

As everyone who has been to a Waldorf School knows, the method of painting in water-colour, with veil on veil of colour, is a slow process. Yet it is one of the most effective ways for the painter of producing the colour effects experienced in nature. The colours that one sees in the atmosphere arise either from a darkening of light as with red e.g. at sunset, or a lightening of darkness with light in

front of darkness as with blue. These phenomena can give rise to many different evolving themes which can ultimately be developed through painting into recognisable subjects. In L. Collot D'Herbois' books on colour she describes this interplay between light and dark as a weaving of the weft and warp whereby the darkness and the light weave through one another, or the light through the darkness, to create colour.

All these things have been a guiding influence for me.

*To see a World in a Grain of Sand,  
And a Heaven in a Wild Flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour.*

(from W. Blake's 'Songs of Innocence')



## STUART KORTH

The mid 1950s, Michael Hall (Steiner School), and a tight, slight and sallow new boy enters Class 6, to be astonished at the poor reading skills and youngness of his peers. Apparently bored by school work, but really rather depressed, this angular person could not colour his capital letters, and longed for organised sport. Sport, especially team games, for which I had little talent, was the only part of life in which I wanted to conform and excel.

My class teacher took a risk. He put pedagogy before appearances and gave me the title role in *Henry V*; this was important. So, too, was the part as Shylock in the Midsummer Festival play (performed by Class 10 in those days), and *Macbeth* in Class 11. Acting major parts is distressing, self-revealing, and lonely. For me, it was the beginning of a slow awakening. Shakespeare, and English, as taught by my Upper School English teacher, gave me a life-long passion for words, and respect for their power.

My wife, Christina, was in the same class at Michael Hall. Scandalously, we became unofficially engaged in Class 11. The Industrial Tour

changed my mind about going to university, for I wanted no part in the industry which I saw, so I started my studies at the British School of Osteopathy in 1959. My father was an osteopath and psychotherapist, and my mother a naturopath, so entering an unconventional profession was no problem. Waldorf education too was then considered pretty radical, yet I felt an outsider at School, as elsewhere.

Like so many other parents, Christina and I moved to Forest Row in order to send our children to Michael Hall, and, after several years of determined resistance on my part, I was persuaded to open a branch practice 'in the village'. This gave me the opportunity to develop my interest in the treatment of children, as the idea of non-invasive medicine was and is well received in the locality. So much so, in fact, that after years of battling with prejudices in the nearby large town of Tunbridge Wells, I found myself not infrequently arguing the case for orthodox intervention in cases where 'alternativeness' had been taken to an extreme. What an irony for one who had been brought up to question and distrust the Establishment; nonetheless, a vital lesson that no-one has a monopoly on holism! During this time I took the opportunity to

attend any new-born baby that I could, and, again through the open-mindedness of the Forest Row community, build up invaluable clinical experience in a virgin field.

The move to Forest Row coincided with an inner change, and took place some ten years after I qualified and entered the family practice in Tunbridge Wells, where I still work part time. My attitude to my work and style of working shifted radically. To my astonishment, I had a revelation, a sort of instant recognition of the path I had to follow, and have been treading it ever since. Nearly ten years later, a broken back in a skiing accident woke me up a bit more, and now, just over another ten years on, I am at last doing what I choose to do, rather than thoughtlessly taking the line of least resistance.

My time, interest and energy are now taken up largely in pursuit of my job as Director of Osteopathy of the *Osteopathic Centre for Children*. The co-founder and Executive Director of the OCC is another Michael Hall parent, Paddy Ferrall. Our task is to make public that osteopathy is for children first. Training graduate practitioners to become competent paediatric osteopaths, providing clinic facilities to give subsidised treatment, lecturing, being interviewed by journalists, and raising large sums of money to run the organisation are challenging and fascinating developments in my career. Above all I enjoy being called in to assist in the assessment and treatment of 'difficult' cases.

The OCC's headquarters are in Cavendish Square, London, where the main treatment area is open plan, so that the practitioners are able to work together. This is a most unusual state of affairs, and works because the osteopaths concerned have mutual trust and respect. The sharing of each others' successes and difficulties makes us vulnerable to the total human suffering of the eighty or so families that we see a day. Many of the patients are severely handicapped, and there is much to carry. The working day starts and finishes with the group sitting quietly in a circle, a process which we find extremely helpful.

Osteopathy came into being 120 years ago, as the scientific application of manual treatment to adjust body malalignments and mobility faults, thereby influencing the nervous system,

the supply of arterial blood to all organs and tissues, and the drainage of venous blood and lymph from them. Although osteopaths are best known, in this country at least, for the relief of pain of musculo-skeletal origin, osteopathy is by no means limited to this area of disease. For example, children with such diverse complaints as glue ear and cerebral palsy are often amenable to skilled manual treatment. Success is largely determined by the practitioner's insight into causes and his ability to 'see' with his hands what has gone wrong with the subtle motion patterns within the organism. It is a fundamental principle that the patient is the instrument of his own healing, and the osteopath's task is to recognise the abnormal and to use his hands to guide the tissues towards how they would like to function. The practitioner is an informed spectator of physiological processes manifested through motion, and, in the act of observation, provides a fulcrum around which the wisdom of the organism is enabled to shift.

To treat effectively and safely, the practitioner must be equipped with a sound knowledge of medicine and have spent many hours in refining his sensorium, or, rather, his awareness of what sense impression means. Paediatric osteopathy requires especial knowledge concerning the processes of growth, and a sure touch. The fluidity of a young body makes for rapid treatment, but seeing what to do in little children is no easy matter.

Inasmuch as osteopathy is concerned with the forces that determine growth and development its most obvious application is in the routine checking and treatment of the new-born. Most babies in our society are squashed, twisted or warped by the process of being born, and a high proportion grow into the distorted pattern, thereby reducing the health potential for a lifetime. Conditions from infant colic to adolescent crime can have their seeds in unresolved birth stress. One of my ambitions is to pave the way towards osteopathic care of the new-born and their mothers being standard obstetrical practice, so that paediatric osteopaths are part of the obstetric team, with access to all cases, including the premature and damaged.

Perhaps the old adage 'dare to be different' describes how I would like to be. Waldorf education certainly helps in this direction.

## He knoweth the Souls of the West

High on the mountains of sunrise where standeth the temple of Sebek  
There lieth a serpent of flint and glistening plates of metal  
His name is the Dweller in Fire and he is the foe of the Morning  
He stoppeth the Boat of RA and wrappeth the boatman in slumber  
But he shall be held in restraint and the Boat of RA sail onward  
Yea, I am the Man who restraineth the serpent with mighty enchantment  
And fettereth the foe of the sunrise till RA resume the horizon  
I even I, hath fettered him, and greeted the souls of the West,  
The lord of the mountain of sunset, and Hathor, the lady of evening.

From the Egyptian Book of the Dead.



Two pages of bookwork from a History of Art main-lesson in the late '40s (age 15 years).

Three or four of us are sitting around a table discussing a manuscript.

"This author has an original scientific theory about evolution," enthuses Christopher, our editor, who has met the author at a conference.

"Yes but who is going to *buy* the book?" queries Alan, our sometimes cynical, but usually realistic sales manager.

So we discuss the content to see if it will fit into our list at Floris Books, and if it fits, we try to estimate the likely sales and how best to market the book.

If we can foresee enough sales, the project becomes economically viable. If we see only a limited readership we have to use our ingenuity to see how it can work. Can the production costs be lowered? Can we raise the retail price? Can we find other sales – a foreign edition, a book club edition? Can we find a subsidy?

In the end we have to make a decision, and as manager I have to carry the responsibility. It is often a fine balance between the intrinsic value of the contents of the book – you could say the artistic merits – and the financial and production constraints – the calculable.

This balance between the artistic and the mathematical/scientific is what I find stimulating in my job, as well as being the most memorable aspect of my twelve years at the Steiner School in Edinburgh.

In my teens I was enthusiastically interested in architecture, but work experience in architect's offices rather put me off the idea of pursuing it further. Instead I settled for the slightly odd idea of becoming an interpreter, specialising in science – a choice which would allow studying a combination of science and arts.

At school, Lawrence Edward's Upper School main-lessons in projective geometry were particularly memorable. (Years later he came to Floris with a manuscript about his research.) His work led me to spend a year after school working and studying with Georg Unger of the mathematical-astronomical science section at the Goetheum in Dornach, Switzerland.

My work involved statistical analysis of plant growth to find a correspondence to any lunar

rhythms. With the results of ten years of daily tests we resorted to computers. It was the late sixties and I had to learn computer programming and then went to IBM in Basel to log on to their giant computer in Zurich. (I doubt if IBM's Swiss computer could do any more than our office computers at Floris do now!)

The aim of the work was to find if there was any statistical proof of the idea that the moon affects plant growth. The movement of the moon, is very complex – there are four or five monthly rhythms alone! In order to know what to look for I had to find out about the rhythms of the moon. Having grasped the moon's rhythms, all other planetary movements are simple to understand, and I became an enthusiastic student of astronomy.

At that time I helped translate a book on the movement and rhythms of the stars from German. Ironically, publication got postponed, and after many years I managed to track down the manuscript and publish it at Floris.

In the summer before beginning university to read science I travelled around Europe and was in Prague shortly after the Russian invasion. There I met Josef Adamel, a Christian Community priest who founded its work in Prague in the thirties, was imprisoned by the Nazis, started again after the war, was forbidden by the Communists when they came to power shortly afterwards, restarted in the Prague spring in the 60s but was soon forbidden to work again. It was in conversation with this remarkably resilient man that I became aware of what I really wanted to do, namely to study for the priesthood of the Christian Community. So three days before going to university I dropped that course and instead went to train for the priesthood in Germany and England.

After three years of study I had a break, moved back to Edinburgh, now with wife and family, to teach German and maths at the Steiner Schools for two or three years. In this time I started a book and craft shop and very soon this led to the Christian Community asking me to work for their relaunched infant publishing house, Floris Books. As the publishing work grew, I sold the bookshop – it is now Helios Fountain in the centre of Edinburgh.

I am still closely involved with the Steiner School in Edinburgh – our children go there, my

wife teaches there, and I have been a trustee. The only handicap I have experienced from my schooling is the lack of fitting into an old boys' network of the establishment!

Over the years Floris has grown from a tiny one-person operation to a middle-sized publisher with four people. As well as looking for books which have a religious or anthroposophical background and which speak to people of today, we are trying to broaden our list to include books which add to the cultural debate of our time.

## NIGEL LEWERS

It is difficult to say that there is one process of education which is best for everyone: the task must be to find that which suits each particular individual. It must be one of the most difficult decisions a parent has to take, but I am grateful that my parents got it right for me.

I attended the same Steiner school (Wynstones School, Whaddon, Gloucester) from the Kindergarten all the way through to the completion of Class Eleven. I then went to a grammar school for two years to do my "A" levels. This was not out of any dissatisfaction with what my former school provided, but rather again the question of my particular requirements at that time. I had decided in my mid-teens that I wanted to be a barrister. Three good "A" levels were essential in order to get into a good university to read law and so off I went after Class Eleven to quite a different educational atmosphere which I nevertheless enjoyed very much.

I was very fortunate in obtaining a place at Magdalen College, Oxford to read law. Having had the benefit of the breadth and vision of the Steiner school, there followed three years of extremely hard work in what was for me a relatively narrow field of learning. Being tutored often on a one-to-one basis by a recognized expert in a subject was an immense privilege. I remember leaving tutorials with that feeling of "Wow!", having had the mind opened up to areas of an issue or an angle on a question which completely changed one's perspective in an exciting and challenging way. (Needless to say, I expect the mind soon closed again, but

I'm sure I gained something in the process!)

After Oxford, I then qualified as a barrister following a year of a vocational course known as "Bar School" and a year of pupillage which is basically like being apprenticed to another experienced barrister to be taught the finer and more practical skills of the preparation and presentation of a case.

I have now been practising myself from chambers in the Inner Temple in London, specialising in personal injury law for some six and a half years. It involves a lot of advisory and consultation work: advising either the injured party or the alleged wrongdoer as to the value of the claim, the evidence they will need in order to succeed and their chances of success; and frequent court appearances, fighting the corner of whichever side one is instructed to represent. There is quite a lot of travel involved to courts in different parts of the country which is interesting. It is fascinating and absorbing work although there is often insufficient time to be as interested and absorbed as one might wish. Such is the pressure of work!

