

Child and Man

Education as an Art

Vol 29 No 2

Waldorf Education in South Africa

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Child and Man

ISSUE THEME:
Waldorf Education in
South Africa

"The more that people are segregated, the less will it be possible for higher beings to descend to the human realm. [But] the more that connections are formed – the feeling for community created out of free will – the more will it be possible for higher beings to descend, [to work like a kind of new group soul] in full harmony with human liberty and individuality.

Rudolf Steiner
Berlin 1.6.08

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

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Front Cover: A painting by one of the students at
The Rudolf Steiner Centre for Adult Education,
Cape Town.

Inside Front Cover: Joy from the 'feet upwards':
the contented atmosphere during break time in
the Max Stibbe School, Pretoria. (See also page 9)

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

Editorial Introduction:

Waldorf Education in Post-Apartheid South Africa

It often comes as a shock when someone hears for the first time that the Jordan Valley in Israel is still 'on the move' – measurably, however slightly. It's not the sort of shock as caused by an earthquake on the scale of that suffered in Japan in January earlier this year. The latter may engender fear and compassion; the former, perhaps, awe.

The Jordan Valley, deep below sea level, lies towards the northern extremity of the great African rift which zigzags its way from North to South, taking in the Gulf of Aqaba and the Red Sea, the line of great lakes through Ethiopia, Kenya, Malawi and Tanzania 'down' to Mozambique. At the foot of this rift – with its East-West cross, one arm extending westwards into the Mediterranean and the other eastwards into the Euphrates Valley and the Persian Gulf, or further north into its northern branch through the Caspian Sea – stands South Africa. In fact, a legendary image places South Africa at the foot of the "world cross". One might even think of Table Mountain, dominating the Cape with the remarkably flat top that gives it its name, as the footstool. And as tears of rage and sorrow variously filled the eyes of the bystanders at the foot of the Cross of Golgotha, so Table Mountain is often the scene of either violent weather (The Cape of Storms was how white man first referred to it) or topped with billowing white clouds which tumble northwards, bearing rain to the hinterland of the Cape which is blessed with one of the most beautifully rich flora on the face of the whole globe.

Recalling the scene at the foot of that Cross on Golgotha, are two of the most majestic bars of music ever written: they are in Bach's masterpiece *The St. Matthew Passion*, at the point where the choir sings the words "Truly

this was the Son of God". But the majesty of this moment of recognition has been preceded by unparalleled musical turbulence: "The veil of the temple was rent in twain...", "The earth did quake; the rocks were rent..."

In the April elections of 1994, the whole world standing by apprehensively saw South Africa's apartheid "rent in twain". Not unexpectedly, much social upheaval still troubles the land, but there is no doubt that a new dawn has broken. It was as if Mandela's path became illuminated by the light that had already been kindled by Ghandi in the east and Martin Luther King in the west. The biographies of Ghandi (q.v. his suffering at the hands of racism in the 1st-class train compartment) and of Martin Luther King (whose mission was prompted by the famous bus incident) can both be read as journeys of peace, surrounded by turbulence. In Mandela's case, De Klerk was constantly pictured standing at his side – initially it was vice versa – participating in the political course of events. As the mask of apartheid was torn aside to reveal the smile of genuine friendship, it was a moment, on that April day, for the rest of the world to look within, to awaken in self-knowledge to the fact that, although the symptom had surfaced most strongly in South Africa, the underlying illness of apartheid had been widespread, in a variety of ethnic settings, sanctions or no.

Already in the years leading up to this moment of historic conscience, the Waldorf schools in South Africa had done what they could to bring members of the different ethnic communities together, side by side. That good work goes on – in Johannesburg, Durban, Pretoria and in the two schools in the Cape. The present issue of *Child and Man* contains

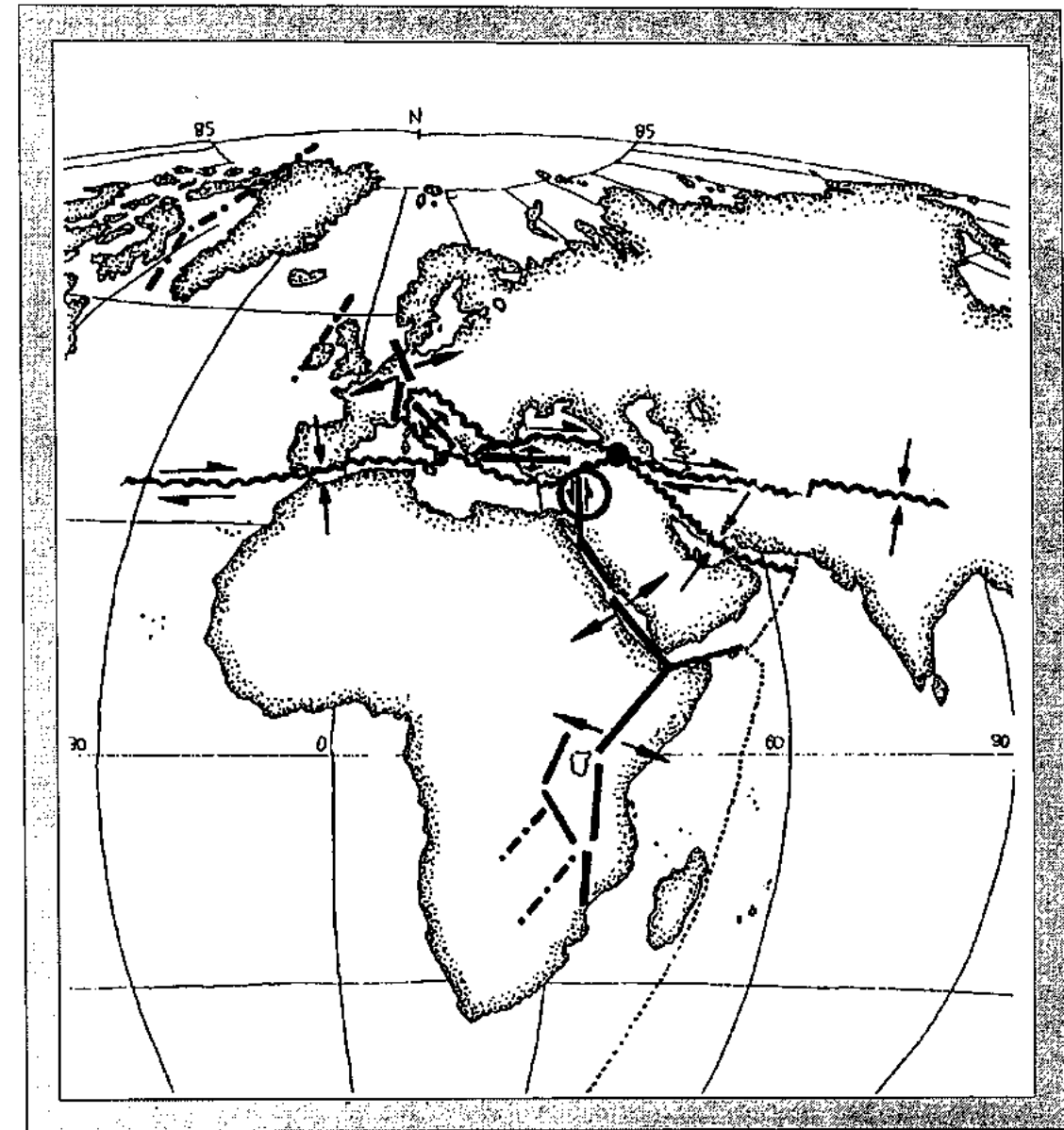
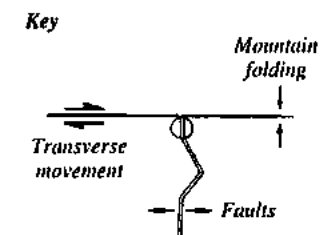


Diagram (after Schmutz, 1988 'The Geology of the Holy Land') showing the relationship of the fault known as the African Rift to the Jordan Valley in Israel (see page 2).



several moving examples, both in article and illustrative form. But in their struggle with the questions – how can the confluence of rich cultural diversity from the *past* be effected? and how can the spirit of a people becoming united evolve further into the *future*? – the longer established schools are now joined by the courageous efforts of the Waldorf initiatives in the townships, The Rudolf Steiner Centre for Adult Education and of the Novalis Institute. Through such efforts, Waldorf is being brought to a wider population than ever before, who are welcoming it with open arms and rare enthusiasm. Hand-clasps of collegiate friendship are beginning to close the gaping rift of past centuries, following the example of the political leaders.

One of the seven last words that rang out from the Cross of Golgotha was, "Woman behold thy son...". Yet we know that the two sorrowing figures at the foot of the cross (the disciple John and Mary the mother of Jesus) to whom the words were addressed were *not related through family* – while family was, and still is an important factor in Jewish life. Here was something cutting right across the blood-tie; socially, it was the dawn of a new age.

At the dawn of the age of discovery, it was on Christmas Day 1497 that sailors of the Portuguese caravels gave Natal its name. We are about to celebrate the event's half millenium. But where were they bound? In his article 'Prester John and the voyages of discovery' printed in the impressive anthology *Invisible Africa*, Ralph Shepherd states that South Africa was discovered by those "*en route to Prester John*". He asserts that the Order that supported the exploration was founded on the rock of Johannine Christianity. In some ways the kingdom of Prester John is the most truly Christian kingdom ever envisaged (i.e. without mere *labels* of Christianity). And one wonders whether the search for it is not somehow similar to the search for the buried treasure in the story in which the sons of a dying father were given the land in which a supposed treasure lay hidden as their heritage. The story discloses how their 'treasure hunt' (which amounted to

absolutely regular and conscientiously thorough ploughing) yielded the treasure: not a chest of gold coins, however, but unfailingly abundant harvests. Similarly one could well imagine the kingdom of Prester John coming into being wherever the search for it takes place, i.e. not through *outer* voyages but through those of inner sincerity and striving, brotherhood and service. Where "two or three" travel together in search of The Kingdom, there it shall arise, in their midst.

Certainly one senses that such an ethic is held by many of the voyagers of the new South Africa who have embarked once again for the 'shores' of that kingdom. The task of undertaking the journey is awesome, but at the same time pivotal for the future and immensely inspiring. One can only earnestly wish all who are concerned – and especially, in the present context, all those involved in the Waldorf movement there – God's speed and sails filled with the fair winds of Hope, Faith and Love when rounding the Cape of Storms.

B.M.

Fare Well to a Colleague

At its last meeting in January, the Board of *Child and Man* bid farewell to John Docherty. Since 1983 he has been responsible for the distribution of the magazine, and has latterly also been involved in some proof-reading. At Board meetings his interest and concern penetrated all aspects of production. The reviews he wrote, mainly of children's books, contained valuable comments for both reader and publisher.

He has now moved to South West Wales in the region of the Prescelly Mountains. He goes with our sincere thanks – and, we feel sure, those of our readers too – for the generous care and energy he always put into the work, and we wish him well for the tasks he is taking up for the future.

Ed.

About South African Mythology and Folklore

by HELENE DE VILLIERS

*Africa hates abstractions.
That is why ideas are made accessible
through mythology.*

Mazisi Kunene

Besides the great but not readily understood myths of the almost extinct San or Bushmen, stone-age people, South Africa's treasure of traditional stories includes also the animal tales of the Khoi or Hottentots; the inter-related folktales of the various Bantu-speaking communities (Xhosa, Zulu, Sotho, Tswana, Tsonga, Venda, etc.); tales from the East brought to the Cape by Malay slaves or exiles, told in Afrikaans; as well as stories from Western Europe (Dutch, German, French, British...) contributed by the white components of the population. How the indigenous tales were collected by early missionaries and later linguists, forms an interesting chapter in South Africa's cultural history.

The traditional stories of *Wolf en Jakkals* show how elements from Africa, India and Europe were fused together in stories told on the farms in the 19th century. *Jakkals* is the wily Fox, not to be confused with the English *jackal*, who is a hyena. It is our local *Oom Wolf* (Xhosa *Umvulve*), clumsy and greedy, who belongs to the hyena family. Such linguistic problems beset the translator.

There are other difficult questions which the Waldorf school teacher has to confront. To what extent, for instance, does an ethnic folktale, taken out of its context and retold in a language from a different milieu, still remain true to its own being? If the teacher is not alert to this problem, an African tale could easily become superficialised and banal.

Also, most of the black and coloured children in a South African school might still be closer to a past, where a more dreamy communal type of thinking prevailed, than children from families

who have been subjected to the intellectualism of Western civilisation for a longer period. There might be a measure of rejection of their own folktales by Black teachers or parents if they still feel (consciously or unconsciously) vulnerable to the possibility of regression into earlier states of mind which might now be regarded as superstitious. In the stories of the Grimm collection the luring Lorelei water-nixie who wishes to draw her suitor under the water is felt to be dangerous, for instance. In the Bantu-speaking communities, however, where diviners still spend part of their training in an 'underwater' state of mind, there are many stories about the maiden who goes underwater to become a Daughter of the Fish, Crocodile or Iguana protector before she re-emerges in radiance. Under the earth or underwater in the "Deep Pool" live the Ancestor Spirits to whom even those who have taken up Western values may still at times pray or offer sacrifice. According to the newspapers, for instance, a large number of diviners burnt *impepho*-incense to the Ancestral Spirits in the grounds of the Union Building in Pretoria on the occasion of President Mandela's inauguration ceremonies. In short, the whole question of indigenous folktales in a modern South African school must necessarily be considered against the background of still present forms of living, ancient belief and ritual.