It is a nice question to what extent my early education prepared me for this, because one can wonder how things would have turned out had I not been through the Waldorf system. Personally, I have little doubt that it gave me a greater interest in the depth of a subject and a desire to understand why and how things happen. I recall once being told in a science lesson that you only get the right answer if you ask the right question. And to ask the right question you must identify what it is you want to find out. We were given a healthy interest in what lay beneath the surface of a subject and encouraged to enquire for ourselves. Not only was the subject brought to life in this way, but learning became more rewarding because we were investigating it.

This approach was particularly relevant to my three years at Magdalen College. The teaching was not based on a lecture system (I attended few lectures during my time there) but upon one's own research and conclusions which were guided and fine-tuned by weekly or fortnightly tutorials. You could not rely on others telling you about the subject – you had to learn by yourself, asking the questions and following your own line of enquiry.

Another highly relevant aspect of the education for me was the balance between attending to the general and the particular. For example, I recall in biology that it was the essence of the plant as a whole which we were taught to appreciate before descending into a detailed consideration of its constituent parts.

As a lawyer it is only too easy to lose sight of the horizon and become engrossed in detail. But it is dangerous to do so because you may lose sight of the overall direction and wishes of your client. Equally, to pay insufficient attention to detail will lead you to miss potentially crucial points which could turn the tide of a case in your client's favour. This is a balance which is vital and

one which I was helped subconsciously to grasp in the way in which a subject was taught at school.

There have been significant changes to the structure of the legal profession recently. Previously the higher courts (the High Court and the Crown Court) were the exclusive domain of barristers. Solicitors are now able to appear there subject to appropriate qualification. This has led to a demand from solicitors for training in advocacy in which I have recently become involved. Teaching others is much easier than doing it yourself, but I have found that I have learned quite a lot in doing so. It has made me appreciate more the qualities which are required to impart something to others, in particular, the



Three colour studies for verses from Coleridge's 'The Rime of the Ancient Mariner' painted by 13 year-old pupils in the '50s.



need to engage that person in the presentation of your material.

A different aspect of school life which has been important to me was the contact with other nationalities and with the arts. Learning French and German from a relatively young age and mixing with foreign pupils both at school and on trips abroad imbued us with an openness and a readiness to sympathise with other people and the way they lived. The languages have of course been very useful, not least during a stint working for an anthroposophical pharmaceutical company in Germany (between school and university). They have enabled me to make and sustain good friends where otherwise the connection would have been less secure. Unfortunately I was not assisted in this regard on a trip to India in 1985!

I remember many musical performances, sometimes by international musicians, which it was not fashionable to admit to enjoying at the time, but my memory is of having nevertheless done so. I was even inspired to learn to play the piano by a recital (though not at school), of Fou T' Song, the Chinese pianist and I still endeavour to keep this up when time permits.

It was the variety of experiences at school that has left a lasting impression on me and for which I am grateful. 'Real' life can become narrow if you let it, but the breadth of the years at school is a reminder that it need not be!

## STUART BROWN

Most adults probably face the question at some time in their lives: Am I entirely a product of my environment and my heredity? Is every move I make, every thought and decision, determined from the past or an automatic response to the present? Although the currently predominant scientific conception of the human is that we are determined entirely by these two factors, in reality most of us experience an inner freedom, a movement of thought and feeling, that does not match this theory. My experience of life so far suggests to me that heredity and environment are two factors that impinge on a third, my *self*, that bursts into life between these two poles.

The character of one's parents is undoubtedly

the most important 'environmental' factor. Does it not jar to call one's parents just one's environment? Surely a large part, even the predominant part, of the interactions with one's parents is in the realm of feeling and thought – this area of life where freedom can be experienced? Where there is some freedom there cannot be complete mechanistic determination by the environment or heredity.

In reflecting on one's own education most adults probably also question at some time: To what extent have I been determined by my education? How would I have been different if I had been sent to a school with a completely different ethos – a conventional State school rather than a Steiner school, perhaps? Apart from some possible difference in qualifications that one may or may not get, does it matter which school one goes to?

It is apparent to me that one's very character and values in life are strongly affected by one's parents and teachers – not primarily *what* they know but the *way* they know it. In choosing a school, parents are, consciously or unconsciously, selecting for their child the values which will surround the child during his or her upbringing. These values do not, thankfully, determine a product – because of this area of freedom. A pupil of a Steiner school, as of any other school, cannot therefore be seen as a product; pupils leave Steiner schools with a wide range of values, probably largely determined from within or from parents, but influenced by teachers. Whatever the values, however, they do tend to be sincerely and thoughtfully held; there is also respect for the values of others.

Partly through experiences my parents had with my older brother in a conventional nursery, I was sent to the Kindergarten of the Edinburgh Rudolf Steiner School. My memories of Kindergarten are vague – just some highlights stand out, for example hiding in the toy cupboard during story time! Moving to Class 1 was very exciting; I loved my class teacher Miss Binhammer and I valued my 'best friends'. I enjoyed going to school probably because we were kept busy and because of the range of atmospheres in the different lessons.

When I was eleven years-old, my parents moved south and I attended Michael Hall (Steiner School) in Sussex for a year. I remember no

problem in moving schools. My class teacher changed during the course of the year and I particularly loved the second one, Herr Rudolf. The main-lesson in which we made scale models in clay of various classical Roman buildings, in groups of five or six, stands out in my memory.

The following year we moved to the Rudolf Steiner School in Kings Langley. I again enjoyed school on the whole – particularly basketball in the then new sports hall and I appreciated our class sponsor Ralph Stevenson-Jones very much. When attending Steiner schools I never felt I was being indoctrinated, except once: I rummaged in my desk, slammed it shut and walked out of the room. The effect of all the other lessons, where independence of thought had been cultivated, predominated!

Out of school I enjoyed being in the Sea Scouts and at sixteen was chosen to represent Hemel Hempstead at the World Scout Jamboree in Japan – very exciting! After Class 12 at Kings Langley, I went to a college in London for a year to do the second year of my "A" levels.

Three years studying Biological Sciences at Lancaster University followed this, when my real interest – how to understand the relationship between physical and spiritual – developed. For a change and to earn some money, I then worked on an oil rig and platform in the North Sea for three months and on a bio-dynamic farm in Southern Germany for nine months before doing a PhD in soil physics at the University of Reading. This was followed by seven years working for the Overseas Development Administration at Reading University, most years going out to Syria for up to six months at a time to do field work. Based at ICARDA (the International Center for Agricultural Research in Dryland Areas in Aleppo), my job was to look at the use of water by barley and chickpea.

During this period my aim was to establish myself scientifically and then do some research of my own. I do the latter now in my spare time, supported by part-time work as a Computer Adviser at the Computer Service Centre, University of Reading. I cannot obtain proper funding for the scientific work I really want to do – studying particular aspects of the nucleation of ice in cooling water. Unless one is prepared to

work out of an entirely mechanistic scientific paradigm, it is still very difficult to get funding for scientific work. I want to understand the source of form in living things and in crystals; all has not yet been explained.

While working in Reading I became involved in helping others start a Steiner Kindergarten and Class 1 of a new Steiner school, Alder Bridge School, which opened last year. The main part of this work has been, until recently, building and maintenance, with a lot of meetings! In recent years much of my time has been spent in helping to further the work of the Anthroposophical Society. I regard the development of Spiritual Science as essential for our time.

In brief, my education and what I have learnt from my parents has enabled me to have the confidence, flexibility and the cheek, perhaps, to do many different things. No sooner have I managed to become reasonably proficient in one type of work when something different is demanded. I believe that the education I have had has left me free to do, or learn to do with reasonable ease, whatever I demand of myself.

I appreciate my education very much and hope that in the future many more children will have similar opportunities.

CAUCASIAN  
CHALK  
CIRCLE



same but  
darker shade

Two Rich Ladies



gold  
hat &  
brocade  
jacket

wide  
belt  
with gold

fur  
cuffs

full skirt

The Fat  
Prince



gold on  
hat  
fur  
collar

gold satin  
trousers

Costume sketches and set for an Upper School production of the "Caucasian Chalk Circle" by 17 year-olds, in the '80s.



The Elements painted by 17 year-olds (above) in the '60s — an imaginative landscape; (below) in the '80s, based on a study of Romantic Art.



# The Toronto Waldorf School

by DIANA LAWRENCE HUGHES

September 7, 1993. The forum of the Toronto Waldorf School is packed for the opening of the new school year. Students, faculty, a surprising number of parents, and a sprinkling of alumni and new student teachers wait expectantly. Supported by the music of flute and piano, thirty Grade 12 students lead in the twenty-eight children comprising the new Grade 1. Last under the archway come the two Grade 12 advisers on either side of the new class teacher. With dignity and grace, the older students in turn present a flower to their protégés. They sing a song of welcome. They file off the stage accompanying the young ones to their place within the full school community. The assembly flows on with pedagogically perfect two-minute gems from each class-teacher and adviser specifically directed to their respective classes...

My eyes mist over. Twenty-five years melt away. September 3rd, 1968. Alan Howard and I are standing on the steps of the Sunday School wing of a church. We are almost surprised when 19 children really do materialize to begin the first day in the paradisaic first year of the first Waldorf school in Canada. Five of the eleven children in my Grade 1 that morning would eventually graduate from Grade 12 in 1980.

Despite the inevitable unknowns of the early days, there was never a shred of doubt anywhere that this was an enterprise 'pregnant with destiny'. Perhaps Alan Howard's quiet confidence carried us along. Perhaps the destiny connections among all concerned were so transparent that we knew we had come together to do significant work. We appreciated the fact that the name Toronto comes from an Indian word for 'meeting place'.

The last 25 years indeed witnessed extraordinary growth: from 19 students to 385; from a faculty of 6 to approximately 40; from a

suburban sandwich setting to 20 acres of gently rolling farmland with ravine, creek and forest (only four miles further north of the city); from an adequate rental space to our own purpose-built school of 76,000 splendid square feet; from one project to the catalyst for a community of anthroposophical initiative including the Waldorf Schools Association of Ontario, the Rudolf Steiner Centre for adult education, the Third Stream Food Co-op, a Saturday morning market, and across playing fields, the Hesperus Retirement Community with its anthroposophical doctor and therapists; and, finally, from a single Waldorf school to the inspiration for eight more in Ontario and 16 altogether in Canada from Halifax on the east coast to Vancouver Island on the west coast.

"We shape our buildings, and afterwards our buildings shape us", remarked Winston Churchill with characteristic insight. The saga of the 'shaping' of the unique home of Toronto Waldorf School cannot be told here but the result was "neither by accident nor by the solitary musings of a gifted architect." The generally circular building rises up out of the hill as one approaches. The gesture of the great conical roof both shelters and directs towards the centre where a huge skylight ascends to embrace the natural light; for me, at least, representing the aspirations of the human spirit.

Another principle imbuing the building is its harmonious breathing – *out* to the world (grass ramps lead down from each of the main classrooms) and *in* to the centre (moveable doors allow direct access from each class to the central forum). Is it too fanciful to suggest that this equilibrium is how the space has 'shaped us'? For in addition to the fine building and bucolic setting within a megalopolis, the Toronto school is generally regarded as a model of stable and harmonious

development. Among a plethora of possible examples one could cite the uninterrupted evolution of the grades from Lower School through to High School; the longevity of fully committed service of all the pioneer faculty which included many couples such as the Howards, Krauses, Hallers, Kockebakkers, Hughes and Rudolphs; meticulous financial planning which never permitted the relentless need for capital campaign funds to impinge on a balanced annual operating budget; and, most significantly, the absence of major confrontations in the interpersonal realm, despite all the strongly incarnated individualities which successful Waldorf education demands.

Given Canada's frequent role as peace keeper in the world, perhaps it is not surprising that teachers coming from other countries find an unusual degree of openness, support and encouragement among their new colleagues. Toronto's current claim to be the most international city in the world seems to be reflected in our Waldorf school population which includes children from many different cultural backgrounds and from all of the major world religions. The Canadian image of multiculturalism as a mosaic of communities, distinct from the American ideal of the melting pot, promotes tolerance and respect for "otherness". It is a subtle quality of human interaction as well as the beaver damming the creek, the Canada geese parading on the roof span, and the red maple leaf on the flagpole that define our Canadian experience.

Yet to give an impression of 25 years of paradise maintained would not convey the reality of our day to day experience. There have been agonizing waits: for delivery of the new building; for a mortgage on a school about which the banking world knew nothing; for the conclusion of delicate negotiations to acquire the next parcel of land; for a consensus from the community to proceed with the new Arts and Sports wing before the cold front of recession set in. Inevitable tensions have built up over the allocation of limited funds, building funds, tuition assistance, remedial programme, salaries – how can priorities be reconciled? Although they may have seemed so at the time, these were less than life-threatening situations.

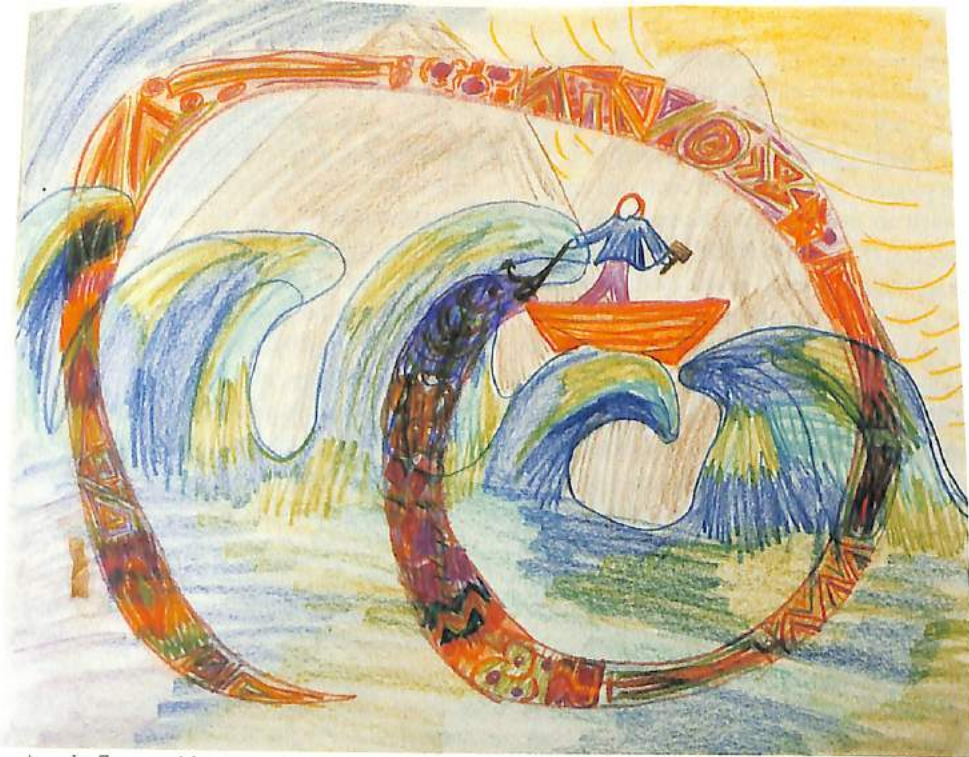
Waldorf education offers children "the right

thing at the right time". How the right person has appeared at the right moment to fulfil the right task is a vivid thread in the school's biography. In the beginning, the first prospectus and other publicity was prepared by a professional writer. One family guaranteed the deficit for the first three years. The initial group of parents included the family from whom we would buy the first piece of land and the architect who would eventually design both the School and Hesperus. An excavator, two building contractors, an electrical engineer, a painter, a plumber – even a candlestick maker – arrived on cosmic cue. And so it has continued.

While the concept of grace goes a long way, there are also rational explanations for the steady onward and upward thrust of our history. For example, in that none of the three couples most instrumental in founding the school had children who would benefit from it, the preparation for its birth could be completely objective. The transition from 'Board-run' to 'faculty-run' was accomplished with ease. A longer and more complicated transition from pioneer phase to consolidation and diversification was also successfully navigated.

The faculty has been wise enough to trust the Board and parents with genuine responsibility for the physical and financial vessel within which the work with the children could flourish. The importance of vision and long range planning were demonstrated in the decision to complete the outer shell of the building and to finish the interior, room by room as funds allowed. In the long run, this process saved tens of thousands of dollars. Neither can the will and sacrifice embodied in "blood, sweat and toil" be over-estimated. Legendary are the parents and teachers who put in 16 hour shifts of volunteer labour grossing \$37,000 in our most financially successful Christmas Fair in 1986. Taking advantage of opportunities to participate in local community activities and to dialogue with educators in public (state) school and faculties of education have engendered quiet respect for what Waldorf education has to offer to the country.

So it is we are celebrating 25 years of Waldorf education in Canada. Our development coordinator is planning a panorama of special events which will culminate in May 1994. A dinner for dignitaries, founders and special guests



Two drawings by 7 year-olds of Thor and the Midgard serpent, a story from Norse mythology: a 'free' coloured-pencil drawing in the '90s by an Israeli pupil (above); a guided wax crayon drawing in the '50s by an English pupil (below).



will precede the High School parents' festival. Contributors to a one day colloquium on Waldorf education will include two of our friends from the academic world. At the end of May our alumni will be invited to camp out on the school grounds to facilitate a grand reunion which, with great good fortune, may include the man who set the tone for so much that has since unfolded: Alan Howard.

The entrance to our school is marked, as of this year, by a welcoming sign. Beautifully carved gold leaf letters rest solidly on granite blocks. It

beckons to a haven of peace and purposefulness in an increasingly chaotic world. Those of us fortunate enough to pass by that sign each day continue to be filled with gratitude for the past, joy in the present, and ever renewed resolve to work towards what the future calls forth from the Toronto Waldorf School.

*Diana Lawrence Hughes has been a teacher at the Toronto Waldorf School for twenty-five years, where she was a founder teacher.*



However different the 'how' may be, in Toronto or Rio de Janeiro, in Brisbane or Paris, in 1919 or 1994, certain elements in the Waldorf curriculum remain relevant – here the experience of Ancient Rome for 12 year-olds, dressed for a class play.

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# Way-Faring through the Year

## *Following the Seasons in the South Island of New Zealand*

by JOHN DAVIDSON

As I write this it is raining. Yesterday it was hot work mowing the lawn in the sun. The roses are blooming; the strawberries are already ripe in the late October warmth. It is nearing December and already plans are being finalised for the summer holidays and Christmas. Christmas and the summer holidays and the year draws to an end. Already the children in each class are looking too big for that class and ready for the next. The teachers are wondering if they can complete all the things they wanted to bring to the class in that year.

But doesn't it sound funny for these things to be happening in October? Not to us. In New Zealand and Australia this is how we know it. The climate has seasons (summer and winter, spring and autumn), but they happen at different times to most of the stories we read when we were young. How could the shepherds have been cold at Christmas time – this is when we are planning to set off for the beach? Why weren't Mary and Joseph seeking shelter from the sun?

The Christchurch Rudolf Steiner School, New Zealand, is in the temperate zone. For a time, as far as I could work out, it was the southern-most Rudolf Steiner School in the world. (Kotuku in Dunedin now holds this distinction.)

Situated in the South Island of New Zealand (just above the bump that sticks out of the middle – if you want to check your atlas), Christchurch enjoys a wonderful temperate climate with quite dramatic changes between the seasons. The Botanical Gardens in the city, parade spring with an enormous show of daffodils. The exotic trees throughout the city display autumn in magnificent colours and that 'snap, crunch' of plane tree leaves is characteristic for many suburban streets. The school itself is surrounded by willows on its river boundary. An arcade of walnut trees marks the entrance to the school and a stand of poplars marks the boundary between the school

and the neighbouring health centre. These sentinels of change stand around the children in the school. In the winter the walnuts fruit and litter the ground with rich black corpses; in the autumn the poplars sigh in the winds and drop a veil of golden leaves. The willows present contrasts in all seasons: they weep by the river in autumn; in winter they stand as skeletons around the school in the greyness of the wet and the cold; but in spring they ignite with an orange glow that seems to hover over them until their shoots turn green and they are covered in leaf again.

The school planted a boundary of native trees, flaxes and shrubs. The changes from season to season are much more subtle with these plants. They don't have the outward show of the silver birch, the golden elm or liquid amber. Nevertheless from the combination of these plants one gets an impression of the nature of these 'colonial' lands. Here on the other side of the earth are 'outposts' of European culture where the imports – trees or cultural life – are coming to terms with and meeting the native aspects of the country.

And yet the climate – though opposite – is similar.

Few Steiner school students are able to walk in all weathers to their neighbourhood site. Many students come by car – in a capsule that drops them at the gate. The buildings at the Christchurch School are mainly timber with iron roofs, a collection of re-locatables joined by two or three verandahs but open and exposed in many ways to the weather: the blowing wind with doors banging, windows slamming, the rain driving at the windows and drumming on the roof, the frost in winter on the grass, the paths of bark-chip afloat with water, the muddy patches on the grass or the gloriously hot sunny days.

From Kindergarten onwards, the rhythm of the seasons plays a large part in the school life.

Celebrations are held in the school at harvest time, at the beginning of winter, the middle of winter, spring and Christmas (summer!). Traditions are thin, so it has been very much up to the schools to investigate and search out responses to the changes of the year and the festivals.

Conventionally Christmas is the major festival. Gifts are exchanged on Christmas Day – the beginning of the summer holidays which start, usually one week after the end of the academic year, three weeks into Advent.

In order to experience these moods of nature, the younger classes go walking. A line of boots outside the door suggests warm little feet inside, but for many teachers the walks that are done with the classes, come rain or shine, are an important part of education. What clothes do we need to be free to go out in the rain or the cold? Is our head warm; are our feet warm? Are we dry? I remember my Class 1 studying frost: little feathery icicles standing up on the wooden tray of an old truck, standing up like a lawn of white – clean, clear and sparkling in the morning – and our breath coming out like cigarette smoke.

In Class 2 we would often stoke up the little wood-burning stove and build a spider's web of strings on which we could hang clothing to dry. In Class 3 we concerned ourselves with the question: if we are to build a house, what are we sheltering *from*? This main-lesson, perhaps more than any other, is an opportunity to look and see where we are, what we have around us and what we can do with it to make a shelter. In Class 5 and 6 I had 'details' of workers – those in the class with gumboots and coats – who could go out in the rain and set up bridges and pathways for people to get around the school. In Class 7 we went on a cycling camp. No better way to appreciate wind than cycling into it or with a tail-wind behind – except perhaps sailing: we did that too. And the snow! From Class 2 onwards we were able to go two hours drive to ski-fields in the mountains – skating on frozen lakes, sliding on toboggans, building figures in the snow, or simply throwing it about. Perhaps once every three years there is a fall in the city.

A lantern festival – St. Martins Day was held at the beginning of winter – not in November but May. With Classes 4 and 5 it is often difficult to

contain their energy, to stop them running ahead, to keep hold of the atmosphere, the magic of a night lantern walk for the younger classes. One year in Christchurch these two classes invited the corresponding classes from the neighbouring state school to join us. It helped that their school was called St. Martins after the suburb in which it was located. At dusk we sang our way to the riverside where we could see the other classes coming down to meet us. We walked along either side of the river until we were joined by a bridge and then proceeded together to their hall. With one candle burning, we all sat while Stephen told the story of St. Martin. All four classes and parents then gathered for soup and bread. This demonstrates that celebrations don't have to be kept to ourselves: going out acted as a discipline in itself.

The room we used for Class 7 was cold. It had a reputation: no insulation, inadequate heating. The children used to complain; so did the teachers. As winter started I decided that that was the time to study 'Health and Nutrition'. Each morning we did warming-up fitness exercises, and at the end of the main-lesson we went for a run, which got progressively longer. No-one complained about the cold.

By the time the Class 8 main-lesson on meteorology came with its study of water and air, hydraulics and pneumatics, the students had been out in all weathers, had seen the changes and experienced the patterns. This quickened their interest when considering the extremes of tropical, arid or cold climates; and helped them to understand the variety of the place in which they lived – where there could be the strong warm, sometimes unrelenting, breeze of the Nor'wester (a Föhn wind) or the cold stormy onslaught of a southerly gale.

The class teacher has a unique opportunity to work with all these phenomena in setting the programme for main-lessons throughout the year and determining the style in which they are taken. Within the organisation of each school, this experience of the year can be underlined if the College of Teachers works with the calendar and chooses the style for the corporately celebrated festivals in a suitably adapted way.

*After finishing his class in Christchurch, New Zealand, John Davidson is now a class-teacher at the Sophia Mundi School, Melbourne.*

# At the Equator

## *The Waldorf School in Cali, Colombia*

by SILVIA DE CASTRO

First let us take a little time to build up a common picture about this part of the world with which some readers might have no other connection than what filters through on the news.

Cali is a young city situated in Colombia, South America. It is 3° north of the equator, in a valley which alternates only between wet and dry seasons with an ever-present sun.