There are many trails one could follow through South Africa's mythological landscape¹: the theme of the "Bird of Heaven", for instance, from Ethiopian/Egyptian/Arabian Phoenix to royal *ndua* or *indwe*, redwing Loury

or Blue-Crane – “Sunbird” of the South; legends relating to the sacred kingship, Sunking or Moonking; the Magna Mater in her various roles, as she figures now as helpful old woman in a folktale or Rain Queen in the sky, and then again as the powerful Mbuya Nehanda medium, still operative in Zimbabwean religion and politics. There are seasonal stories of rain and drought; ogres, monsters, or the greedy half-animal being in the South African versions paralleling the Grimm story of *The Goosegirl*... In a recent work of very relevant fiction George Weideman explores Nama stories of the search for the lost jewel from the forehead of the Great Watersnake and the passage beyond the abyss of the Deep Pool, in juxtaposition with realistic modern stories of an ‘abysmal’ nature².

But, as typical of our mercurial country, we will confine ourselves here to a brief look at stories about Trickster and Child Hero. The Hermes/Mercury figure is well known from classical mythology. Ever youthful and inventive, uniting opposites, humorous and mischievous, he is an agent of transformation and healing. This being is clearly discernible in Southern Africa’s many Trickster figures: Jakkals among the Khoi; Tortoise for the Venda; the Sotho, Shona or Malawi Hare (transported to America as *Brer Rabbit*); or the Nguni Hlakanyana/Cakijane. One of the greatest ‘Mercury’ figures, however, still active in the imagination of modern South African writers, is the being known as Mantis, the “Hottentots’ God” (*Mantis religiosa*) of the Bushfolk, whose style is so delicately humorous that it is sometimes difficult to grasp for the more grave or even pompous Northerner! Compare the Bushman story of the dismemberment of a deity as a creation myth, with the stories of the violent dismemberment of Greek Dionysos or Egyptian Osiris. For instance: Mantis changes himself into an antelope and stands deliberately as target for the hunter who is in the veld with his family. When the buck is skinned, each member of the family carries part of the meat home. But a daughter complains repeatedly that the head is still alive, groaning and winking at her. When

finally they all see this and run away, the different parts deliberately join together, and there the Mantis-antelope stands again, calmly grazing as before.

Another Mercury figure is the boy hero of the Black people who appears in many versions as conqueror of the cattle-stealers when through his magic song the parts of the dismembered leader-ox are rejoined again; or as dragon-killer who rescues all the people from the bowels of the all-devouring Swallowing Monster. Such stories can clearly be interpreted as premonitions of the universal Christ-being who reunites a scattered world³, and they show how rewarding a deeper study of South Africa’s traditional stories can be.

Helene de Villiers lives in the university town of Stellenbosch. Besides being a mother and housewife she has translated and collected folktales, taught a poetry course at the Cape Town School of Eurhythm, and written a dissertation on the work of the Afrikaans poet Sheila Cussons called ‘Engel en Aarde’ (Angel and Earth).

Footnotes

1. This is not the place to expand on the difference between myth and folktale, a distinction which many indigenous communities do not seriously take into account.
2. *Die Donker melk van daeraad*, Tafelberg Publishers, Cape Town 1994.
3. The tendency towards *holism* reappears more consciously in the philosophy of Jan Christiaan Smuts, who coined the word. He published *Holism and Evolution* in 1926.

Once Upon a Time ...

by HANNAH LOEWENTHAL

Stories are a very important part of childhood and adulthood. They nourish and stimulate one’s imagination and of course leave much to individual interpretation. I have, over the past eleven years of being at Waldorf, heard many, many stories, all being both suitable and important at each stage of my education.

Now, after many years of receiving, it is my turn to give.

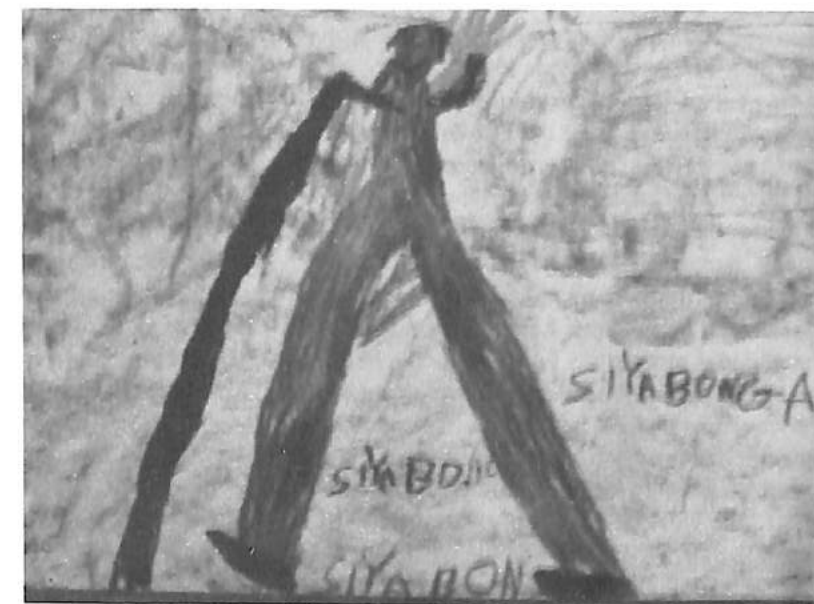
Entering the Class 2 classroom, I am stunned by the hum of excitement, but most of all, by the twenty children who are so eager and ready to absorb what we have to give them, that they sit in complete silence (something not often experienced among a group of small children). Their eyes are wide and bright, and their young, little faces are open – open to the world and the many influences around them. Perhaps they are a little shy at first, but by the end of the first story every little face is glowing and smiling brightly.

As my story unfolds, I am very hopeful that it will have the right effect. And sure enough, as I end and look up, my attention is caught by the face of a little girl. She is smiling, but at the same time her eyes are glistening and one tear runs down her cheek.

It is now that I realise that telling a story is like giving a gift. If it is special, it could well live with those children for the rest of their lives, holding with it a special message. It is a great gift to be on the receiving end of a story, but the greatest gift is to give a child a story.

Hannah Loewenthal was in Class 10 of the Constantia Waldorf School, Cape Town, at the time of writing this article. The story-telling she describes is a recent innovation in the High School programme there, wonderfully effective in the development of communication skills, and much else besides.

Limbs are the order of the day in this 7 year-old’s drawing! Childhood ‘expressionism’ arises with next to no prompting, following stories that have been descriptively narrated.



An Evening's Reflections...

During the blazing summer of a South African Christmas

by VIDA DU PLESSIS

I was pondering the strife in our world (and even sometimes in our classrooms and on our playground) and the notion that it is mostly selfishly motivated by "what I want ..."; and the daily threat to lives (and well-being) that are sacred, simply by virtue of their being alive...; and that there is no point in remaining stuck in being upset, for this would be choosing to be a victim – but to be aware of all of this is certainly necessary.

In our war-torn world we need courage not to be fearful. Fear focuses on the needy, contracting self as victim. We must trust (an immense will exercise for some of us – certainly for me!) and strive, if we are to love truly, to live from the self in abundance, which expands and overflows; and can thus give. One of the greatest gifts is genuine recognition of the other: to re-cognize is to understand – is to forgive? Is to truly know, to love? Perhaps even to wish to know ... the self and other.

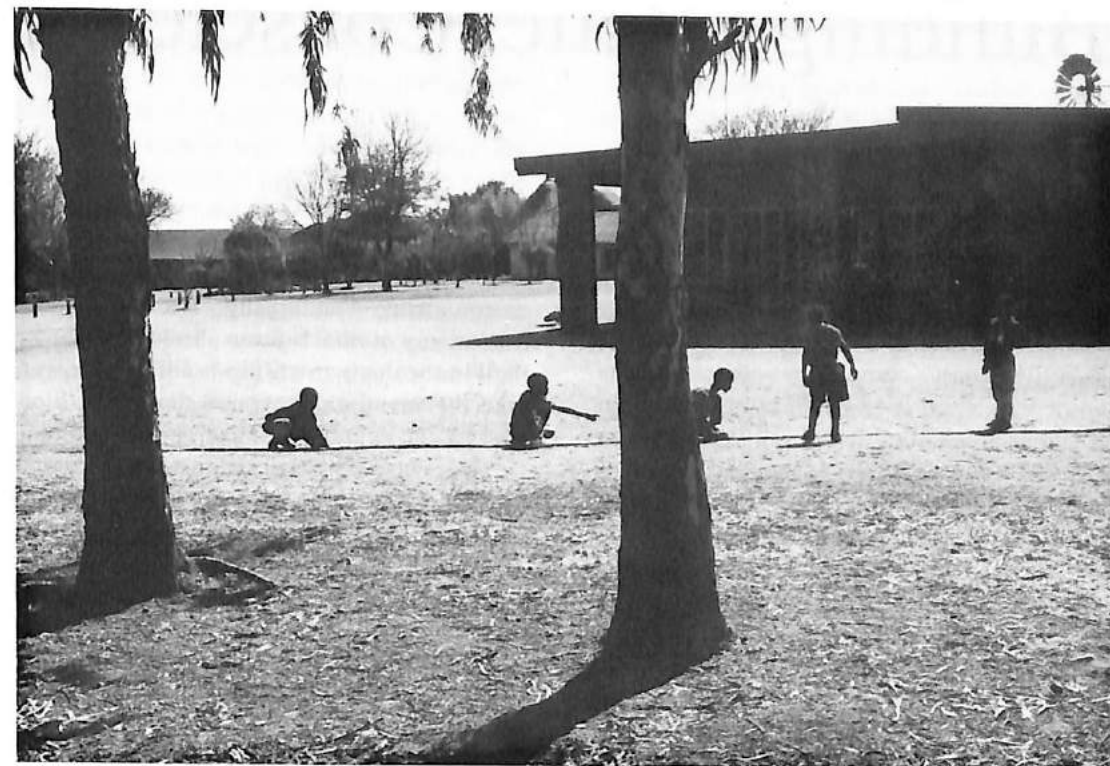
If every one person 'simply' takes care in their behaviour not to allow their own neediness or fearfulness to rule in defence by slighting others, we can have a better world today. Amidst all the strife, there is so much beauty in the world, yet offered to us in our lifetime, so much to revere in the wisdom of its dynamic being. Goodness must be added – morality is up to us, as the beings capable of consciousness, with which we can, in freedom, choose how to be. But we must become free if we are to become capable and worthy of the love that is the Christ Child's gift to the world. Selflessness is not 'no self', but 'all-Self'. "My soul and the world are but one." (Rudolf Steiner)

And then I thought about the Hindu Festival of Lights and of Christmas approaching, offering us once again, an opportunity – for what? Remembering: Class 7's play, Faithful John offering us another opportunity to enjoy and learn (or, simply reminding us again of what we already know deep down). Summer offers us another phase for outward expression or growth; some of our politicians offer (or try to) the possibility of a resolution towards peace in our country ... etc.

But it's all out there, involving other people. Most of us could say: "Yes, but we've heard it all before – so, what's new in it for us?" What is new (and always will be new) is what we can offer – what each one of us can do to contribute – to remembering our responsibility as human beings; to learning what our purpose in life is; to growing towards fulfilling our personal duty; to peace, which is cradled in love (beauty) and forgiveness (goodness) and understanding (truth).

The time for just being aware is over – we need to apply what we know, otherwise it becomes useless information. We all play out our lives in our personal arena. We all affect someone. How often do we think about how we have done this: even the postman whose name we don't know; or the shop attendant; or the garbage collector etc.

This actually has nothing to do with being polite (which, if done unconsciously, can become a patronising habit), but rather with truly recognising the other – remembering that we are all part of the same body (that of Christ) and becoming sensitive to that knowledge by acting with genuine, heartfelt respect for self and others, and with reverence.



For caption, see page 1.

It's hard to truly forgive – a lifetime's effort is needed and we often tire of the arduous task. It seems to be much easier to lash out at whoever is inconveniencing us at the time and just join the bandwagon of concerning ourselves with everyone 'out there' – everyone but me, thus making ourselves the victims and therefore denying responsibility.

We, as human beings, always all have responsibility – the responsibility to love. Christ has come, not to free us of responsibility, but to offer it. We need courage for this, but we are not alone. I am reminded of the prayer of St. Francis: "Lord, make me an instrument of Thy peace..."

"Regardless of how many beautiful programmes we set up and how many beautiful

notions we indulge in concerning the solution of our social problems, a way to solve them can be found only when we see, feel and sense the spirit in people. We have to deal with each other in a way that respects, protects, honours and loves the spirit and soul in us; in other words we have to go beyond what people usually believe they meet in their fellow human beings." (Rudolf Steiner: from 'Social Issues, Meditative Thinking, and the Threefold Social Order')

Vida du Plessis teaches Afrikaans in Michael Oak School to Classes 3 to 7. The present article is reprinted, with kind permission, from the Michael Oak Weekly Newsletter no. 36.