There is much violence in the history of this valley. In dominating the warlike, rather small tribes which the Spanish encountered, the former were so devastated that it was necessary to ship African slaves over to do the manual labour. This was unlike Peru or Mexico, which were centres of Inca and Aztec culture and had far denser populations.

Roman Catholicism and an idiom akin to many Mediterranean characteristics were the main legacies from Spain. The Africans, though not bringing culture, introduced a vivifying element to the already decadent Indian blood, an element to be seen today in the harmonious build of the people with their affability and the air of youthfulness they have about them. Let us be aware that we are speaking about Cali; other regions in Colombia might have quite different traits.

Youth is not only felt outwardly. Although 500 years have gone by since the 'meeting' of these three races, there is not yet certainty about a proper identity because while the indigenous element has almost been buried and is therefore underestimated, equally there is hardly any identification with Africa or Spain. The main thing is the *here and now*, which is felt as a void when trying to discover the forces for the future.

We gradually realise that one of the tasks of our school might be to take an active role

in the endeavour to find the true identity of this culture so that it can move forward with more confidence towards its real mission in the times to come.

Considering now the present, one has to take into account the social environment. Cali has a high criminal rate. Last year, an astonishing 1% of its families suffered the kidnapping of a relative. Guerrilla warfare, narcotraffic and corruption are three quotidian flagella that this country has to bear. As a consequence, our pupils soon learn fear and distrust. Yet, or in spite of this, people manage to keep the liveliness and warmth of heart that are so peculiar to the nature of Colombians. This constraining force to face evil creates an urgency to build up true confidence in destiny; and in guidance that may be received from the spiritual world; and we hope that our school community can irradiate this trust in the days ahead.

Turning now to nature, we can observe that the life forces of the earth are strongly engaged in the processes of growth and maturity. In Colombia there are about 200 varieties of fruit. Here a watermelon can weigh from 6 to 8 pounds. There are two or three harvests a year. But though matter grows with exuberance, the life forces of the earth diminish, and that is felt when one struggles to work inwardly, where there is certainly not much support from nature. Neither do we have seasons that contribute to establish an inner and outer rhythm – with the consequent renewal of consciousness.

On the contrary, our own soul constitution has been influenced by the same outward gesture as is expressed in nature: we require a strong conscious effort to keep awake and centred within ourselves. In so far as we are neither impelled nor helped by nature to turn inwards

we must create new circumstances out of a *free* deed. We must will it!

Other special qualities here are light and warmth. The valley has one of the highest degrees of luminosity in the world, all through the year. The activity of these elements is not only present in nature's growth: it can also be seen in the development of children who have a tendency to quick maturation. This strong light and warmth, together with other factors, also contribute to awaken the senses and sensations of children.

In Cali even our young pupils dance "salsa". By the way, many of our teachers are excellent dancers too! Little girls soon dress fashionably and play at being "Queens of beauty". The astral forces live strongly in the folk. Football arouses such passions that after a victory people get into such an emotional state of joy that many end up in hospitals because of accidents, quarrels and so on.

It seems that in this respect as well, Waldorf education has here a specific task, in the need to purify the sense perceptions so that instincts and strong feelings do not blur or distort reality.

The Goethean approach to science is here a *must*. In order to achieve this, we teachers have still to find our way to a more precise observation of the world, especially as, in general, we have had a very intellectual education quite divorced from life. To re-educate our senses and perceptions may be a long process but at least we are taking the first steps. We are fortunate to receive collaboration from colleagues abroad who kindly use their holidays or make space in a tight schedule in order to bring to us new impulses for our work.

Maybe you wonder by now how a Waldorf school could start here at all.

Our school was born fifteen years ago with a group of teachers in their twenties and early thirties. We cherished the fact that our older colleagues were not even fifty. We worked out of pioneering forces, youth, enthusiasm and good will that have sustained us even in times of crisis. The seed that was planted was quite tender and naked. We were far away from what might be considered ideal. There was not an Anthroposophical Society, nor even anthroposophists

around, nor other anthroposophical activities ... only a young group of people seeking for an ideal that was not even fully clear, working in earnest to bring Waldorf education into being with the certainty that it offered a true answer for the renewal of culture and spiritual life.

Here we arrive at another characteristic feature. Because form is not so strong here, it is possible to work out of nothingness. There is the possibility for us to adapt to what may be considered an impossible situation.

But in order to create balance we need to work strongly with art in order to develop form without losing flexibility. Modelling and drawing, for instance, are for us therapeutic activities. Painting seems more akin to our own nature. Here again, effort must be made so as to avoid the danger of superficiality.

I still want to mention that our school owes deep gratitude to its benefactor don Luis H. Gomez and his son and to so many friends and colleagues from different parts of the world that in one way or another have contributed to build up our school. At the same time it has, in its development, been privileged to be able to work in freedom out of its own forces. Even the relationship to the state system has been favourable to us for free growth.

So we could say that this school is a true daughter of the impulses that beat in this part of the world.

Now, as pioneering forces are receding and we are moving towards a more conscious phase, it is clear to us that we have to tread on a different path towards Anthroposophy: but at the same time we feel united by a common golden thread to the different Waldorf schools around the world.

*Silvia de Castro teaches painting in Colegio Luis Horacio Gomez. Her husband runs the family farm, growing sugar cane, and also teaches the history of art.*

**Waldorf Education, Kindergarten and Early Grades**  
Volume 1 selected and edited by Ruth Pusch, Mercury Press sb 218pp.

Any anthology can turn out to be a mixed bag if not a salad of sorts. Here we have a compendium of thirty-three articles from the American Journal *Education as an Art* between the years 1940 and 1978. Some of these originated with *Child and Man*, *Erziehungskunst* or *The Cresset* and readers of this magazine will be familiar with the style and content of a number of the contributions. The book is divided into four sections: "Ideas and Insights", "Kindergarten", "The First Five Grades" and "The Whole School"; the mixture includes both the discursive and pragmatic, the well-crafted and the work-a-day.

Among the former is an account of the history of the Stuttgart school written as a montage of scenes starting with its closure by the Nazis in 1938 with a brief sketch of the founding impulses and the festive re-opening in 1945. For this reviewer the writing created a vivid picture of the strength, purpose and dedication without which Waldorf education could not exist. For contrast, a short piece written by a parent of the Green Meadow Waldorf School provides a valuable insight into the way in which children can become the bridge between their Waldorf school and their "non-anthroposophical" family. That parents in such families frequently feel disqualified from speaking about their children's education should not be taken lightly by those of us who are teachers or anthroposophists: who is the education for? Throughout the opening sections and the book as a whole short verses and well-chosen quotations mostly by Rudolf Steiner are introduced as garnish or seasoning to the dish.

Articles in journals have a tendency to be more or less ephemeral. The purpose of an anthology is to rescue those which have a more permanent utility and it is, of course, relatively easy to find reasons to question any such selection. However, it does seem to this reviewer unfortunate that so few of the Kindergarten articles aim at bringing the vivid life of this age group into focus, though *Adventures in the Park* is a welcome exception. I have to state radical reservations with regard to the opening article of the Kindergarten section. Although an attempt has been made to characterise the task of the Kindergarten teacher through practical examples, the basis of the main part of the article is seriously flawed. A quotation (on page 57) ascribed to *A Modern Art of Education* is not to be found there and the description of the work with temperaments is given from the point of view of the child after the age of seven i.e. from the age at which the etheric body, the bearer of temperament, is born. This undermines the apt anecdotes chosen to depict a different process to the one the writer describes. The lesson is surely that love and intuition may achieve much with children without the aid of clear or even accurate concepts. But in an article of this sort one should really be able to expect more of the latter.

Teachers and others will find some useful hints and clues

in many of the remaining articles. Eileen Hutchins writing on the teaching of writing and Irmgard Huerch on the transformation of the role of the class teacher will be a help to many. Christy Barnes' article on *Choral Recitation*, which concludes the volume, serves as an important reminder that this important educational activity so often suffers from the neglect of being taken for granted. Once again, though, the reader must exercise discrimination; a description of a painting lesson, *Colour in Childhood*, in which the bringing of blue to yellow, "until the yellow is soon imprisoned and no ray of light can shine through the blue wall", contradicts through the intervention of form the quality of these two colours when placed in relation to one another. (The indication for the first painting lesson given in *Practical Advice to Teachers* should also suggest a different approach.)

As salads go, this one is well presented and attractive. It is pleasing to find a few sentences about the contributors and an index (all too often missing from anthroposophical books). Most of the ingredients are also of good quality and it is unfortunate that the editing has been less than thorough. To create a 'Waldorf salad' first wash your lettuce carefully!

Kevin Avison

**Stories for the Festivals of the Year: told for children by Irene Johanson; translated by Pauline Wehler. Robinswood Press 112pp sb £6.95.**

How does one celebrate Christian festivals with young children? Which Gospel stories are appropriate for telling? How to tell these stories so that they do not relate dry information but rather have insight and meaning? That is the purpose of *Stories For The Festivals Of The Year*, first published in Germany in 1983 and now translated into English by Pauline Wehler and printed here in 1993.

Irene Johanson has filled a notable gap in the Christian story-telling tradition for children by writing this book, and I am sure that it will be welcomed by many parents as well as by Kindergarten and Lower School teachers. After his Christmas (1993) remarks about the general lack of knowledge of the 'Christmas Stories', the Archbishop of Canterbury should also be delighted with its publication!

For the intended age of 6-9 years the best form of teaching is to present the truth as a fairy tale, legend, or nature story rather than as a factual narrative, and the narrator is encouraged to tell the stories in his/her own words.

Nine nature stories are related for the period from Easter to Whitsun, followed by nine legends about St. John the Baptist. We move into the 'secrets' of the animals during the Advent and Christmas periods, and on to five 'star legends' for Epiphany. Thus there is a total of 34 stories, plus pen and ink sketches and a verse for each section of the year.

The book starts with the Easter story and ends after a calendar year with Holy Week. Since Easter is the culmination of Holy Week I find this order confusing, and suggest that Michaelmas might have been a better starting point. This

would also fit in with the traditional academic year of the land – at least in England.

Some of the words used are rather advanced for the 6-9 year age group, and I am unhappy about the predominantly male imagery which seems old fashioned for many of today's young parents: 'Son of Man', 'Father Sun', 'Father Man'... what about 'Father-Mother God', and 'Mother Earth'? Also, after translation, the verses do not flow with sufficient rhythm.

Despite the sombre yellow-ochre cover bearing an illustration of a joyless Christ with disciples, the stories within the book truly live, and I hope they will be an inspiration for story-telling round many a fireside throughout the year, with perhaps the addition of other festivals appropriate to local tradition.

Tim Willecocks

**The Sun Egg by Else Beskow. Floris Books 32pp hb £7.99.**

Already the first picture of this book transports one into fairyland. One remains in Elsa Beskow's land of dreams right up to the last page when the explanation of the sun egg's presence brings one gently back to reality. The idea of the sun egg is charming. The elf who finds it tries to puzzle it out with her forest friends: Larch, Crooked Root and the rest.

The illustrations with their soft colours and definitions are beautiful, giving an innocent quality that is right for children. The pages opposite are well spaced with line drawings decorating the written story.

Happy Frog's illustration and one or two moments in the story verge on the sentimental but this barely detracts from the delight of the whole book.

Sally Lange

**Eurythmy – the Art of Movement for our Time. Published by Robinswood Press and the Eurythmy Association of Great Britain. 24pp £4.95.**

The appearance of this very colourful booklet, compact yet so diverse and all-inclusive in its content, is perhaps indicative of the growth and development that of eurythmy has increasingly seen in recent years. In a nutshell, eurythmy is said to be visible speech, visible song. That is to say, these audible ways of expressing both our inner nature, such as pain and joy, and nature outside of us, in such forms as wind and water, are interpreted using visible movement-expression. To illustrate this concept, the pages are covered with motion-filled and brightly coloured pictures of dramatic moments in nature, of the metamorphosis of these into 'danceable' spatial patterns and gestures, and of eurythmy itself being practised in many different settings.

Apart from a basic definition of eurythmy, the succinct text characterises how eurythmy is used pedagogically in education, socially in the working environment, artistically on stage and therapeutically for ill health. For example, it is described how, in education, the challenges in eurythmy exercises echo those that the children meet in life. Challenges such as working together, sensing the whole and one's part in it, focusing on one's task, maintaining balance, expressing

oneself clearly or listening accurately are here experienced in terms of movement. Furthermore, the eurythmy curriculum, clothed imaginatively in music, poems and prose, is one that spans all of the schooling years and which "follows the growth processes of the maturing child closely at each stage."

The booklet is particularly helpful in giving a comprehensive picture of eurythmy to anyone who has had little or no experience of it. Admirably, it makes 'understandable' an activity which, although containing a great deal of wisdom, as does any art, lends itself more to experience than description.

Elizabeth Carlson

**On Teaching Physics and Mathematics by Hermann von Baravalle, translated by Herbert Winter, Mercury Press.**

This little book, while written as a dissertation, not a textbook, offers useful tips not only for the teacher, but also for teacher trainers. It ranges from introductory geometry to advanced mathematics and thus provides interest for both beginner and specialist. Baravalle's approach is very much to side with the student, but by doing so he does the teacher a great service as the teacher should, after all, concentrate not on what he teaches, but on what his pupils learn.

The book is divided into four parts dealing with physics, astronomy, geometry and mathematics. In the first, Baravalle looks at physical quantities such as speed and force, even challenging the status of Newton's 2nd law! He then advises us to show examples provided by nature on a grand scale, where possible, rather than to restrict ourselves to small experiments, e.g., weathering of rocks. Physics should therefore provide an elaboration of life on its largest everyday scale, rather than being a sort of closeted alchemy. Another example he gives is using traffic, or river meanders to consider stable or unstable equilibrium. Baravalle also advocates using the application (e.g., the train) to explain the principles involved in mechanics. The first part ends with a more theoretical consideration of how to relate angular phases.

In the section on astronomy, Baravalle takes the moon as his example and gives advice on how to tackle its phases in such a way that the student understands rather than merely learns it. He then extends this to astronomical motion, and finishes with a general picture of the sun, which looks at its significance for the Earth, rather than just at its constituent parts and physical structure.

In the section on geometry, Baravalle starts with suggestions on how to introduce geometrical drawing in such a way as to lead it swiftly from an exercise to an understanding of spatial relationships. Work on the most basic shapes is soon then transformed into practice by interesting the children in using their knowledge to make paper houses, (both an excellent craft activity for a rainy day, and something which gives the student a very clear concept of relating shapes in space). Baravalle then passes on to projective geometry, showing exercises in developments of curves and some projective transformations. For this, many teachers would have to seek further instruction, as this part of geometry is outside what they will know.

The final part of the book, which is on mathematics,

begins with some work on triangle ratios shown both by trigonometry and projective geometry. Baravalle then ends with a short look at some number series. Here, elements of advanced mathematics are involved. He sets out to show how a proof should be developed in such a way that a student does not merely remember it, but can rediscover it for himself.

The book ends with some useful notes by the translator and a list of books by Baravalle in English translation.

As a whole this book has the contradictory qualities of a limited scope coupled with elements of considerable interest. There is something for those looking for ideas on what to teach, but it contains much of value to someone interested in ideas of approach beyond what may be taught.

David Urieli

**The Twelve Senses** by Albert Soesman. Hawthorn Press sb 161pp £9.95.

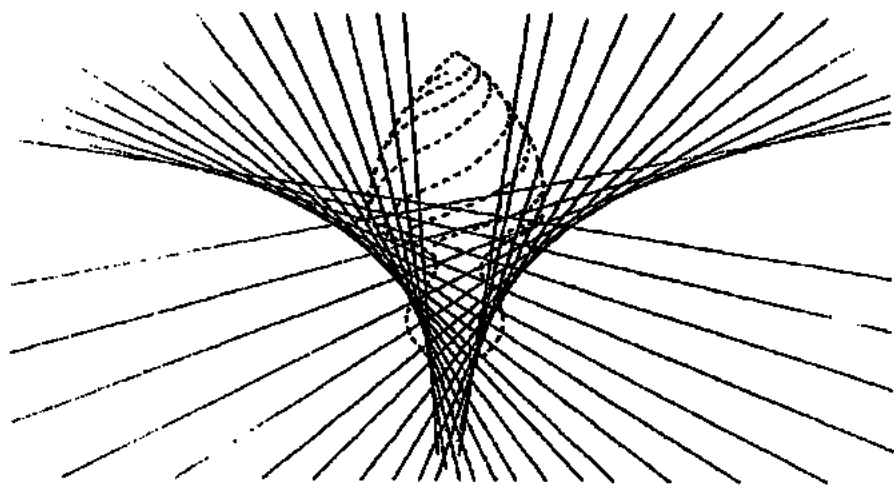
These six refreshing lectures (from which the text of this book derives) were given by a doctor who discovered anthroposophy by wading, it would seem, up to his neck into the ocean of common sense. Their direct style enables the author to range extremely widely through common life experience. His themes include fear of heights, Christianity and the senses, the problem of Camphouse, what it means that only humans have proper noses, the deeper meaning of the Oedipus riddle, conversation as one of the high points of human experience that must surpass 'bread and wine', old and new karma, colour moods, why the Egyptian gods "sniffed" the dead... Other intriguing themes that he takes up are the significance of clowns, the pear-shaped fore-brain of birds, global warming, the importance of hand knitted clothing for children, which sense existed before Creation(!), the journey of the eyes in embryological development and haunted houses in fun-fairs.

Although it is difficult to put the book down because of its

fascinating description of the curious, seemingly jumbled up with allusions to the esoteric, at the same time, most readers, one imagines, will stumble upon passages that will assail some bastion of their world outlook: the author's view that it is healthy to change one's mind after reaching a communal decision in a meeting; the down-to-earth approach regarding meditation – nothing flimsy or mystical here: the significance of how one dresses (in this sloppy age) for culture as a whole; and so on. It should be made clear that the author does not appear to have the pedagogue in mind during his considerations. Nevertheless, this is an extremely stimulating book on a subject somewhat neglected in educational circles.

**The Vortex of Life** by Lawrence Edwards. Floris Books 352 pp hb £19.95.

Projective Geometry was not a subject that featured in the curriculum of the first Waldorf school, but it has since been added and is taught in the Upper School. Lawrence Edwards, a retired Upper School maths teacher, the author of this book, has made projective geometry the object of his research for more than 40 years. His discoveries, notwithstanding the modesty of his claim, are astonishing. In the book, he sets out to describe these for the layman (though the mathematician is richly served with nearly 100 pages of appendices, teeming with formulae, equations and proofs). And how well he achieves his aim! Without sacrificing clarity, the reader is kept enthralled at the world that Edwards' research reveals: a side of nature of which hitherto, it seems, no 'modern' biologist had an inkling. The magnitude of the task, the discipline involved and the degree of scientific integrity it entails all lead one to a deep and awe-inspiring wonder in the created world. One would not be surprised if this research came to be seen, from the perspective of the forthcoming millennium, as something as significant as, say, that of Marie and Pierre Curie.



A geometrical drawing from 'The Vortex of Life', chapter 10, "Ethereal and Physical Spaces in Flower and Fruit Forms". "The form of the rose led to the concept that the bud would mediate between a planewise vortex [represented by the straight lines] and the form of the hip."

## BOOKS IN GERMAN

**Waldorfschule Heute – Einführung in die Lebensformen einer Pädagogik** Ed. Stefan Leber, Verlag Freies Geistesleben (Praxis Anthroposophie).

"Where there is nothing, nothing can be criticised" Stefan Leber remarks in the foreword to this collection of essays which aim to give a comprehensive and up-to-date introduction to the "life forms" of Waldorf pedagogy to intending Waldorf parents and teachers. The contributions by Michaela Glöckler, Ernst Michael Kranich, Christoph Lindenberg, Freya Jaffke, Christoph Gögelein and other leading exponents in the field bear ample witness to the fact that there is a lot indeed to be said for Rudolf Steiner/Waldorf schools.

Stefan Leber's introduction is something of a concise history of the school movement, in which he carefully considers the aims of Waldorf pedagogy in the light of the changing social and political conditions and resultant trends in state education (in Germany) during the course of time; it becomes evident in how many different ways Waldorf impulses have flowed into German state education, alleviating some of the tremendous pressures exerted on the child within a system strongly geared to continuous assessment and selection. Much credit is due to Leber for clarifying the important catalytic function Waldorf schools have had over the years, which deserves wider acknowledgement, especially by politicians who aim to emulate the German system. All this forms a very useful backdrop to some of the more specialized contributions that follow. These cover a wide range of subjects and are grouped under seven major headings, such as pre-school education, the life of the Waldorf teacher, Waldorf pedagogy and educational science, etc.; and each of these wider themes is explored from different viewpoints and professional angles.

In one section, for example, the reader is presented with a great wealth of information about the developing child and all that is entailed in providing for his needs in an appropriate way. Frequent excursions into the Waldorf classroom and Kindergarten enliven the picture as a whole and a great deal of the questions that may occur in the closer encounter with this pedagogy are answered. In another section the fundamentals of Steiner's anthroposophy are set in context with contemporary thinking in child psychology, measured against the reality of being a child today.

The 'social form' of a Waldorf school – its organisation, administration and conflict-solving procedures – can be a source of bewilderment or even frustration for parents (and consequently teachers), especially when these procedures lack transparency. Such issues are explored in the section 'The working together of parents and teachers', preceded by a very clear introduction to the ideas of the Threefold Social Order.

Whatever the particular theme, after perusal of the relevant contributions, one will be invariably better placed to evaluate the unique way in which the child's highly

individual process of learning may be fostered through the work of the Waldorf teacher. In turn, anyone working already in the teaching profession is sure to feel inspired by the insights offered into the life-enhancing challenges and rewards of practising 'education as an art'.

The contributors to this book share a common approach to constructing an effortlessly persuasive line of argument, in that they 'make their case' on the firm ground of a thorough understanding and genuine appraisal of the ideas and concepts with which the world outside Waldorf operates. Remarkable, too, is their consistent endeavour to speak the language of those they wish to reach. May this wonderfully vital book reach the 'essential reading' bookshelves of British education policy makers!

Heidi Herrmann-Davey

**Spindel, Weberschiffchen und Nadel** and **Veljko und Darinka** by Maria Müller. Atelier Maria Müller SF60 each.

Atelier Maria Müller of Zurich is little known in English speaking countries. These two productions from the atelier are ideal for pre-school children. That there is no English text need not deter the parent, play-group leader or Kindergarten teacher who is seriously looking for books of the kind that Steiner recommended for the young, i.e. with pictures, part of which can be activated by the child who is 'using' the book – in this case mostly through cardboard 'levers' operated from the bottom of the page.

*Spindel, Weberschiffchen und Nadel* derives from the Grimm's collection and is therefore easily accessible as a text; *Veljko und Darinka* is Serbian. They are superbly produced, with ten and eleven full-page pictures respectively and are designed with the vigorous participation of the young child in mind – their weights are 21b 5oz and 21b 9oz! The pictures display a wealth of colour out of which figures and objects naturally emerge. The artist has used a soft crayon technique, sensitive but not weak, which lends itself well to being reproduced in print; she is a master of gesture, simple but telling. The book-binding is hand-made and the texts are hand-written. Both productions are extremely fine combinations of folk wisdom, artistic beauty and superb, durable craftsmanship.