Building a Better Conscience

by STAN MAHER

The occasion is an enrichment workshop for Government school teachers working in African schools around Cape Town. The venue is the Uluntu Centre in Guguletu township, the only community centre in the immediate area. It is a mix of square, grey, concrete-block buildings, a legacy from apartheid days, and fluid, rounded, African-modern designs developed by architects working with The Novalis Institute, in partnership with the community there.

Echoes boom in the cavernous hall as some 90 African teachers arrive, all of whom we are meeting for the first time. They, too, are a mixture. Some are strongly-built 'earth mothers' with indomitable faces on which the evidence of many struggles can be read; others are slender, new age professional women. Most of them are fashionably dressed. They are all Class 1 and Class 2 teachers (Sub-Standards A and B in the State system). We greet one another and make a circle. Although we have held these workshops many times now with many different groups, a familiar question hangs in the air for us: how do we, from our privileged western-world Waldorf background, make what we are bringing real and relevant to these people? How do we convey the essential nature of what may appear at first glance a luxury from the white independent school system to people teaching classes of from 40 to 120 children in sometimes desperate circumstances? Dear Lord, how do we get it right this time?

The answer comes, as always, from the people we are meeting. We begin with a hymn and a prayer. A stern lady in the circle hits a high note which is so filled with energy that it somehow acquires depth and meaning in just a few seconds. Then the other 89 wade in,

sopranos, altos, tenors and (yes) basses, finding their parts as naturally as breathing, and harmonising wonderfully. The power of it makes my stomach jump. Suddenly the big hall in the dusty township is filled with spirit and the social gap between the white, black and brown people begins to be filled.

Our course team is made up of full-time staff from Novalis, helped out by colleagues from Cape Town's two Waldorf schools, Michael Oak and Constantia. Nomangesi Mbobosi, Xhosa teacher at the Constantia School, leads the teachers in ring games, starting off with songs about body awareness for Class 1 pupils. The mothers enter into the games as joyfully as the children would and the atmosphere is instantly enlivened. Actually *doing* the thing rather than talking about it is the key, it seems. Social barriers fall quickly, and within ten minutes it seems as though we have known one another for ages. The course, billed as *Putting the Heart Back Into Teaching* lasts three school days. During that time the teachers will get an insight into teaching methods they have never known. Let's experience it with them.

Yvonne Bleach, a former Waldorf teacher, has made teaching arithmetic her speciality. She forms a circle and asks everyone to experience the unity of Oneness, before breaking it to experience the individual nature of One alone. Experiencing Twoness, Threeness and so on follow, as the participants form small groups and play games to discover the qualities behind the numbers. Stern matrons and tired teachers suddenly reveal the little girl beneath, as they skip, hold hands, dance around, form arches and weave under and through like children in a playground. Principals and inspectors, when they are present, generally take longer to discard their writing

pads and briefcases, but can also be enticed to join in.

I give a talk *Towards a New understanding of the Child*. The picture of the child growing from activity in the pre-school years, through the development of the feelings to clear thinking, is one that accords with their experience. We emphasise the need of the Class 1 children to be active and to experience the learning content through story, movement, verse and drawing, because in these areas there are few pre-schools, and the children are generally stuck behind desks and expected to learn by rote. We do not shy away from discussing the spiritual realities standing behind child development processes. These people are naturally and deeply religious, and the concept of parents providing a physical body for an immortal spirit to dwell in is straightforward everyday stuff, as the nodding heads testify.

Gale Pullen, a class teacher on sabbatical, tells a fairy tale from Grimm and shows them how to experience colour and form, and develop the letters out of drawing. A fish, house and wave materialise from *The Fisherman and his Wife*. For people who have never drawn with wax crayons before or illustrated a lesson on the chalkboard, let alone taught their children how to draw, it appears deeply satisfying. Efke Neil, Nomangesi's colleague, shows the teachers how to add gesture and movement to stories, to turn them into little classroom plays. Sangomas (healers) and witches interact with frogs, oxen and vultures in the bare rooms at the Uluntu Centre.

Eddie Dawes, an experienced class teacher, now with Novalis, has been watching the teachers. Now he steps forward and talks about *The Temperaments*. When he gets to a certain point he pauses to take the hand of a melancholic teacher in the front row, speaking to her with great sympathy and patting her hand. He asks about her cold. There is some good-natured amusement, which turns to roars as he finds a choleric to engage in vigorous debate, a 'phleggie' to engage in laboured conversation... and so on. By the end of this short session the temperaments have been acted out among people to whom the elements of wind, water, fire and earth are all

too real – sometimes uncomfortably so – in their daily lives.

The participants come from varied teaching situations. Some are in Government schools with classrooms as neat and ordered as one might find in a State school anywhere – and just as dead! Others are from schools serving the mushrooming squatter communities, which are filled by people from rural areas flocking to the towns. The former have undergone a state teacher training, while the latter are teaching from their memories of what they experienced as pupils! In spite of that, these squatter school teachers are among the most dedicated to their children and their communities. Many have taught for long periods without pay.

The teachers we work with operate in very difficult situations with few resources. Their training has been superficial and they have few skills and sometimes little confidence in themselves. All Novalis' courses have the same aim: to empower them. To achieve this, the courses have a threefold structure: deepening an understanding of the child development processes as the only real basis for teaching, acquiring artistic skills which are renewing and at the same time a practical help in teaching, and learning Waldorf methods linked to the stages of child development, which renew one's interest in teaching as a vocation. During the courses we do activities which will nourish them, so that they can experience the difference and begin to do the same for their pupils.

Throughout, we attempt to make real the concept of children as spiritual individualities whose triumphs and difficulties are reflected in the soul life and in the physical body. You begin to see progress when a participant tells you: "At first I thought he was just lazy, but now I realise he is very phlegmatic!"

Originally, the courses were held on Saturdays over a period of a year. In 1993 we changed to intensive three-day introductory workshops during school hours, followed by regular afternoon sessions once a week for up to eight weeks. Our programme now includes separate introductory modules for junior and senior primary teachers, as well as all-staff courses for entire schools. We have had a

warm and supportive reception from directors of education, inspectors, principals and heads of department in schools, besides the teachers themselves. We always invite officials and donor organisations to attend courses. It would be all too easy to bring a neat Waldorf 'package' without regard for the very different teaching situations we are stepping into, but our work might then not remain relevant. If we are going off the rails we want to be told about it right away, hence our regular contact with education officials. Every participant evaluates the course and an independent education officer at a university evaluates each programme every year.

As I write this, we have just finished giving an all-staff course at Lwazi Primary in Guguletu. When the education department introduced ongoing monthly assessment to replace examinations for children in the first three school classes, Lwazi principal Nomakhaya Monakali turned to Novalis for help in working with the new system.

John Coates, former college of education lecturer who co-ordinates our Teacher Enrichment Programme, led teachers in examining the 26 categories listed in the assessment form. For the next two days the Novalis team workshopped these with the teachers in relation to everyday Waldorf methods such as story, verse, movement, music and drama. We studied a story with an incarnation theme, discussed the links between recitation and reading, practised form drawing, and looked at pupil behaviour in the light of the four temperaments – for instance, we discussed how children should be assessed on topics such as 'interest in school activities', and 'perseverance', and what part temperaments might play in this. We always stress the importance of rhythm, movement and speech, of verse and alliteration as a thorough preparation for reading, and of the story as a central vehicle for learning. Together, these make up an understandable and human approach to integrated studies.

We are wary of overestimating the impact of these short courses, but I felt that by the end of this course the realities underlying the assessment of pupils had become real to the

teachers, as had the value of Waldorf methods and principles. We know that in Waldorf terms we are only scratching the surface, but the courses have produced radical changes in the teachers attending. A teacher with twelve years' experience came to me with tears in her eyes after drawing her first-ever wax crayon drawing. "This is the most beautiful thing I've ever done," she said. Another teacher said, after a session on story-making with Michael Oak teacher Susan Rivera: "We were taught at training college about the importance of stories, but there is so much pressure on us to get through the syllabus that we tend to stop telling them in Class 2. Now I understand why we must not stop telling them."

It is time to leave Lwazi School. We make a circle, and Mamiya, a tough old lady with many classes etched on her brow, folds her hands and leads us in prayer. Many of the words would be familiar anywhere, but she ended thus: "Lord, don't let the *tsotsis* (gangsters) steal our bags. And Father, if the people in the taxis try to kill us... give them a bad conscience." Her "Amen" was picked up by her colleagues, fluted, intoned, descanted and reverently organed into air and earth. Strong people, and lovely to work with. I think Mamiya summed up what we are trying to do – *build a better conscience* for the vocation of teaching, recognising that it is the spirit in the child the teacher is trying to reach, through the medium of the soul. It is probably easier to achieve this in Guguletu than in most places in western society.

Stan Maher brings experience in journalism and Waldorf teaching to his present work with the Novalis Institute, Cape Town, the organisation which was started eleven years ago and which now thrives with eight full-time colleagues in addition to those mentioned in this article. The introduction of Steiner's educational ideas, as in the manner described here, has been brought, through the work of 'Novalis', to more than 2000 State school teachers in the disadvantaged communities.

History as Healing in South Africa

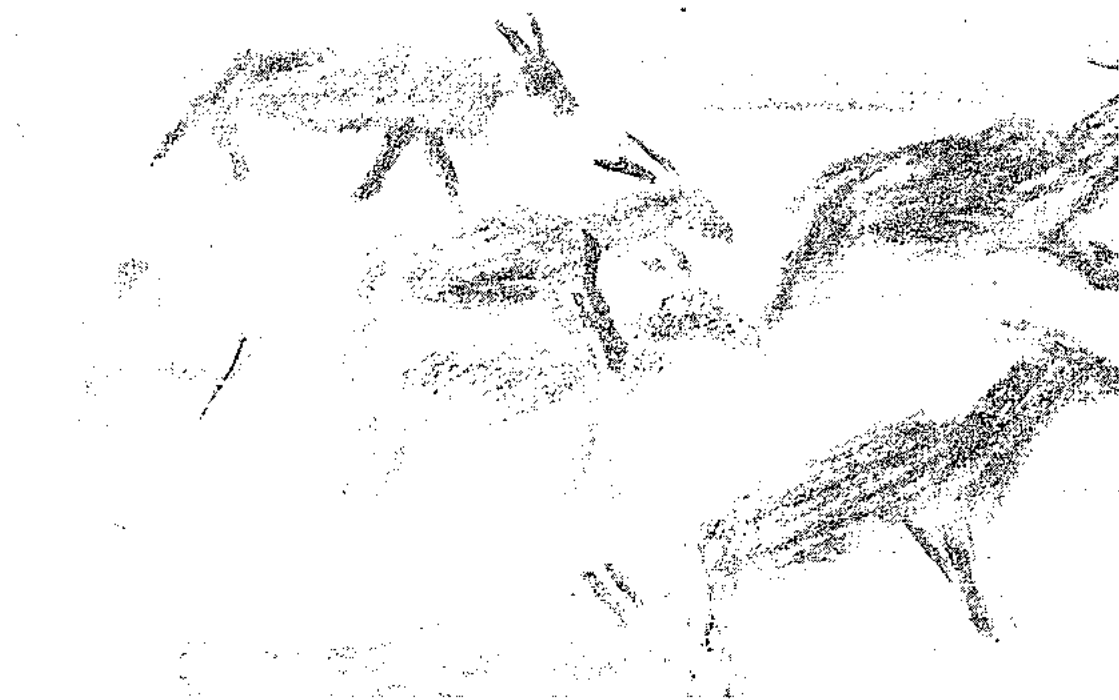
by SALLY VON HOLDT

Retirement – and a new phase in my life, a fascinating one. Time to re-examine, to reflect. I feel enormous gratitude for my long career in Waldorf teaching, for the persistence with which I was led back to it despite my several efforts to escape (oh you wisely ruthless angels of destiny!). And I am grateful too for my childhood in the vast spaces of the African veld, so that I am completely at home, at peace, with the creatures of the veld, the unbelievably clear air, the vast sky, the hot black rocks, the singing silence. My roots are deep beyond description in this often terrible land.

Beyond all else, I think it is the freedom I have

experienced, freedom to accept responsibility, to earnestly test the dictates of my heart, mind and conscience in contemplation and meditative practice, and then to take action, to acknowledge mistakes and to ask for support, which has made for this richness of experience of Waldorf teaching. It has held good in spite of the controversies, disagreements and criticism which are inevitable in a body of people working together. But always bigger than these have been the generosity and acknowledgement of colleagues, children and parents.

Controversy brings me to curriculum. Is our curriculum, based as it is on the path of



"They were wonderful trackers and hunters, 'reading' from the spoors whether an eland or zebra or giraffe had passed..." From a 10 year-old's main-lesson book.

childhood development, appropriate for all time, in all places? Are the great epochs which are taught in the Primary School years the absolute archetypes which reflect the path of human development, or are they examples of each phase? Would it be appropriate in schools in Peru or Bhutan that their people do not figure in this 'world story'? Along with *mother tongue*, is there not a *mother story* to be imbibed, integrated into the development of a child's feeling life, long before he or she is ready to reason, enquire or judge, or are their myths and legends sufficient? I am thinking of the Greeks and Romans, medieval knights and Renaissance artists – what is their significance outside of Western culture?