# World List of Rudolf Steiner Waldorf Schools

## ARGENTINA

Buenos Aires Colegio Incorporado "Paula Albarran de Sarmiento" - Rudolf Steiner-Schule  
Buenos Aires Escuela San Miguel Arcángel

## AUSTRALIA

Association of Rudolf Steiner Schools in Australia,  
213 Wunga Road, Warranwood, Victoria,  
Australia 3134

## NEW SOUTH WALES AND ACT

Armidale Boongah School  
Bega Mumbulla School for Rudolf Steiner Education  
Blue Mountains Kurawal School  
Blue Mountains Blue Mountains Waldorf School  
Byron Bay Cape Byron Rudolf Steiner School  
Byron Bay Periwinkle Rudolf Steiner School  
Bowral Eukarima School

Coffs Harbour Casuarina School  
Glendale Newcastle Waldorf School  
Lillian Rock Daystar School  
Maitland Linnel Waldorf School for Rudolf Steiner Education  
Murwillumbah Kangia Steiner School  
Richmond Aurora-Meander Rudolf Steiner School  
Sydney Earth Star Pre-School  
Sydney Gleneason School  
Sydney Kamerai School  
Sydney Lorien Novalis School for Rudolf Steiner Education

Sydney Lorien Novalis College of Teacher Education  
Sydney Michael School for Rudolf Steiner Education  
Thora Chrysalis School for Rudolf Steiner Education  
Weston Creek Orana School

## VICTORIA

Ballarart Threefold Pre-School Group  
Carnegie Carnegie Kindergarten  
Maldon Waldorf School of Central Victoria  
Katandra Melita Steiner School  
Kilsyth South Gilgal School  
Mansfield Mairdampfle Steiner School  
Melbourne Melbourne Rudolf Steiner School  
Melbourne Sophia Mundi Rudolf Steiner School  
Mooroopna Rodney Neighbourhood Kindergarten  
Victoria/Yarra Little Yarra Steiner School

## SOUTH AUSTRALIA

Mount Barker The Adelaide Waldorf School  
Willunga Willunga Waldorf School  
**QUEENSLAND**  
Burling Heads Gold Coast and Hinterland School  
Brisbane Samford Valley Steiner School

## WESTERN AUSTRALIA

Denmark Golden Hill Waldorf School  
Perth Perth Waldorf School  
**TASMANIA**  
Hobart Tarremah School  
Launceston Launceston Rudolf Steiner School

## AUSTRIA

Graz Freie Waldorfschule  
Innsbruck Freie Waldorfschule Innsbruck  
Klagenfurt Rudolf-Steiner-Schule Klagenfurt  
Linz Freie Waldorfschule  
Modling Rudolf Steiner Landschule Modling  
Salzburg Rudolf-Steiner-Schule  
Wien-Mauer Rudolf-Steiner-Schule  
Wien-Pötzleinsdorf Rudolf-Steiner-Schule  
Wien-West Freie Waldorfschule Wien West

## BELGIUM

Federation van de Rudolf Steinerscholen pla  
Hiberniaschool, Rodestraat 33, 2000, Antwerpen,  
Aalst Michaeli  
Antwerpen De Hazelaar  
Antwerpen Rudolf Steiner School  
Antwerpen Hibernia School  
Antwerpen Hibernia School  
Antwerpen De Es, Regionale School  
Brasschaat De Wingend  
Brugge Guido Gezelle School  
Brugge Middlebare Steinerschool  
Bruxelles Ecole Rudolf Steiner  
Court-Saint-Etienne Libre Ecole Rudolf Steiner  
Erembodegem Michaelischol  
Gent Vrije Rudolf Steinerschool  
Leedsberg De Teunisbloem  
Leuven De Zomerwijzer Rudolf Steinerschool  
Lier De Sterre Daidlers  
Overijse R. Steinerschool Kristoffel  
Raeren Waldorfschule Raeren  
Spa Ecole Rudolf Steiner

## TURNHOUT

Michaelischol  
Wilrijk/Antwerpen Rudolf Steiner School  
Lobringrin  
**BRAZIL**  
Botucatu Altiza-Escola do Campo  
Camanducaia Escola Aracuaia  
Florianópolis Associação Pedagógica Micael  
Florianópolis Anadã Jardim-Escola  
Ribeirão Preto Convívium Escola Toao Guimarães  
Rosa  
São Paulo Escola Rudolf Steiner de São Paulo  
São Paulo Colégio Micael  
São Paulo Escola Francisco de Assis

## CANADA

\* Member of Association of Waldorf Schools of North America.  
**ALBERTA**  
Calgary Calgary Waldorf School  
Edmonton Aurora Rudolf Steiner School  
**BRITISH COLUMBIA**  
Duncan Sunrise School  
Kelowna Kelowna Waldorf School  
Nelson Nelson Waldorf School  
\*Vancouver Vancouver Waldorf School  
**ONTARIO**  
Cambridge Halton Waldorf School  
\*London, Ont. London Waldorf School  
Ottawa Ottawa Waldorf School  
\*Toronto Toronto Waldorf School  
Toronto Alan Howard Waldorf School  
**QUEBEC**  
\*Montreal Ecole Rudolf Steiner de Montreal

## CHILE

Santiago Colegio Giordano Bruno un Colegio Waldorf  
Santiago Colegio Rudolf Steiner

## COLOMBIA

Cali Colegio Luis Horacio Gómez  
Medellín Colegio Isolda Echavarría

## CROATIA

Zagreb Waldorfska skola

## CZECH REPUBLIC

Karlovy Vary Soukromá Zakladní skola  
Ostrava Zakladní skola  
Pardubice Zakladní skola  
Pisek Zakladní skola - svobodna Pisek  
Prague Valdorska Skola  
Přibram Alternativní skola  
Semily Zakladní skola

## DENMARK

Ålborg Rudolf Steiner Skolen  
Århus Rudolf Steiner-Skolen i Århus  
Århus Rudolf Steiner-Vestskolen  
Copenhagen Rudolf Steiner-Skolen i Hjarstespriag  
Copenhagen Vidar Skolen  
Esbjerg Rudolf Steiner Skolen i Esbjerg  
Fredericia Rudolf Steiner-Skolen  
Hjorring Rudolf Steiner Skolen  
Kvistgård Rudolf Steiner Skolen  
Merlose Rudolf Steiner Skolen  
Odense Rudolf Steiner-Skolen i Odense  
Odense Rudolf Steiner Skolen på Blangestedgård  
Risskov Rudolf Steiner-Skolen Vejlbj-Risskov  
Silkeborg Rudolf Steiner-Skolen  
Skanderborg Rudolf Steiner-Skolen Skanderborg  
Veje Johanneskolen  
Vordingborg Rudolf Steiner-Skolen

## ECUADOR

Quito Instituto Educativo Rudolf Steiner  
Quito Jardín y Escuela Waldorf

## EGYPT

Bilbeis Sekem School by Bilbeis

## ESTONIA

Aruküla Aruküla Vabakool Püssulind  
Pohyama Johannese Vabakool Rosmal  
Rakvere Rakvere Vabakool  
Tallinn Nõmme Vabakool  
Tartu Tartu Vabakool  
Viljandi Viljandi Veba Waldorfskool

## FINLAND

Föreningen för Steinerpedagogik ry, Lethnikusemie  
6, Lärkärdsvägen, 00270 Helinki 27.  
Espoo Espoon sicerkoulu  
Helsinki Helsingin Rudolf Steiner koulu-Rudolf Steiner skolan i Helsingfors

## HELSINKI

Elias-Koulu  
Jyväskylä Jyväskylän Rudolf Steiner-koulu  
Kuopio Kuopion Steiner-Koulu  
Lahti Lahden Rudolf Steiner-koulu  
Lappeenranta Lappeenranta Steinerkoulu  
Oulu Oulun Seudun Steiner-koulu  
Pori Porin Seudun Steinerkoulu  
Rovaniemi Rovaniemen Rudolf Steiner-koulu  
Sammatti Karjalohjan Vapaa Kyläkoulu  
Selnäjäkylä Etelä-Pohjanmaan, Rudolf Steiner-koulu  
Tammisaari Mikael-skolan  
Tampere Tampereen Rudolf Steiner-koulu  
Turku Turkan Rudolf Steiner-koulu  
Vaasa Vaasan Rudolf Steiner-koulu  
Vaasa Vaasan Rudolf Steiner-koulu

## FRANCE

Federation des Ecoles Rudolf Steiner en France.  
Libre Ecole Rudolf Steiner, 62 rue de aris,  
Amblienville, 91370 Verrières-le-Buisson.  
Clatou (sur Paris) Ecole Perceval  
Colmar Ecole Mathias Grünewald  
Labeleuvre Ecole Rudolf Steiner  
St. Faust de Haut nr. Pau Ecole du Soleil  
Saint Gerles Laval Ecole Rudolf Steiner  
Saint-Menoux Ecole Rudolf Steiner  
Straasbourg Ecole Libre St-Michel  
Truyes Ecole Perceval  
Verrières-le-Buisson Libre Ecole Rudolf Steiner

## GERMANY

Bund der Freien Waldorfschulen e.V., D-70184  
Stuttgart 1, Heidehofstraße 32.  
Aachen Freie Waldorfschule Aachen  
Augsburg Freie Waldorfschule Augsburg  
Bad Nauheim Freie Waldorfschule Weimerau  
Balingen Freie Waldorfschule Balingen  
Benefeld Freie Waldorfschule Landschulheim  
Benefeld  
Bergisch Gladbach Freie Waldorfschule Bergisch  
Gladbach  
Berlin-Dahlem Rudolf Steiner Schule Berlin e.V.  
Berlin-Kreuzberg Freie Waldorfschule Kreuzberg  
Berlin-Märktisch Viertel Waldorfschule  
Märktisches Viertel  
Berlin-Mitte Freie Waldorfschule  
Berlin-Südost Freie Waldorfschule Berlin-Südost  
Berlin-Zehlendorf Emilie Molt Schule  
Buxtehde Freie Waldorfschule Saar-Pfalz  
Bielefeld Rudolf Steiner Schule Bielefeld  
Büchum Rudolf Steiner Schule Büchum  
Bühlingen Freie Waldorfschule BB/Sindelfingen e.V.  
Bonn Freie Waldorfschule Bonn  
Braunschweig Freie Waldorfschule Braunschweig.  
Rudolf-Steiner-Straße 2, D-3300 Braunschweig.  
Bremen Freie Waldorfschule Bremen  
Bremen Freie Waldorfschule Bremen  
Chemnitz Freie Waldorfschule  
Chiemgau Freie Waldorfschule Chiemgau  
Coburg Rudolf Steiner Schule Coburg  
Cottbus Freie Waldorfschule  
Darmstadt Freie Waldorfschule Darmstadt  
Detmold Freie Waldorfschule Lippe-Detmold  
Dietzenbach Rudolf Steiner Schule Dietzenbach  
Dortmund Georgschule  
Dortmund Rudolf Steiner Schule  
Dresden Freie Waldorfschule  
Düsseldorf Rudolf Steiner Schule  
Duisburg Freie Waldorfschule Niederrhein  
Eckernförde Freie Waldorfschule Eckernförde  
Elmsborn Freie Waldorfschule Elmsborn  
Engelberg Freie Waldorfschule Engelberg  
Erlstadt-Liblar Freie Waldorfschule Voreifel  
Erlangen Freie Waldorfschule Erlangen  
Essen Freie Waldorfschule  
Esslingen Freie Waldorfschule Esslingen  
Evinghausen Freie Waldorfschule Evinghausen  
Filderstadt Freie Waldorfschule auf den Fildern  
Flensburg Freie Waldorfschule Flensburg  
Frankenthal Freie Waldorfschule Vorderpfalz  
Frankfurt Freie Waldorfschule  
Frankfurt/Oder Freie Waldorfschule  
Freiburg Freie Waldorfschule Freiburg i. Br.  
Freiburg Freie Waldorfschule St. Georgen  
Freiburg Michael-Schule  
Gladbeck Freie Waldorfschule Gladbeck  
Göppingen Freie Waldorfschule Filstal  
Göttingen Freie Waldorfschule Göttingen  
Gütersloh Freie Waldorfschule Gütersloh  
Haan-Grünten Freie Waldorfschule Haan-Grünten  
Hagen Rudolf Steiner Schule Hagen  
Halle Freie Waldorfschule

## HAMBURG

Altona  
Hamburg-Altona Rudolf Steiner Schule  
Hamburg-Bergedorf Rudolf Steiner Schule  
Bergedorf  
Hamburg-Bergstedt Rudolf Steiner Schule in den  
Waldhöfen  
Hamburg-Bergstedt Christophorus Schule  
Hamburg-Hurburg Rudolf Steiner Schule  
Harburg  
Hamburg-Mitte Rudolf Steiner Schule Hamburg-  
Mitte  
Hamburg-Nienstedten Rudolf Steiner Schule  
Nienstedten  
Hamburg-Wandsbek Rudolf Steiner Schule  
Wandsbek  
Hamm Freie Waldorfschule Hamm  
Hannover Freie Waldorfschule  
Hannover-Bothfeld Freie Waldorfschule  
Hannover-Bothfeld  
Heidelberg Freie Waldorfschule Heidelberg  
Heidenheim Freie Waldorfschule  
Heilbronn Freie Waldorfschule Heilbronn  
Henne Hiberniaschule  
Hildesheim Freie Waldorfschule Hildesheim  
Hof Freie Waldorfschule Hof  
Jena Freie Waldorfschule  
Kaiserslautern Rudolf Steiner Schule  
Kaltenkirchen Freie Waldorfschule Kaltenkirchen  
Karlsruhe Freie Waldorfschule Karlsruhe  
Kassel Freie Waldorfschule Kasse  
Kiel Freie Waldorfschule Kiel  
Kiel/Elmsborn Freie Waldorfschule Elmsborn  
Kiel/Itzehoe Freie Waldorfschule Kiel  
Kirchheim/Teck Rudolf Steiner Schule Nürtingen-  
Kirchheim  
Kleinmachnow Freie Waldorfschule  
Klein Zastrow Freie Waldorfschule Greifswald in  
Klein Zastrow  
Köln Freie Waldorfschule Köln  
Krefeld Freie Waldorfschule Krefeld  
Leipzig Freie Waldorfschule  
Lörrach Freie Waldorfschule Lörrach  
Loheland Rudolf Steiner Schule Loheland  
Ludwigsburg Freie Waldorfschule Ludwigsburg  
Lübeck Freie Waldorfschule Lübeck  
Lüneburg Rudolf Steiner Schule Lüneburg  
Magdeburg Freie Waldorfschule  
Mainz Freie Waldorfschule Mainz  
Mannheim Freie Waldorfschule  
Marburg Freie Waldorfschule Marburg  
Minden Freie Waldorfschule Minden  
Münchenglöblich Rudolf Steinerschule in  
Münchenglöblich  
Mülheim/Ruhr Freie Waldorfschule in Mülheim  
Mülheim Freie Waldorfschule im Markgräfer  
Land  
München/Daglfing Rudolf Steiner Schule  
Daglfing  
München/Gribbenzell Rudolf Steiner Schule  
Gribbenzell  
München/Ismaning Freie Waldorfschule Ismaning  
München/Schwabing Rudolf Steiner Schule  
Münster Freie Waldorfschule Münster  
Neu-Isenburg Rudolf Steiner Schule Neu-Isenburg  
Neumünster Freie Waldorfschule Neumünster  
Neuwied Rudolf Steiner Schule Mittelrhein  
Nürnberg Rudolf Steiner Schule  
Nürtingen Rudolf Steiner Schule  
Oberursel Freie Waldorfschule Voedertanus  
Offenburg Freie Waldorfschule Offenburg  
Oldenburg Freie Waldorfschule  
Otterberg Freie Waldorfschule Westpfalz  
Ottersberg Freie Rudolf Steiner Schule  
Pforzheim Goetheschule - Freie Waldorfschule  
Potsdam Freie Waldorfschule  
Remscheid Rudolf Steiner Schule Remscheid  
Rensburg Freie Waldorfschule Rensburg  
Rensburg/Eckernförde Freie Waldorfschule  
Rensburg  
Reutlingen Freie Georgenschule  
Rostock Waldorfschule Rostock  
Saarbrücken Freie Waldorfschule Saarbrücken  
Landschulheim Rudolf Steiner Schule  
Landschulheim, Schloß Hainberg  
Schorndorf Rudolf Steiner Schule Ammersee  
Schopflheim Freie Waldorfschule Schopflheim  
Schwäbisch Gmünd Freie Waldorfschule  
Schwäbisch Gmünd  
Schwäbisch Hall Freie Waldorfschule Schwäbisch  
Hall  
Siegen Rudolf Steiner Schule Siegen  
St. Augustin-Hungelar Freie Waldorfschule im  
Siegbereich  
Stade Freie Waldorfschule Stade  
Stuttgart Freie Waldorfschule Uhländhöhe  
Stuttgart Freie Waldorfschule am Krüherwald  
Stuttgart Michael Bauer Schule

## TRIER

Freie Waldorfschule Trier  
Tübingen Tübingen Freie Waldorfschule  
Überlingen Freie Waldorfschule am Bodensee  
Ulm Freie Waldorfschule Ulm  
Ulm Freie Waldorfschule Ulm  
Vaihingen/Wald Freie Waldorfschule Vaihingen/  
Enz  
Villingen-Schwenningen Rudolf Steiner Schule  
Wahlwies Freie Waldorfschule Wahlwies  
Wangen Freie Waldorfschule Wangen  
Wanne-Eickel Hiberniaschule  
Wattenscheid Widar Schule Wattenscheid  
Weimar Freie Waldorfschule  
Wendelstein Freie Waldorfschule Wendelstein  
Werdler Freie Waldorfschule  
Wernstein Freie Waldorfschule Wernstein  
Wiesbaden Freie Waldorfschule Wiesbaden  
Witten Rudolf Steiner Schule Witten  
Wittgen Rudolf Steiner Schule Wittgen  
Wolfsburg Freie Waldorfschule Wolfsburg e.V.  
Würzburg Freie Waldorfschule Würzburg  
Wuppertal Christian Morgenstern Schule  
Wuppertal West Rudolf Steiner Schule

## HUNGARY

Budaors Waldorfskola  
Budapest Waldorfskola  
Budapest Waldorfskola  
Budapest Waldorfskola  
Gödöllő Waldorfskola  
Győr Waldorfskola  
Miskolc Waldorfskola

## INDIA

Dalhousie Himgiri Waldorf School  
**IRELAND**  
Coolenbridge Coolenbridge School  
Dublin Dublin Rudolf Steiner School

## ISRAEL

Nazareth Hardof Waldorf School

## ITALY

Albano Libera Scuola dei Castelli Romani  
Inesentino Scuola Rudolf Steiner  
Merano Freie Waldorfschule Christian Morgenstern  
Moran  
Milano Scuola Rudolf Steiner  
Ortisei Scuola Steineriana  
Roma Scuola Rudolf Steiner "Giardino del Cedri"  
Sagraio Scuola Rudolf Steiner

## JAPAN

Tokyo Rudolf Steiner School Tokyo  
Nairobi Rudolf Steiner School Nairobi

## KENYA

Nairobi Rudolf Steiner School Nairobi  
Zeist Zeist Freie Waldorfschule  
Zeist Zeist Freie Waldorfschule  
Zoetermeer Freie Waldorfschule

## LIECHTENSTEIN

Schaan Liechtensteinische Waldorfschule

## LUXEMBOURG

Frei-Öffentlich-Waldorfschoul

## MEXICO

Cuernavaca Colegio Waldorf de Cuernavaca  
Mexico Centro Educativo Goethe c/o Pilar Fencion  
Mexico Colegios Waldorf A.C. y. Bolotin de  
Maestros

## NETHERLANDS

Bund der Vrije Scholen in Nederland Secretariats:  
Hoofdstraat 20, 3973 Driebergen.  
\*Incl. Upper School  
Alkmaar Rudolf Steinerschool  
Alkmaar Rudolf Steinerschool  
Alkmaar Tobiassschool  
Almelo De Vrije School Almelo  
Almere Vrije School  
Alphen A/D Rijn Vrije School  
Rensburg  
Reutlingen Freie Georgenschule  
Rostock Waldorfschule Rostock  
Saarbrücken Freie Waldorfschule Saarbrücken  
Landschulheim Rudolf Steiner Schule  
Landschulheim, Schloß Hainberg  
Schorndorf Rudolf Steiner Schule Ammersee  
Schopflheim Freie Waldorfschule Schopflheim  
Schwäbisch Gmünd Freie Waldorfschule  
Schwäbisch Gmünd  
Schwäbisch Hall Freie Waldorfschule Schwäbisch  
Hall  
Siegen Rudolf Steiner Schule Siegen  
St. Augustin-Hungelar Freie Waldorfschule im  
Siegbereich  
Stade Freie Waldorfschule Stade  
Stuttgart Freie Waldorfschule Uhländhöhe  
Stuttgart Freie Waldorfschule am Krüherwald  
Stuttgart Michael Bauer Schule

## DORDRECHT

Vrije School  
Driebergen Vrije School  
Ede Vrije School  
\*Eindhoven Vrije School Brabant  
Eindhoven Tobiassschool  
Eindhoven-Zuid Vrije School  
Emmen De Vrije School Michaeli  
Enschede Vrije School Enschede  
Gouda Vrije School  
\*Groningen De Vrije School Bovenbouw  
\*Den Haag Vrije School  
\*Den Haag Vrije School  
\*Haarlem Rudolf Steinerschool  
Haarlem-Noord Vrije School Kennemerland  
Harderwijk Vrije School Valentijn  
Heerlen Vrije School Z-O Limburg  
Helmond Vrije School Peeltand  
Hillegom Vrije School v. d. Bollenstreek  
Hilversum Vrije School  
Hoofddorp Vrije School Haarlemmermeer  
Hoorn Westfriese Vrije School  
Krimpen/Lisse Krimpener Vrije School  
Leeuwarden Michaelischol  
Leiden Rudolf Steinerschool  
Leiden-Noord Vrije School Mureland  
\*Leiden Vrije Schoolgemeensch  
Maasricht Maasricht Vrije School  
Meppel Vrije School  
Meppel Vrije School Meppel  
\*Middelburg Vrije School Zeeland  
Middelburg Bovenbouw Vrije School Zeeland  
\*Nijmegen Steinerschool  
Nijmegen Vrije School 'Oost'  
\*Nijmegen Vrije School  
\*Oldenzaal Vrije School  
Oosterhout Vrije School  
Oud Beijerland Vrije School Hoeksche Waard  
Purmerend Vrije School Purmerend  
Roermond Vrije School Christophorus  
Roosendaal Rudolf Steiner School  
\*Rotterdam Vrije School  
Rotterdam Vrije School Prinsenland  
Rotterdam Rudolf Steiner College  
Sittard Vrije School Sittard  
Termeuzen Vrije School Zeeuw-Vlaanderen  
Den Burg Texel Vrije School Texel  
Tiel Johanneschool  
Tilburg Vrije School  
Uden Vrije School  
Utrecht Vrije School  
Venlo Rudolf Steinerschool  
Wageningen Vrije School De Zwanenliden  
Winterwijk Vrije School  
Zaandam Vrije School Zaanstreek  
Zeist Vrije School  
Zeist Sluisse Vrije School  
Zoetermeer Vrije School

## LUXEMBOURG

Frei-Öffentlich-Waldorfschoul

## MEXICO

Cuernavaca Colegio Waldorf de Cuernavaca  
Mexico Centro Educativo Goethe c/o Pilar Fencion  
Mexico Colegios Waldorf A.C. y. Bolotin de  
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Almelo De Vrije School Almelo  
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Alphen A/D Rijn Vrije School  
Rensburg  
Reutlingen Freie Georgenschule  
Rostock Waldorfschule Rostock  
Saarbrücken Freie Waldorfschule Saarbrücken  
Landschulheim Rudolf Steiner Schule  
Landschulheim, Schloß Hainberg  
Schorndorf Rudolf Steiner Schule Ammersee  
Schopflheim Freie Waldorfschule Schopflheim  
Schwäbisch Gmünd Freie Waldorfschule  
Schwäbisch Gmünd  
Schwäbisch Hall Freie Waldorfschule Schwäbisch  
Hall  
Siegen Rudolf Steiner Schule Siegen  
St. Augustin-Hungelar Freie Waldorfschule im  
Siegbereich  
Stade Freie Waldorfschule Stade  
Stuttgart Freie Waldorfschule Uhländhöhe  
Stuttgart Freie Waldorfschule am Krüherwald  
Stuttgart Michael Bauer Schule

## NORWAY

Steinerskole i Norge, Postboks 25, 0705 Oslo 7.  
Ålesund Steinerskolen i Ålesund  
Ås Steinerskolen i Ås  
Asker Rudolf Steinerskolen i Asker  
Askim Steinerskolen i Indre Østfold  
Baerum Steinerskolen i Baerum  
Bergen Rudolf Steiner-Skolen i Bergen  
Bergen Steinerskolen på Nestun  
Drammen Steinerskolen i Drammen  
Fredrikstad Steinerskolen i Fredrikstad  
Gjøvik/Toten Steinerskolen Gjøvik/Toten  
Haugesund Steinerskolen i Haugesund  
Hedemärken Steinerskolen på Hedemärken  
Hurum Rudolf Steinerskolen i Hurum  
Kristiansand Steinerskolen i Kristiansand  
Lillehammer Lillehammer Steinerskolen  
Lreda Vrije School Bovenbouw  
Lreda Vrije School Bovenbouw  
Brummen Michaelshooveschool  
Moss Rudolf Steinerskolen i Moss  
Nesodden/Nangen Rudolf Steinerskolen på Nesodden  
Oslo Rudolf Steinerskolen i Oslo  
Ringerike Rudolf Steinerskolen på Ringerike  
Stavanger Steinerskolen i Stavanger

Trondheim Steinerskolen i Trondheim  
Trondheim Steinerskolen i Tromsø  
Vestfold Steinerskolen i Vestfold

**PERU**

Lima Colegio Waldorf Lima  
Lima Colegio San Christopherus (para niños excepcionales)

**POLAND**

Warsaw Szkoła Rudolfa Steinera

**PORTUGAL**

Lagos Escola Primavera

**ROMANIA**

**RUSSIA**

Moscow Free Waldorf School Moscow  
St Petersburg Rudolf Steiner School on the Kirovinsel

**SLOVENIA**

Ljubljana Waldorfska Sola Ljubljana

**SOUTH AFRICA**

Southern African Federation of Waldorf Schools,  
PO Box 67587, Bryanston, Transvaal, 2021  
Johannesburg.