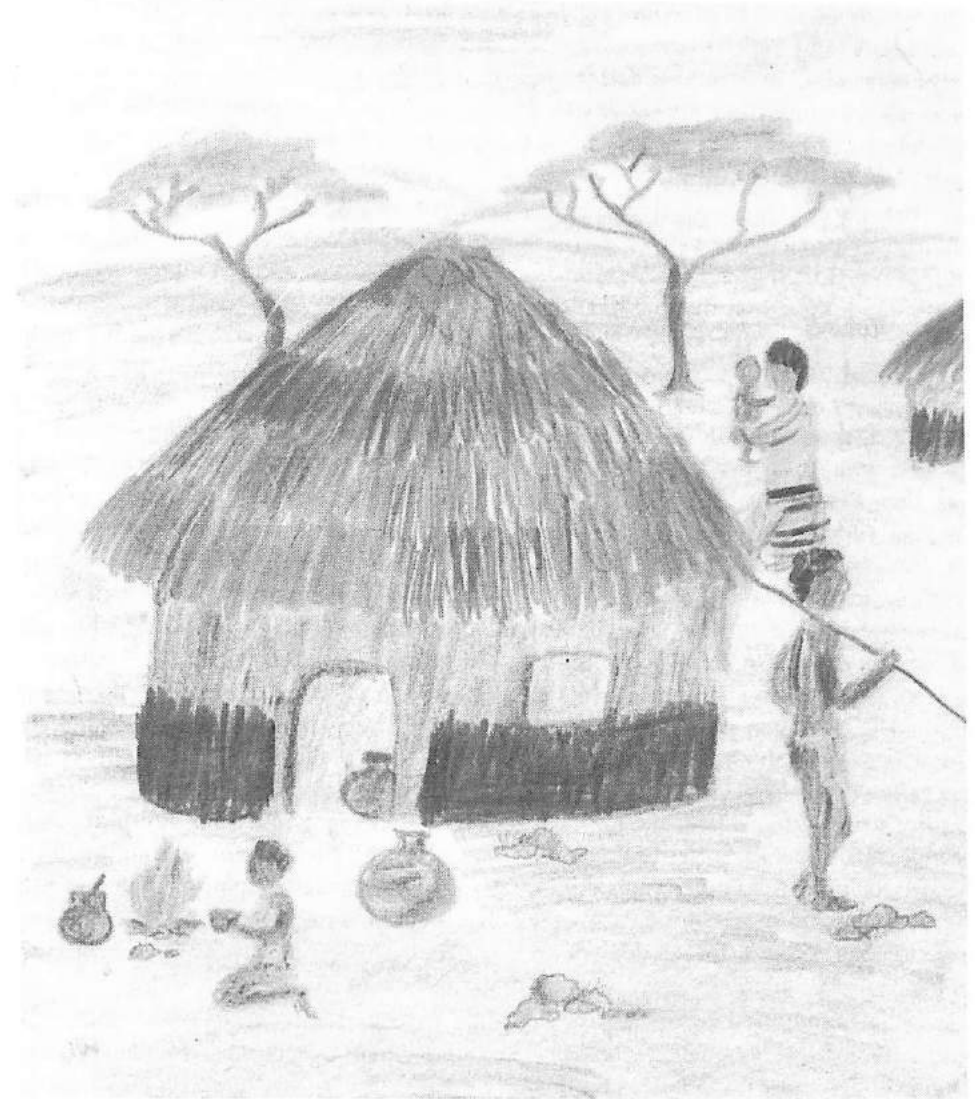
I suspect that this is less of an issue, is more clear-cut, in schools where all the pupils are firmly located in a single indigenous culture. It is not so straight-forward, however, in the typically mixed classroom of a Waldorf school in one of the white suburbs, in which the majority of the children are white and city-bred, and so are just about all the teachers.

Some of our African pupils live with a mother who is a domestic worker living in servant's quarters in a back yard. Such pupils are in an ambivalent social situation in which they might be treated more or less as offspring of the white household with many attendant privileges, and yet the mother is eating in the kitchen, doing the family's chores, dependent on the good graces of her employer. Sometimes the child is alienated from township culture and resents accompanying the mother there on her days off to visit family and friends. To be fair, most of these employers are sensitive to the anomaly and puzzled about what to do, but apart from treating the employee with respect and paying the school fees of her offspring, they are trapped in the usage of their society.

Then there are the children who come in from the townships to school each day. They leave a bleak environment where the streets are potholed and filthy. The small houses are crowded together, with little privacy inside or out. There is no greenery to rest the eye or break the wind. Unemployment, poverty and crime are evident.

Many of the children have been touched by violence and death; many have witnessed it. That is the down side. The upside is a vivid, vibrant street life and community life. It is encapsulated in the saying *umuntu ngumuntu ngabantu* (a person is a person through persons). Thus one shares whatever one has with others, not just material goods but heart forces, *ubuntu*. (The nearest English equivalent, kindness or warmheartedness, is but a pale shadow of this quality of *ubuntu* it does not adequately reflect this generosity of soul.)

So what is the inner experience of these children coming to school each day into the quiet, leafy suburbs of white South Africa? Even their mother tongue is not understood by classmates or teachers, though commendable efforts are made in most schools to teach the local African language. It is a slow process, as is the equivalent one of supporting the African children in their struggle with English. The heavy loads that class teachers carry mean that it is not possible for them to seriously undertake the study of a very difficult 'foreign' language – ironic that it should be termed foreign in its own land; but that is one of the effects of our bizarre past. White visitors to the townships are equally in foreign territory, are aware of different codes of conduct, even of appropriate dress, and are not always comfortable with it. In a sense these township children are exiled each day, when they come to us. In Eva Hoffman's *Lost in Translation*, her description of her inner pain and confusion as an exiled Polish child living in the USA, her loss of a living connection, an interior language for conversing with herself, is illuminating. The daily exile of pupils from the township is perhaps more comforting but also more confusing. One child expressed it as "I live in two worlds". The problem is to integrate the two worlds, not to allow the world of the classroom majority to take precedence and thereby diminish the other one. If one can succeed in this, then the lives of all the children are immeasurably enriched. It is not easy. In the ethos of the school it is understandable that the cultural norms of the majority dominate. Moreover while a black



Iron Age Dwellers: a 10 year-old's drawing.

child might spend the afternoon or sleep over at a white friend's house, it is almost unheard-of for a white child to visit a township in the same way. There are times and places when it would even be unsafe. Many teachers, too, prefer to have township parents see them at school rather than go to their homes.

It takes perseverance, dedication and above all sensitivity on the part of the teacher to use every opening and opportunity to acknowledge and affirm the language, culture, values and social norms of the Africans (along with

the 'coloured', Muslim and Indian children who enrich our schools), so it is fortunate that these are the qualities demanded of our teachers. It is a stimulating task, and one that is inspired by the kernel of healing that it holds for our society with its fractured, disrupted and angry history.

Acknowledging the histories or *mother stories* of all the children is part of the healing, as crucial as the *mother tongue*. It is perhaps difficult to comprehend the enormity of this task without some recognition of the distorted

history to which we have been subjected. We learnt endlessly and repetitively of heroic white pioneers who, in bringing enlightenment and Christianity, bravely confronted faceless black hordes who, the 'myth' continued, had only recently arrived in the country. The latter were nameless except for a handful of particularly savage and ungrateful leaders. Governors, be they Dutch or British, were celebrated on the one hand for the firmness and determination with which they subdued resentful and intransigent indigenous people; on the other, they were castigated for their autocratic high-handedness towards their white subjects.

It was boring stuff, and we *were* bored, while it was fiercely resented in the black communities. The real stuff of history, the fascinating complexities and layers, the many-sided perceptions and human stories, were hidden away in academic work, not easily accessible. Only now are they beginning to surface for the general reader, the non-specialist teacher. Much of it is painful, both for those whose forebears suffered the terrible wrongs which are only now beginning to be righted, and for those whose people inflicted such suffering.

In the volatile climate of today such stories could exacerbate and inflame hostility, anger and guilt. On the other hand, if dealt with sympathetically and sensitively, they can help to bring about healing and reconciliation. I believe that in Waldorf classrooms there is a unique opportunity to do just that. Developing the fantasy play of the Nursery School into improvised play-acting, in which the children easily empathise with the people whose lives they are exploring, is a particularly useful technique in the earlier classes.

The ancient race of San (Bushman) hunter-gatherers, with their kinship with nature, their disregard for material possessions and eschewment of envy as being a source of conflict, their skills and self-sufficiency, their singing and dancing, story-telling and painting, capture the imagination of our young school-goers, as do the Khoi, the first cattle-keepers on the scene, with their moveable mat-houses and great fighting oxen. Some choose to enact the

first group, some the second, the teacher ensuring that the latter is larger. The San group establish themselves at a water-hole in the classroom, busy with the daily activities. Meanwhile the Khoi travel wearily down the corridor outside with their thirsty cattle, and are overjoyed to come at last upon the (classroom) water-hole. Typically, the first group are almost all intimidated by the bigger size of the second. A few respond by withdrawing, immediately hiding nearby or taking to the hills. Others regard the cattle of the newcomers as fair game, and a fight breaks out when a couple of them are killed and the owners retaliate. Some of the new-comers are aggressive, others friendly. Here and there trading takes place, a poisoned arrow is exchanged for a copper bangle or an antelope skin for an iron-bladed knife. Some herders offer regular milk and meat in exchange for help with tracking lost animals or hunting, establishing a client/patron relationship. A feast might even be held.

The children sit in a circle afterwards to discuss the action, and express complete satisfaction when the teacher confirms that all these responses are valid, all took place. Learning has occurred through emotional involvement and empathy. Over and over again they ask if they can please "play it again", and their stories and drawings on this theme are vivid and lively.

A similar scenario is set with a group of sailors struggling with winds and weather down the corridor. They have been at sea for many months and are home-sick, irritated by each other in their cramped quarters. ("Imagine us stuck in the classroom for a whole term with just each other for company and unable to go anywhere else," said one youngster.) They discuss their meagre, maggoty rations and scummy water, their weariness and ill-health, and their expectations of stretching their limbs and taking on fresh water and wild greens at the Cape – with luck even some fresh meat.

Meanwhile a Khoi group (at the back of the classroom) is approaching the Cape from a landward direction in their seasonal migration to fresh pastures. They are looking forward to fattening their precious cattle so that the calves



Ocean waves, wind-filled sails, mariners' courage and 'Land Ahoy' (Table Mountain) – a finely wrought drawing from an 11/12 year-old at Michael Oak.

soon to be born will be healthy and strong, increasing their herds and their prestige. They hope to collect some shellfish and perhaps to spear a seal to supplement their diet, as they make their way to the beach.

Communication between the two groups takes place with signs and mime as there is no common language, and attempts to trade are fraught with misunderstandings. Some succeed, happily exchanging an ox for an iron



'... through the Kalahari thorn bush' in a 13 year-old's main-lesson book. Steiner emphasised the importance of including in geography the life-style of indigenous peoples.

later to the African crop-growers, in the experiential tradition of Waldorf education.

Later in their Primary years they prefer to develop these interactions in writing stories, letters or diaries that grow out of group work. Or they might write the script of a more formal play. I recently saw such a play written and acted by a Class 6 in which

knife and a handful of nails, while others feel cheated and are angry. Some are aggressive, others anxious. Some quickly make friends, fingering each other's clothing and hair. Others are determined to drive a hard bargain.

It is a golden opportunity for the teacher to observe temperaments at work! Much else is revealed as well, and I have often been able to work on social difficulties and problematic behaviour as a result. In the ensuing discussion, what emerges for the children is an understanding of how easily difficulties arise when there is no common language, and when there is a different value placed on a commodity. The ritual and symbolic value placed on their cattle by the Khoi is completely missed by the sailors who regard them simply as a potential meal.

Of course it is an emotional and not an analytical response that is appropriate in these Primary years, and any social lessons implicit in the experience are being imbibed unconsciously. At the same time the children are following the course of development from hunting-gathering to herding people and

the protagonists were the English 1820 settlers, the Afrikaans colonists and the Xhosa tribespeople on the Eastern Cape border, all struggling to come to terms with each other. All three languages were used in the play, the young actors not necessarily portraying the language group to which they belonged. It was marked by even more enthusiastic enjoyment than is usual on such occasions, and one could actually sense the depth of 'understanding with the heart' that they had achieved. It seems to me an excellent illustration of why it is important in South Africa to deal with some of these *mother stories* in the middle phase of childhood, to heal some of the misunderstanding, suspicion and hostility that our alienation from each other has bred, which is affecting all children in some way.

A linear historical progression is of course irrelevant at this stage. The time sequence will fall naturally into place later. For instance, when I was teaching the Industrial Revolution to Class 8, one comment was: "Oh, *that* is why the 1820 settlers left England – it makes sense." Which brings me to the next point. It was helpful that the students understood the hardships and

exploitation alongside the exciting technical inventions and opportunities in the English context before dealing with a similar period here, when the development of deep-level mining led to large-scale exploitation and suppression, a fact that still carries a legacy of bitterness. They came to understand that these social struggles were not unique, and were deeply interested in comparing the two. We ran four mining companies in the classroom, in which on some days they represented the management, wrestling at board meetings to overcome technical and financial problems which I, as chairman of the Chamber of Mines, presented to them. On other days they were the workers, planning strategies and struggles to achieve some control over their lives.

Equally, as some of the children are descendants of slaves, it is helpful to put slavery into the broad context of world thinking and attitudes of the time, and the gradual change of attitude brought about by enlightened and heroic men and women. I received unexpected reinforcement in this when I asked my Class 7s to find the oldest family story they could, by questioning the oldest relative they could locate. One

was of a forebear who had been a serf on an estate in Denmark, and who had escaped to an island off the coast where a benefactor refused to give him up to the enraged landowner.

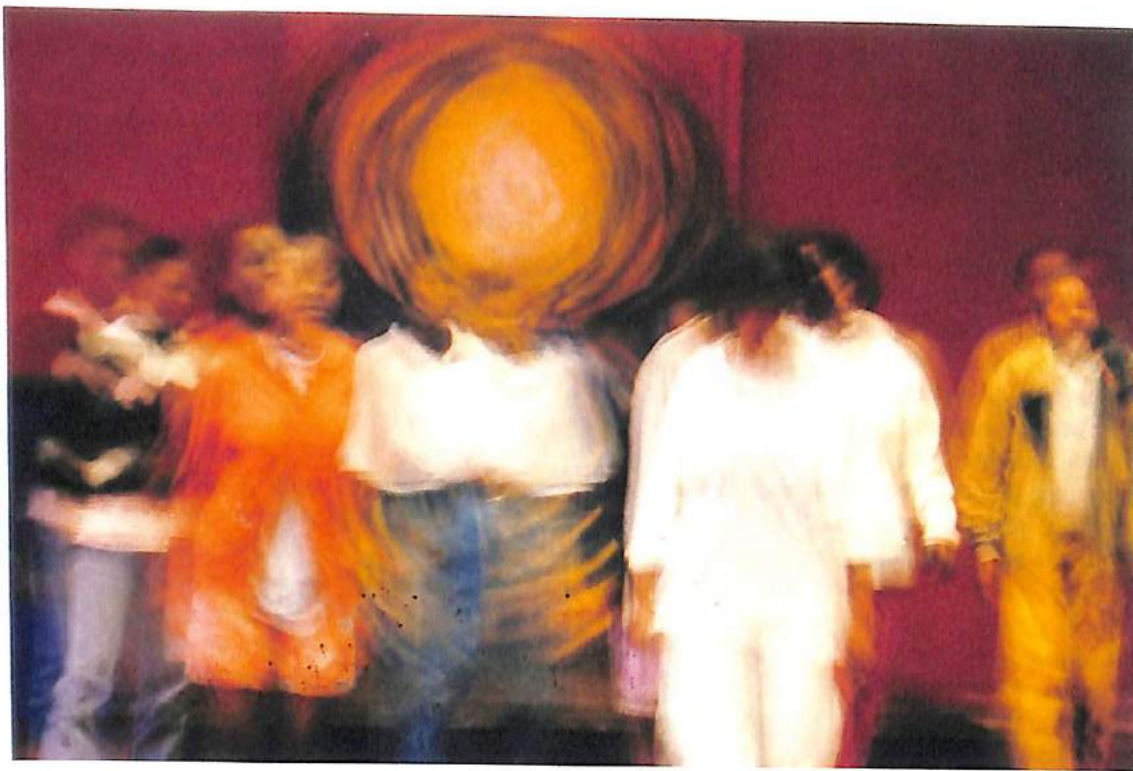
The above project aroused enormous support and interest from parents, often involving letters and telephone calls to distant relatives as their offspring sprang into action. Amazing stories emerged. Several were of World War 2, from both Allied and German ranks. Two were of Jewish families escaping from Lithuania. A number were of the Anglo-Boer War, again from both sides, a particularly moving one being where two former opponents had met and married soon after the war. There were also descendants from opposing sides in the border wars of the Eastern Cape. "It's a kind of miracle," was one comment, "like a history of the world in one classroom." "Yes, and we're all friends no matter what side our ancestors were on," responded another.

These children hold the key to the future of our country.

Sally von Holdt was a class teacher at Michael Oak School, Cape Town.



*Village life:
a 9 year-old's
drawing.*



Above, dancers from the Upper School in Pretoria, dancing to the accompaniment of a drum; and (opposite, below) drums of a similar design being made outside the woodwork shop.

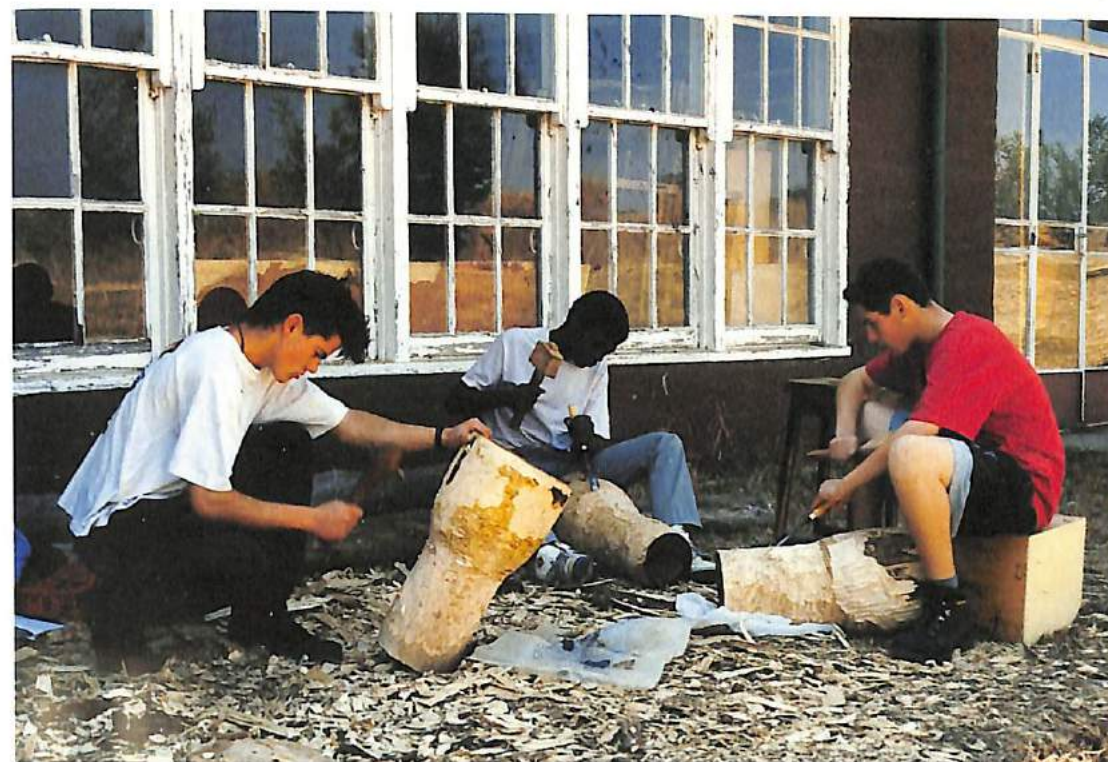
Below, a Xhosa song of greeting, with its traditional rhythmic vigour; and (opposite, above) a two-part song for treble voices, words by Ludmilla King and music by Brien Masters. Both pieces are taken from a book of South African Songs, now in preparation. The script is by Janet Ramsaren.

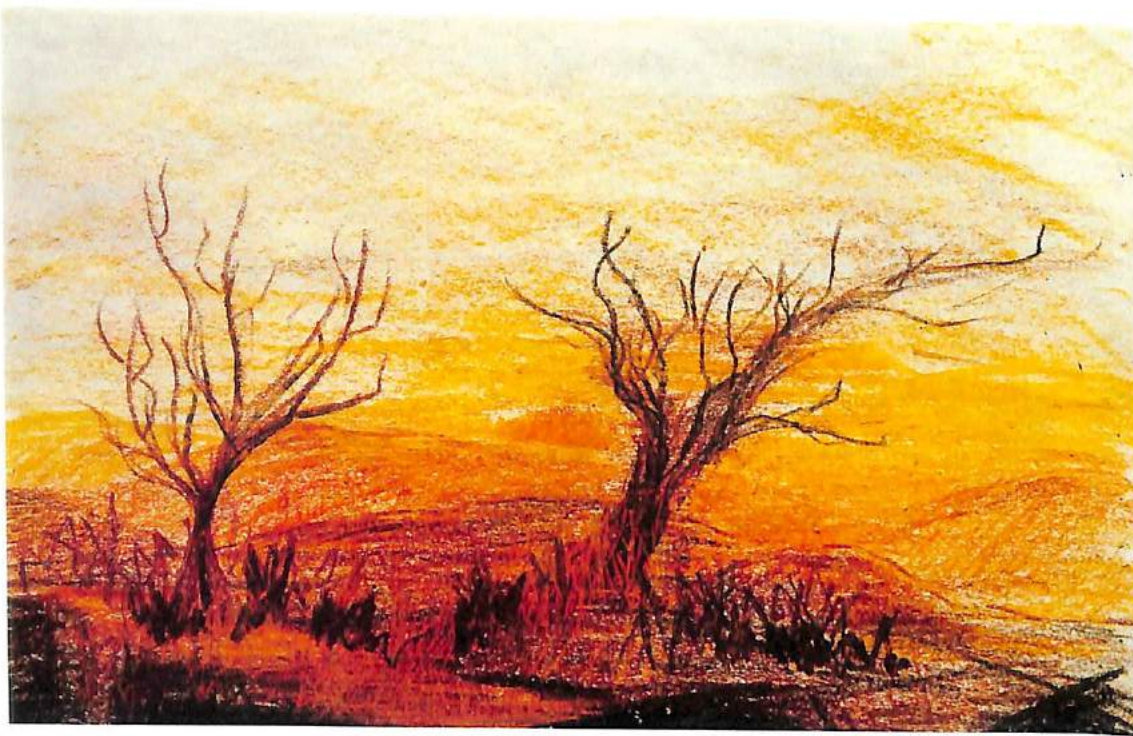
Xhosa Greeting Song

Wel-come to our town, come + join the ring, Wel-come to our town, come + join the ring, Come + join in our song, This is the way that it goes, sing-ing a- long.

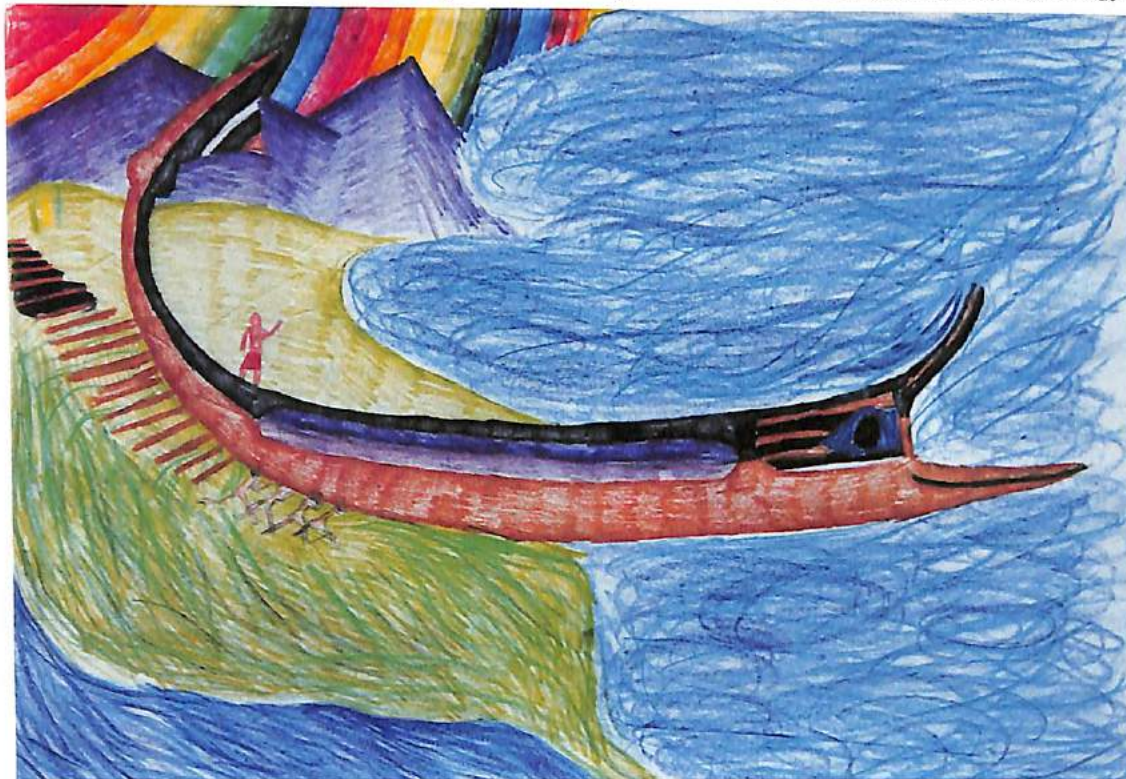
My Ears are Humming

From listen-ing, Are com-ing; The My ears are humming, To hear if you day has turned to night, But my fire is burn-ing bright; For you to see and find your way to me. you to see and find and find your way to me.