Alexandra Inkanyazi Waldorf School

Cape Town Waldorf School

Cape Town Michael Oak Waldorf School

Durban Natal Waldorf School

Johannesburg Michael Mount Waldorf School

Meadowlands Sun, Moon and Stars Sikhulise Waldorf School

Natal Meadowsweet Farm School

Pretoria Max Sibbe School

**SPAIN**

Alkantea Escuela Infantil "San Juan"

Madrid Escuela Libre Micael

**SWEDEN**

Riksföreningen för Waldorfpedagogik, Ståthöga,  
Box 748, 60116 Norrköping.

Borlänge Engelbrektskolan

Brunnma Krislofferskolan

Delso Delso Waldorfskolan

Farsna Martinskolan

Garpenberg Annaskolan

Göteborg Rudolf Steinerskolan

Höör Emilaskolan

Järna Örnaskolan

Järna Mariaskolan

Kalmar Kalmar Waldorfskola

Kungälv Fredkullaskolan

Lindköping Regnbagskolan

Lund Rudolf Steinerskolan

Märsta Josefinskolan

Norrköping Rudolf Steinerskolan

Nyköping Mikaeliskolan

Orebro Johannis skolan

Söderköping Waldorfskola i Söderköping

Spånga Ellen Key Skolan

Täby Frejaskolan

Umeå Umeå Waldorfskola

Uppsala Uppsala Waldorfskola

Västerås Mariaskolan

Växjö Linneaskolan

**SWITZERLAND**

Adliswil/Zürich Rudolf-Steiner-Schule Sihltau

Aesch Rudolf-Steiner-Schule Birack

Arlesheim Rudolf-Steiner-Schule "Unter den Weiden"

Basel Rudolf-Steiner-Schule

Basel Christophorus Schule

Basel Helfenbergsschule

Bern Rudolf-Steiner-Schule Bern

Bern Rudolf-Steiner-Klein-Kinderschule

Biel Rudolf-Steiner-Schule

Chur Rudolf-Steiner-Schule Chur

St. Gallen Rudolf-Steiner-Schule

Genève/Confignon Ecole Rudolf Steiner

Glarisegg Freie Bildungstätte Glarisegg

Herisau Rudolf Steiner Schule

Ins Schüssli Ins

Kreuzlingen Rudolf-Steiner-Schule

Langenthal Rudolf-Steiner-Schule Oberaargau

Langnau Rudolf-Steiner-Schule Oberemental

Lausanne Ecole Rudolf Steiner de Lausanne

Lenzburg Rudolf-Steiner-Schule Aargau

Lugano Scuola Rudolf Steiner

Luzern Rudolf-Steiner-Schule

Marbach Rudolf-Steiner-Schule Marbach

Münchenstein Rudolf Steiner Schule

Münchenstein

Muttenz Rudolf Steiner Oberstufenschule

Neuchâtel Ecole Rudolf Steiner

Pfäferswil Rudolf Steiner Schule Obere

Pratteln Rudolf-Steiner-Schule Mayenfels

Schaffhausen Rudolf-Steiner-Schule

Schuls-Taras Bergschule Avrona

Solothurn Rudolf-Steiner-Schule

Spiez Rudolf-Steiner-Schule Berner Oberland

Wetzikon Rudolf-Steiner-Schule

Wil Freie Volksschule Wil

Winterthur Rudolf-Steiner-Schule

Yverdon Ecole Rudolf Steiner Les Bâles

Zürich Rudolf-Steiner-Schule

Zürich-Albisrieden Rudolf-Steiner-Schule

Albisrieden

Zug Rudolf-Steiner-Schule Zug

**UNITED KINGDOM AND IRELAND**

Steiner Schools Fellowship, Kialbrook Park,  
Forest Row, East Sussex RH18 5JB. Tel. (0342)  
822115

& Playgroup and/or Kindergarten recognised by  
Steiner Kindergarten Steering Group.

Aberdeen Aberdeen Waldorf School

Belfast Holywood Rudolf Steiner School

Boston Boston Village School

Brighton Brighton Steiner School

Bristol Bristol Waldorf School

Canterbury Perry Court School

Dyfed Nant-y-Cwm Rudolf Steiner School

Edinburgh The Rudolf Steiner School of  
Edinburgh

Forest Row Michael Hall School

Glasgow Glasgow Steiner School

Gloucester Wynstones School

Hereford Hereford Waldorf School

Ikeston Michael House School

Kings Langley Rudolf Steiner School

London & Mulberry Bush Kindergarten

London North London Rudolf Steiner School

London & Primrose Nursery

London Waldorf School of South West London

Morayshire Moray Steiner School

Reading & Reading Steiner School Kindergarten

Ringwood Ringwood Waldorf School

Padworth Alder Bridge School

Penzance Carn Michael School

St. Albans & St. Albans Kindergarten

Sheffield Sheffield Steiner Kindergarten

Snowdonia Snowdonia Steiner School

Stourbridge Elmfield School

Stroud & Stroud Valleys Kindergarten

Stroud & Sunlands Nursery

Totnes Rudolf Steiner School South Devon

Tunbridge Wells & Golden Spring Kindergarten

York York Steiner School

**UNITED STATES OF AMERICA**

Association of Waldorf Schools of North America,  
Chairman, David Alsop, 3750 Bannister Road,  
Fair Oaks, CA 95628.

\*Full membership of the Association of Waldorf  
Schools of North America

**CALIFORNIA**

\*Auburn Live Oak Waldorf School

\*Altadena Pasadena Waldorf School

\*Carpenter Waldorf School of Mendocino County

Cedar Ridge Mariposa Waldorf School

Davis Davis Waldorf School

\*Emeryville East Bay Waldorf School

\*Fair Oaks Sacramento Waldorf School

Fair Oaks Rudolf Steiner College (adult  
education)

Fountain Valley Waldorf School of Orange  
County

Jonestown Sierra Waldorf School

Los Altos Waldorf School of the Peninsula

Monterey Waldorf School of Monterey

\*Northridge Highland Hall

Northridge Waldorf Institute of Southern  
California (adult education)

Placerville Cedar Springs Waldorf School

San Diego Waldorf School of San Diego

Sacramento Camellia Waldorf School

\*San Francisco San Francisco Waldorf School

\*San Rafael Marin Waldorf School

Santa Barbara Waldorf School of Santa Barbara

\*Santa Cruz Santa Cruz Waldorf School

Santa Monica Waldorf School of Santa Monica

\*Santa Rosa Summerfield Waldorf School

Sebastopol Willow Wood Waldorf School

Sonoma Sonoma Wallely Waldorf School

**COLORADO**

Aspen Aspen Waldorf School

\*Boulder Shining Mountain Waldorf School

\*Denver Denver Waldorf School

La Porte River Song School

**FLORIDA**

Gainesville Gainesville Waldorf School

**GEORGIA**

Atlanta The Children's Garden

**HAWAII**

\*Honolulu Honolulu Waldorf School

Kealahou Pali Uli Waldorf School

Keana MalamaJama School

Kilauea Kauai Waldorf School

\*Kula Haleakela School

**IDAHO**

Sandpoint Sandpoint Waldorf School

**ILLINOIS**

\*Chicago Chicago Waldorf School

**MAINE**

Blue Hill The Bay School

Freeport Merriconeag School

W. Rockport Ashwood School

**MARYLAND**

\*Baltimore Waldorf School of Baltimore

\*Bethesda Washington Waldorf School

**MASSACHUSETTS**

Beverly Cape Ann School

Bourne Waldorf School of Cape Cod

\*Great Barrington Great Barrington Rudolf  
Steiner School

\*Hadley Hartsbrook Waldorf School

\*Lexington Waldorf School

**MICHIGAN**

\*Ann Arbor Rudolf Steiner School of Ann Arbor

Bloomfield Hills Oakland Steiner School

\*Detroit Detroit Waldorf School

**MINNESOTA**

Minneapolis City of Lakes Waldorf School

\*West St. Paul Minnesota Waldorf School

**NEW HAMPSHIRE**

\*Keene Monadnock Waldorf School

\*Wilton High Mowing School

\*Wilton Fine Hill Waldorf School

**NEW JERSEY**

Princeton Waldorf School of Princeton

**NEW MEXICO**

Santa Fe Santa Fe Waldorf School

**NEW YORK**

\*Garden City Waldorf School of Garden City

\*Ghent Hawthorne Valley School

\*Ithaca Waldorf School of Finger Lakes

\*New York Rudolf Steiner School

Saratoga Springs Spring Hill School

\*Spring Valley Green Meadow Waldorf School

Spring Valley Waldorf Institute

Tillson Mountain Laurel School

West Falls Aurora Waldorf School

**NORTH CAROLINA**

Chapel Hill Emerson Waldorf School

**OHIO**

Akron Spring Garden School

Norwood Cincinnati Waldorf School

**OREGON**

\*Ashland The Waldorf School of the Rogue  
Valley

\*Eugene Eugene Waldorf School

Portland Portland Waldorf School

**PENNSYLVANIA**

\*Kimberton Kimberton Waldorf School

Marietta Susquehanna Waldorf School

**RHODE ISLAND**

West Kingston Meadowbrook Waldorf School

**TEXAS**

\*Austin Austin Waldorf School

**VERMONT**

Norwich Upper Valley Waldorf School

Shelburne Lake Champlain Waldorf School

Wolcott Green Mountain School

**VIRGINIA**

Charlottesville Crossroads Waldorf School

Richmond Richmond Waldorf School

**WASHINGTON**

Bellingham Whatcom Hills Waldorf School

Clinton Whidbey Island Waldorf School

Olympia Olympia Waldorf School

\*Seattle Seattle Waldorf School

**WISCONSIN**

Milwaukee Waldorf School of Milwaukee

Pewaukee Prairie Hill Waldorf School

Viroqua Pleasant Ridge School

**URUGUAY**

Montevideo Colegio Novalis



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FOREST ROW  
EAST SUSSEX  
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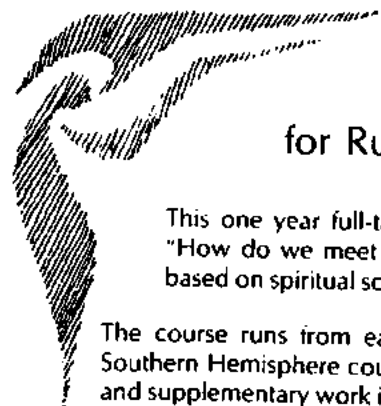
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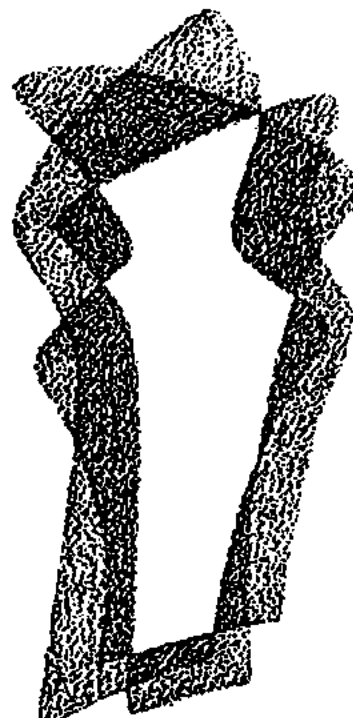
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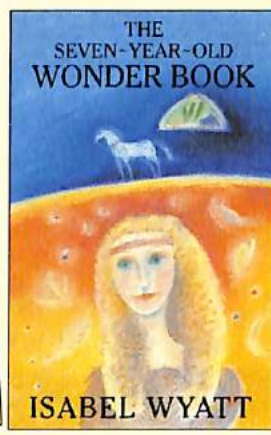
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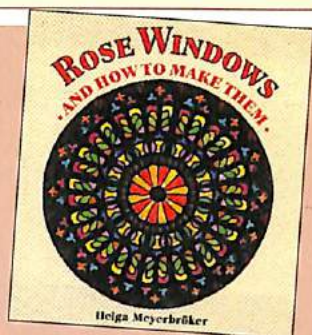
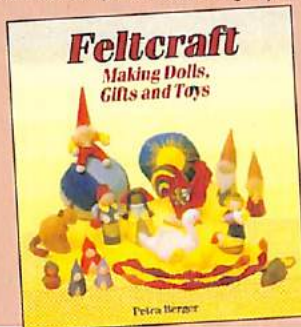
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