Above: the drawing of a Waldorf student in adult education, with all the nuances of a parched landscape aglow with the sun on the horizon.
Opposite and on page 32 are 9-10 year-olds' drawings, strong in form and vivid in colour, from the study of the human form in comparison with three of the animal 'kingdoms'. Below is a scene from African mythology.



The Class 12 Projects at Michael Mount

by ROGER REID

One of the chief aims of Waldorf Education is to prepare young people for life in the fullest sense. In our High School, we experience the Class 12 projects as an important step towards this goal.

The idea of the projects is to allow each pupil to have the experience of setting oneself a substantial task, to be worked on for nearly a year and to go through all that is necessary to bring it to a successful conclusion: the need for clarity in the planning, the striving to overcome obstacles, the

importance of completing what has been started, the struggle to meet deadlines and finally the experience of communicating to others what one has achieved. The satisfaction that comes from a job well done builds confidence and enthusiasm for tasks that will come in the future.

Towards the end of the Class 11 year, pupils are asked to put to themselves the question: "What is it that I would really like to work on intensively for one year, purely out of my own initiative?" The teachers make no



Double-page samples from the books of Class 12 projects, the work of 18 year-olds. Above, from a project on reflexology; on pages 25-28, some illustrations from an original story.



judgments about the pupils' choices. These may be practical, academic, artistic or social in nature. The only constraints are the practical ones that always apply in life – one must set one's sights on something that is possible to achieve in the time available, with the resources at one's disposal.

The process that the pupil goes through in selecting a project may be very valuable. A pupil may find that the topic he chose at first was actually not right, once he started to work on it. Perhaps he was influenced by parents or friends and did not choose out of his own interest and enthusiasm. He should then be allowed to change his plans. As in life, one sometimes learns most from one's mistakes.

Each pupil selects a personal mentor from among the High School teachers. It may also be necessary to have an outside mentor who is an expert in the chosen field of work. Motivation to work on the project must always

come from the pupil, but sometimes advice and guidance is necessary. A meeting with a mentor may help one over a serious obstacle or an emotional low point.

Pupils are encouraged to structure their projects so as to achieve a balance between theoretical study and practical work. As an example, a girl in the present Class 12 studied the science of robotics, a strongly computer-related field. At the same time, she learnt how to construct simple electronic circuits and assemble demonstration model 'robots'. Another girl, who trained a wild horse, a highly practical project, also studied the evolution of the horse as evidenced by fossil discoveries. Often, one of the most important aspects of the project experience is dealing with people in the 'outside world'. A boy who studied the workings of the stock market became frustrated with approaching this in a purely theoretical way. He therefore formed his



own investment company and successfully approached, among others, the President of the Johannesburg Stock Exchange, who agreed to be his adviser and to invest R500 in his company!

The culmination of the year's work comes on the Project Presentation evenings, the most important and best-attended events in the school year.

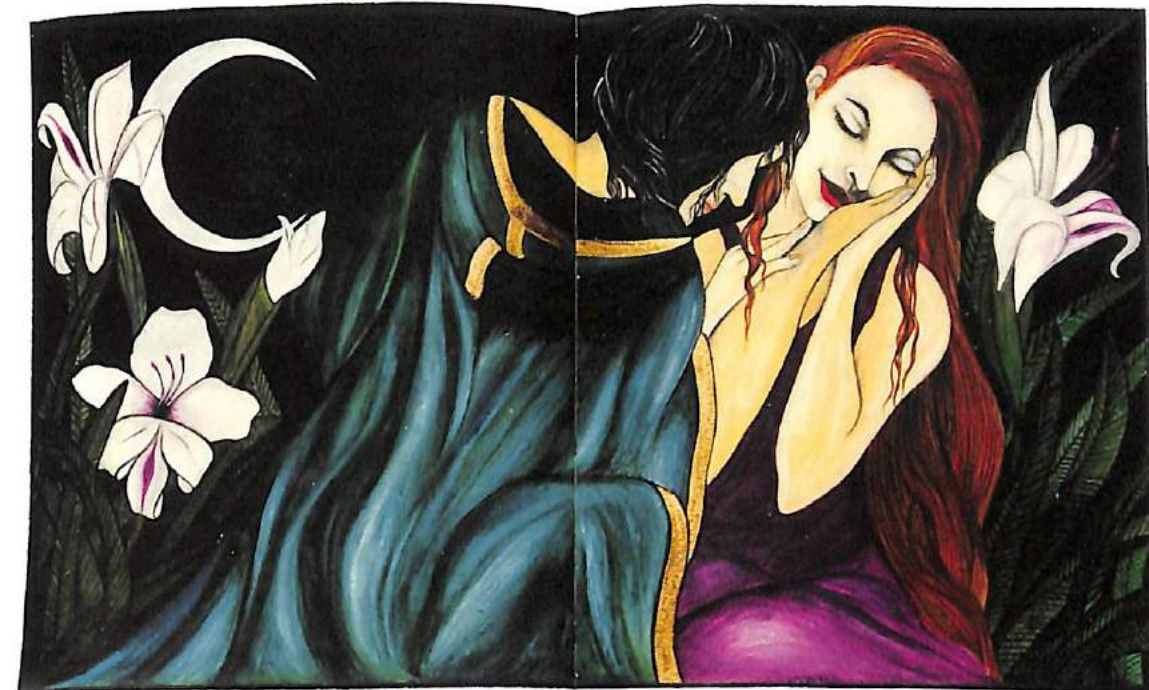
Each pupil sets up a display of work, including the project book, made by the pupil in the bookbinding lessons. In this book is a written report on all aspects of the project. In the evening, with the auditorium invariably packed with pupils, parents, friends and even members of the public who are interested, each pupil gives a 20 minute verbal presentation of his or her project. This may be accompanied by visual aids or by a demonstration of a skill learned. The audience is then invited to ask questions, a part of the process which is sometimes the

most lively and interesting, because of its spontaneous nature.

Each project is assessed by a small group of teachers and the pupil is given this assessment in the form of a conversation during a personal interview.

The Class 12 project develops capacities that are vital later in life: *initiative* in setting oneself a task, *will* in carrying it out, *perseverance* in the face of difficulties and the *ability to communicate* one's ideas to others. Nearly all our past pupils remember the experience of the Class 12 project as the highlight of their school career. Some have even found that showing their project book to prospective employers or educational institutions has opened important doors for them.

Roger Reid teaches in and shares pastoral responsibility for the High School at Michael Mount, Johannesburg.





Learning to Train a Young Horse

by YULE GLOWACKI

Since my early days of horse-riding, when I was about eight or nine years-old, it is a dream of mine to train a young horse right from the beginning. It is only now, nine years later, that I was given the opportunity to fulfil this dream, through my Class 12 project. I would have preferred to begin with a mare in foal, and rear and train this foal on my own, but this would have taken approximately three years, so I felt a horse of about two years-old would be perfect.

Choosing this for my project was an excellent chance for me to have a challenge and do something I'd never done before. Although I had ridden for many years, I had always ridden well-schooled horses, so training a horse from the start would be a new experience of learning about horses, riding and training; and about myself, my abilities and limits. I felt that I wanted to do this training on my own as much as possible and, by creating a loving; and trusting relationship with the horse, I believed I could train according to my feeling; and this sensitivity towards the horse would aid me in how fast to progress. I used books and whatever practical advice people were willing to give me, but basically it was all my own work.

When I was at the end of Class 10, I heard of a place in the western Transvaal of South Africa, where Arabian cross Boerperd horses (a typical South African breed) roam around free in completely wild and natural surroundings. I went to see these horses and after much driving around the open plains, we came across three outcast young stallions, who stood looking keenly, snorting and ready to run at a moment's notice. I was completely taken by the feeling of wild, free horses and I felt that a fiery youngster like this would be ideal. This wild, untouched colt was brought over and I was thoroughly surprised at

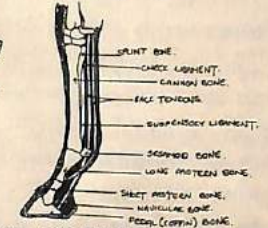
his calm, gentle nature. He loved people from the start and was never nasty, apart from something he learned early on: this was that, if he chased me, *I ran*. Once I overcame my fear, though, he accepted me as master.

While I was backing him, he stood spreadeagled, unused to the weight, but caused no trouble if following another horse. I rode him bareback at first, because by being so close to the horse, I could not afford to be at all tense and yet I could feel any tension in him and prepare myself for a sideways jump. I was advised to have him gelded and after he escaped one night, my mind was made up.

After much hard work, I got him walking

hind leg diagonally opposite. watching the horse at rest in a stable sometimes gives a clue to obscure lameness. Although standing square, the pattern of the lame leg may be slightly straighter than that of the sound one, or he may be pointing the lame foreleg in front of the other.

FIGURE ONE:
Section of foreleg
showing parts
liable to injury.



STRAINS AND SPRAINS: Sprains and strains are common causes of lameness. They may occur under any conditions, but do so usually when jumping or galloping in heavy going, or when the horse is tied and is being pushed.

Always keep a close eye on your horse's leg, so that you can detect when there is something abnormal on his leg.

TENDONS: Once the tendon has been strained, the horse is very often lame, with considerable swelling or pain if you press the area. In severe cases the back tendons are bowed outward. Call the vet as it may be necessary to treat this injury surgically.

straight, an important step in training, as young horses tend to bend and sway when they walk. I rode him out quite frequently to get him fit, sure-footed and to see the world, because although he was used to nature's frightening things like rocks and shadows, a rider retards quick escape, so a horse has to learn to see these objects in a new light. He always enjoyed jumping, this being natural for horses, but basic dressage schooling was much harder work on my part. The use of short spurs and a dressage whip helped to move him forward, which he was often reluctant to do, being lazy by nature and causing me much frustration.

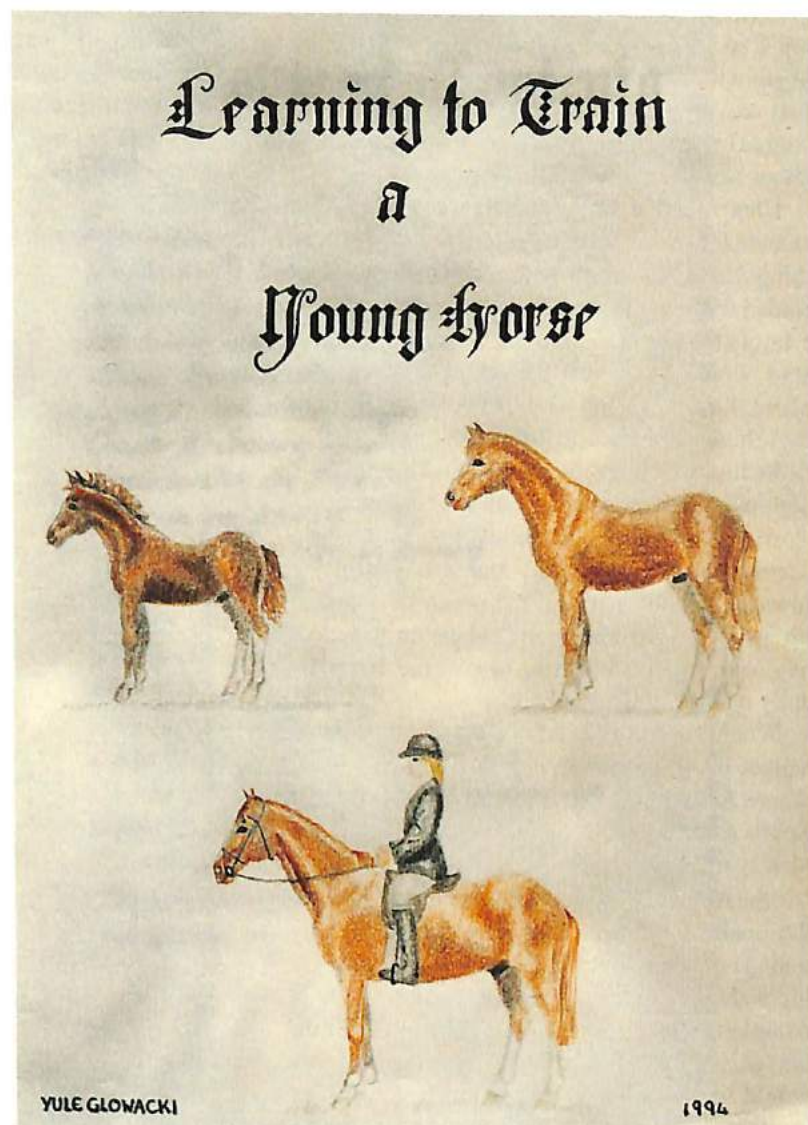
After many ups and downs in our progress, there was a tremendous improvement about five weeks before the presentation and I realized that this year of hard work had finally paid off. He was now a steady ride doing elementary dressage and jumping two foot six (0.75 m).

From this project I learned to have a steady daily routine of training and to accept frustration as a learning process. I had to learn that I couldn't have my own way, but rather I had to 'listen' to the horse's needs. With barely any help, and relying on my own sensitivity, I finally got a well-behaved horse and I felt success with the result: a good-natured, loving horse.

This project was a

climax to my Waldorf education, having been there since Kindergarten, and I felt privileged to have had such an opportunity. After my demonstration and speech, I felt a certain sadness, but I was also left with a feeling of warmth and it was almost as if I had a great light in the centre of my body, radiating an emotion of calm, contented peace.

Yule Glowacki presented her Class 12 project at the Michael Mount Waldorf school in 1993.



Former Pupil

ED FOX

It was 25 years ago that I left Class 13 at Michael Hall, England and the reunion last year was a most exciting event. Miss Joyce Russell was our Class Teacher and it was most fascinating to reminisce about the 'good old days'. Having completed my High School studies under the guardianship of Peter King, I then grappled with the question of what to do for a career. Most people go through the tube of main stream education and then look for a boss, but I needed to be much freer than this. It was for this reason that I discarded the career possibility of navigation in the Merchant Navy and applied for a Teacher Training Course at Loughborough College of Education. To my surprise I was offered a place at the end of the interview, while all the others being interviewed were notified by post. I attributed this success to my education at Michael Hall.

Three years later I turned down an offer to do a BEd, since I was keen to get into the classroom, and left Loughborough with a Certificate of Education.

Next, I found myself teaching technical drawing to 320 students in Sittingbourne in Kent. The pupils were crude and the school had a poor reputation, yet the two years I spent there were invaluable for me, since I was forced to develop skills in classroom control and fair discipline.

As a child I had always been fascinated by Africa, and at this point Christopher Mann, a former class teacher at Michael Hall, encouraged me to go to Cape Town.

On the 17th of August 1974 I was met at the Constantia Waldorf School by my dear friend Hugh Fynes-Clinton and all I had was a suitcase full of books, another of clothes and R350. It was at that moment that I knew I had arrived at my new home.

The school was young and in its pioneering mode and so its moods ranged from happy harmony to destructive conflict between egocentric

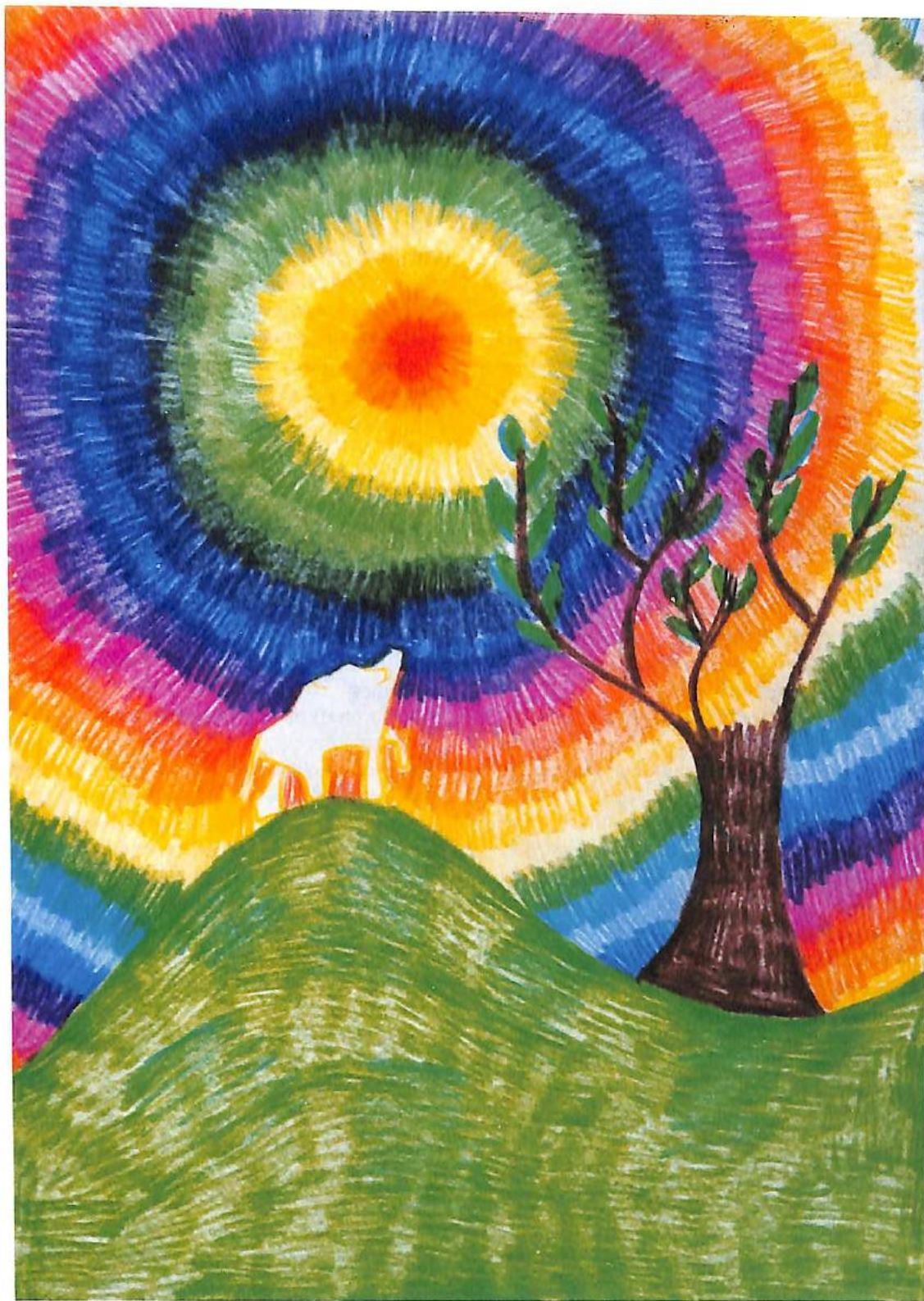
leaders. My early years were spent in developing the themes of the High School physics main-lessons and building equipment and models to enrich the work. The teaching of maths led me to work on projective geometry, through Olive Whicher's book on the subject. This work, strengthened by the meeting I had with her two years ago, has been a real inspiration in my life. I have also taught boxmaking and bookbinding for years, and just recently I have taken on High School woodwork, which I am really enjoying.

Some years ago the school added on a 13th year which now makes it possible for the pupils to do a Surveying Camp in Class 10 and a social practical in Class 11. Class 12 do a modern play, a eurythmy performance and a project which is of their own choice and publicly presented. The compromise, with which we were formerly having to contend, between full Waldorf Education and the State exams has therefore been reduced to a minimum, since the pupils write the exams in Class 13.

The Waldorf schools in South Africa have also been open to all races for over ten years now and therefore have been in the vanguard of the recent changes in this country.

I was also privileged to be part of the founding of Novalis College for Adult Education, work which has now metamorphosed into a) the Rudolf Steiner Centre for Adult Education, which is run by Batya Daitz mainly for black teachers, and b) an extensive enrichment and outreach programme by Novalis. These two initiatives are helping some thousands of teachers in the local Government schools enrich their teaching through the inspiration of Waldorf education.

Lastly I would like to acknowledge the support of my work by Lorraine, my wife, who taught me to be tidy and efficient; and to Craig, my son, who has brought great joy and companionship to my life.



For caption, see page 22.

South African Federation of Waldorf Schools

Comment on the Draft White Paper on Education and Training
October 1994

The following points are extracted from a fourteen page document in which those elements in Waldorf education, which the South African Federation of Waldorf Schools considered could make a fitting contribution to the educational needs arising in post-apartheid South Africa, are fully and clearly delineated. Unfortunately, space limitations preclude the possibility of printing the document in full. 'Child and Man' is grateful to the Federation for making this information available.

* The South African Federation of Waldorf Schools welcomes the opportunity to respond to the Draft White Paper which holds rich promise and hope for the future of education in South Africa. The Federation represents a committed body of parents and educators, active in twenty-one autonomous community schools and pre-school initiatives, and two teacher training centres in South Africa. The Federation is closely affiliated to a third teacher training centre run by the Novalis Institute in Cape Town.

* Waldorf schools have existed in South Africa for more than 30 years and have experienced rapid expansion in the last five years. Fully committed to equity, non-racism, non-sexism and democracy, the schools were amongst the earliest pioneers of progressive, non-racial education in South Africa. As part of this, the schools have been actively contributing, along with other progressive stake holders, in both the Independent and Departmental schools, to developments in the fields of:

- a) curriculum development, teaching method and classroom practice;
- b) teacher training and enrichment;
- c) special education and remedial therapy;
- d) alternative structures of democratic school governance; and
- e) continuing adult education.

* The Federation endorses the view that the education and training system under apartheid led to severe fragmentation of the education and training system and to inequalities and discrimination with regard to race, gender, locality and disability and that the priorities of the reconstruction and

development of education must be directed towards re-education and elimination of these problems in the most disadvantaged communities.

* The role of education ... should highlight the following broad principles:

- a) that in terms of the constitutional framework surrounding education and training policy, the national core curriculum should explicitly address itself towards developing on the one hand, a sense of unified nationhood, common citizenship and destiny and on the other, respect for the diversity of individual, cultural, religious and language traditions; and
- b) that education should do so not only in terms of the content of its curriculum, but also in terms of an age-appropriate method and a classroom and institutional practice, all of which should encourage the values of tolerance and respect for the emerging individuality, dignity and worthiness of each learner – among learners themselves and between teachers and learners.

* The Federation feels strongly that reconstructing the curriculum provides an opportunity to transform learning. The accumulated experience of the world-wide Waldorf school movement suggests that the cognitive emphasis [evident in the Draft White Paper] should be counterbalanced with the view that the curriculum, the teaching method, the attitude between teachers and learners, the teaching materials, as well as the teaching environment should all be of such a quality and nature as to:

- a) foster a participative, learning process which

- fully engages learners not only in a narrow, academic conception of cognition, but also in the development of reflective, critical judgment, creative imagination, problem-solving skills, aesthetic sensitivity and in practical activities – all of which make learning an enthusiastic, enjoyable and enlivening experience;
 - b) form an integrated, coherent curriculum in which the components are systematically interrelated and made relevant to learners' present and future life experience whereby the self-worth and self-confidence of each individual learner can be enhanced; and
 - c) encourage an awareness of social issues and develop practicality, self-reliance and relevant life skills regarding relationships, economics and technology and a reverence for life, nature and ecology.
- * The Federation strongly supports the principle of a broad, comprehensive curriculum for basic education. Such a curriculum should involve as little specialisation as possible and should contain an integrated and balanced programme of languages, humanities, arts and sciences. Based on the experience and principles of Waldorf pedagogy, the recommendation is that these programmes should be shaped by the principle of purposefully linking the curriculum, methodology and child development. This will result in an age-appropriate learning experience that fully engages learners at each stage of development: the early phase emphasising repetitive, activity-based learning infused with movement, song and colour; the middle phase emphasising a rich appeal to the pictorial and imaginative faculties; and the final phase emphasising the critically reflective activities of the emerging autonomous agent. On this basis, an enriching, formative general curriculum programme for basic education can be developed, consisting of a balanced and age-appropriate programme of intellectual/academic work, a creative, imaginative and socially interactive dimension, and a practical/experiential element to encourage the full engagement and all-round development of each learner.
- * In this way, this general, formative, comprehensive curriculum places equal value on manual as on mental work, and integrates academic and

vocational elements. The latter should provide an introduction to the world of work, and should be construed as the vocationalisation of basic education by attempting to offer specific job-related skills-training. As mentioned above, the general curriculum should include the study of social issues and technology, the acquisition of life skills and a general preparation for citizenship and social and ecological responsibility.

* With regard to teachers, trainers and educators, there is silence on the key issue of teacher evaluation. Given that this is a crucial and controversial aspect of providing a quality education, the central importance of this as a goal should be signalled. The recommendation, included in earlier policy documents, regarding the creation of some form of national evaluation and educational information body should be reconsidered.

* In addition, the Federation welcomes the initiative to develop a coherent, unified system of teacher education. Within this, however, the role and contribution of NGO-based teacher training, particularly where this has been instrumental in developing innovative methods, should be accommodated.

* The call for the "frank and searching self-examination, within the education system of its democratic practice" at the institutional level is welcomed. This must be guided by the careful consideration of what constitutes a democratic educational practice, and how this should manifest in the wide variety of institutional levels in the education and training system. The concept of a democratic educational practice must be broad enough to incorporate the democratic principles on the one hand, of equality and commonality and on the other, of freedom and difference.

* Although the Federation has generally confined its comments to the merits of the Draft White Paper, we do take the liberty at this point to say why we consider Waldorf schools and indeed all non-State schools to be national resources that far outweigh the cost to the public and that therefore should receive the minimum level of State subsidy. Non-

Continued on page 41

BOOK REVIEWS

The Man Who Counted by Malba Tahan (translated by L. Clark and A. Reid), Canongate Press, Edinburgh 244pp sb £9.99.

This book is a real find! Written by a Brazilian mathematician in order to popularize some mathematical riddles; it is an adventure set in an Arabic country perhaps in the Middle Ages. The book is divided into small chapters, mostly less than five A5 sides, taking ten minutes or less to read. Each chapter is headed by a page drawn in black line but giving a scene relevant to the story in a sort of collage style. In most chapters, one mathematical problem is set and solved. The problems cover a wide range and many will be familiar to someone interested in mathematics. Both the setting and solution are given as part of the narrative so the level of mathematics barely exceeds the four rules and should be accessible to anyone.

What makes this a real find, however, is the style and context. The story is beautifully told with all the flourishes, elegance and description of a first rank Arabic tale. If someone could write a teaching book on mathematics with the same skill, not only would they have the perfect text book, but they would also probably become very rich. As it is, this book is an excellent resource for any Waldorf class working on mathematics. I would recommend it to teachers of Class 6 or over although some might feel able to tackle it earlier. If anyone is considering writing a text book for maths or science for Waldorf schools they should read this. I think that the only addition I would make would be a good index. A brilliant book – read it!!!

David Urieli

Understand Your Temperament by Gilbert Childs, Sophia Books 145pp sb £9.95.

The back cover blurb states that this book is "conversational in tone". Only when one reads it, however, does it become clear whether the tone is sanguine, melancholic, choleric or phlegmatic. The following remarks are grouped accordingly.

Phlegmatic

- (a) Two quotes are given at the beginning of the book: the first, from Alexander Pope, is complete with 'chapter and verse', while the second, from Rudolf Steiner, lacks any reference.
- (b) There are only three bibliographical references (p145): a little scouting will show that the subject has been widely and significantly covered in many other places. It seems unlikely that the author was unaware of these; moreover (e.g. as in the case of Dr. Glas' studies of the physiognomy of the temperaments, published in *Curative Education and Social Therapy* 1983 vols 1-4) it is feasible that he might even owe some of them further indebtedness.

- (c) The use of the book for further research – and one could assume that Childs' enthusiasm would stimulate some readers to pursue the matter further – would have been aided by an index, even if only for the more basic and 'technical' terms, such as 'secondary temperament', 'maniac', 'mesoderm' etc.
- (d) He includes almost six pages on the temperaments of childhood, yet omits to point out that Steiner presented a quite different aspect of dominance regarding childhood temperaments than the one put forward (pp107-112).
- (e) The rather sudden introduction of the term "secondary temperament" is relatively unsubstantiated.
- (f) A phlegmatic reader might well be "kept sweet" by the ubiquitous references to eat, drink, gourmet, exercising the right arm, the next meal, goodies, etc., but for the other temperaments the author risks the fact that the device will begin to pall or at least stretch tolerance [a phlegmatic virtue?] to the utmost.

Choleric

- (a) The choleric temperament constantly pushes its way into the forefront of Childs' structure. The reader can take this as either typical of the temperament unbridled, or an attempt at exercising choleric aplomb – if this is not a paradox. E.g. in Chapter 3, 'The Choleric Temperament' heads the four chapters that are monographs of each temperament; and in Chapter 8 he leads off with four combinations starting with choleric...
- (b) A tone of, if anything, rather insensitive cholera pervades the book. Instances: the several uses of the word *race* when *people* would have been less provocative in the present climate of political correctness; the chauvinistic inference (whether intended or not) that the choleric/melancholic 'partnership' would have to be a male choleric and a female melancholic; the harping on the negative aspect of temperament in a way that too often steps beyond the boundary of amusement onto the corns of whoever happens to be in the way. On such occasions, his rather ample tongue-in-cheek (if so it be) may well endear itself to the sanguine as good-humoured but may not be welcome to the other temperaments.

- (c) While being full of admiration for the way, bulldog like, Childs digs his teeth firmly into the very tasty bone he has unearthed of the somatotype ['An index, an index, my kingdom for an index!'], one cannot help wondering why this is relegated to Appendix 2 when it contains, essentially, the juiciest meat of his research.

Melancholic

- (a) One is concerned – even downcast – that the author may be giving an impression that is somewhat wide of the mark. Already on pp2-4, sub-headed *The Difference between Personality and Character*, the differences don't really come across as much as the similarities. And when, en

passant, the concepts "real selves", "inner selves", "feelings" and (later on p121), "mood" are included, all as more or less synonymous with temperament, there seems to be a conceptual stew – very tasty indeed when it comes to the descriptions on pp31-64 but unclear, if not confusing, when one looks for clear insight into the human 'constitution' in terms of ego, astral, etheric and physical, or expressions which are their equivalent.

(b) It is not sufficiently brought home that temperament, as Steiner sees it, is seated firmly in the etheric.

(c) One imagines that, when he quotes the dictionary definitions of the temperaments on p4 ("choleric [in the front of the queue again!] bad-tempered, passionate and irascible" etc.) – definitions which are somewhat biased towards the negative side of temperament – part of the author's agenda will be to bring a redeeming, counter-balance. But even when he comes close to the matter on p76: "You may not be able to change your temperament, but at least you should be able to learn how to handle it", he still loses the opportunity of explaining that what one is handling could be just as much positive as negative. A temperament in theory is surely no more negative than a knife or fishing net, a penny-farthing bicycle or submarine, wealth or debt – or any other 'tool' in the 'hands' of the ego. He talks of "extreme" temperament as if it were the same as extremely temperamental. Whereas we could see Beethoven (to whom he refers on p5) as the Titan that he was, precisely because he was able to draw on his extreme choler, in bringing himself triumphantly across what must have been the ultimate psychological abyss: deafness for a composer. Such a misconception of temperament is unfortunately further emphasised in "if we possessed only one temperament what monstrously one-sided personalities we would be". Admittedly, if temperament becomes pathological, then the states of maniac, idiocy, madness or derangement, to which Childs refers, are liable to set in. But to identify "pathological" with "extreme", or to equate "only one" with "one-sided", serves to blur the issue to the point of misunderstanding. However entertaining and skilfully filigreed his scenarios, a more balanced and indeed optimistic understanding of temperament is called for.

Sanguine

(a) It is certainly a welcome relief to experience someone disrobed of any Steinerian pseudo-academic gown. The text, for the most part, skips along in scintillating, original and readable fashion: "She has been made to feel inadequate, inefficient and perhaps even a failure, and sooner or later she will, like Spadge in Laurie Lee's *Cider with Rosie*, 'have had enough'". Or: "... and as for middle-aged men wearing tight jeans, and ancient schoolboys in shorts sportingly exhibiting their varicose veins – well!" Yet there are times when the discourse seems to sag (e.g. "Some similarities may not be so apparent at a distance, but when they get closer, the differences become very clear."), when even the sanguines might be excused for suggesting that, although it makes better reading than the stars column in the local rag, something a shade more erudite would be a relief.

(b) The rather easy-going attitude the author appears to adopt

concerning some of the more potentially scholarly facets of his work is somewhat exonerated by the last pages – Appendix 2, to which reference has already been made.

(c) It comes across more than once that Childs basically holds that, in the final analysis, each one of us has all four temperaments. This seems to dodge the real issue, and is bound to rouse a battalion of dissenters, particularly if one takes into account what Steiner has to say regarding temperaments in his *At the Gates of Spiritual Science*.

Despite the reservations outlined above, the book certainly sharpens one's powers of observation, and this is healthy in any study of human nature – whether one is a playwright, a jockey, a person in the business of double-glazing, a teacher or merely someone in transit on the descending metro escalator.

B.M.

Phonic Rhyme Time by Mary Nash-Wortham, Robinswood Press £9.95.

This book is indeed, as it is described on the cover, "A unique collection of phonic rhymes for precise practice in speaking and reading". It has an excellent foreword by Shann McKenna from the London Academy of Music and Dramatic Art; a very clear introduction to the basic functions necessary to speech; an accessible account of the anatomy of speech and categories of sounds followed by the rhymes which are well set out and attractively illustrated. Finally there is a useful appendix of various educational and therapeutic references.

It is a book packed with useful information and reasonably light to carry which is a great advantage to file-, note- or equipment-laden teachers and therapists! It has a clear and simple overview of "speech sounds and their creation". The only worry is that the impression is given that it is relatively easy to diagnose an "indistinct speech" problem, whereas it is often necessary to get an in-depth analysis from a speech and language therapist, so that the child's phonology (developmental speech problems) is not disrupted by inaccurate intervention. The phonic rhyme chart could be indispensable reference for creating clearer understanding and co-operation between teachers, therapists and parents in treatment planning.

The rhymes themselves are often stimulating and fun. I think that a lot of us are losing the ability to make and use word games. Tongue twisters are often considered old fashioned in modern education. So this book fills a gap.

I would disagree though with the premise that the rhymes are "purely functional" and therefore do not have to be artistic. Wasn't it William Morris who stated that he wanted everything in his house to be useful *and* beautiful?

Thank you to Mary Nash-Wortham for creating a long awaited 'sound manual'.

Louise Coigley

The Princess in the Forest by Sibylle von Olfers, Floris Books hb 16pp £6.99.

A charming story of a princess who is very much part of the forest community – the kind of princess any child can be. A

story to stimulate the Kindergarten child's imagination and creative play.

For those enamoured of von Olfers' *The Story of the Root-Children*, *The Princess in the Forest* makes a delightful sister volume. Originally published in German in 1909, it has many of the characteristics of *The Story of the Root-Children*, which preceded it by three years: von Olfers' simple yet very expressive line, her soft colours and her extraordinary ability to convey feelings in the faces and gestures of the children she draws. Her moss boys, toadstool children, star folk and dew maids capture the innocence of childhood and a child's sensitivity to nature.

Each picture is framed by a floral arrangement using just one woodland plant, such as honeysuckle, elderberry or hazel, to name a few. This gives one the feeling of being there, of looking through the branches.

Floris Books' English hardback edition (1994) is beautifully produced, using buff, parchment-like paper, reminiscent of autumnal leaves from a forest glade.

Daniel Bryan

Sound Between Matter and Spirit by Frits Julius, Mercury Press sb 52pp £6.50.

The title of this booklet indicates what it is the author is saying: sound, by its very nature, enables one to experience two worlds. The other realm that Rudolf Steiner was drawn to, which he regarded as having a similar property, was geometry. Julius' approach is to dive into the phenomena of sound with all its precise detail, something which comes across particularly strongly in the sections on *Nature of String Movements*, *Sound Transmission through Air and Resounding and Resonance*. The biologist in him surfaces, however, in a different form, as when, aphoristically he throws out: "Especially striking are the two registers [the tensely high-pitched squeal, and the grunt – bedded, it seems, in the creature's very guts] of the pig."

Essentially the work consists of 24 carefully strung together, very short essays. Within this, Julius is able to touch on the sense through which the human being becomes aware of sound, and gives much that would be useful for the first main-lesson on sound in a Waldorf Class 6. He then leads over, via aspects of Schiller's and Goethe's writings, to the part played by sound in human evolution, as revealed by Rudolf Steiner's ability to read in the Cosmic Script, and also to certain potential that it has for the future. This potential relates not only to the future inner life of the human being but also to the realm of new technology, which readers may find particularly helpful, due to the author's having achieved a non-sensational manner of presentation.

Wild Goose Lake: A Chinese Folk Tale written and illustrated by Anastasia Archipova, Floris Books hb 32pp £7.99.

This children's picture book will interest those who are looking for narrative material from west of the Atlantic or east of the Urals. It is a Chinese folk tale, delicately illustrated by Anastasia Archipova who handles the eastern imagery



"Suddenly there stood the Dragon King's daughter..." from *Wild Goose Lake*.

simply but evocatively. She interprets traditional Chinese style in a refreshing way, rather than reproducing it.

That the story's symbolism is pointing towards a spiritual plan is indicated by the importance attached to four birds: a wild goose, a parrot, a peacock and an eagle, which appear in that order. Key parts of two different kinds are also played by the dragon king and his daughter, but also by the presence of water (or lack of it), around which the whole tale revolves and to which the dragon is deeply connected.

Many people think that Waldorf education is too Eurocentric. Although this is not the occasion to show that this is not exclusively so, it is as well to remind ourselves that it certainly has a much broader world outlook than other European systems of education. It can also easily accommodate folk lore and mythology, such as this, from a wide variety of cultures.

Little Philip by Leo Tolstoy, illustrated by Tatiana Kisseliová. Floris Books 28pp hb £6.99

If one settles down in an arm chair, with a box of home-made fudge and a chunky copy of David Copperfield, one will probably have covered three times the wordage that is contained in this short story by Tolstoy before even deciding on just which position is best for the cushions. The art of the miniaturist is to see the lost battle in a loose stirrup, the pulse of a whole civilisation (as in this story) in the village school or the entire heavens in a dew-drop. Part of Tolstoy's art is that his dew-drops are as charming as the heavens they reflect. So much so, sometimes, that what they are reflecting can be somewhat enigmatic. While there is certainly a touch of the enigmatic interwoven in this story of Little Philip – it is not entirely clear what Tolstoy actually thinks of the schooling itself – there are also the accompanying paintings of Tatiana Kisseliová, with their sepiolite atmosphere, which give the English reader some additional insight into the rich Russian ambience from which the story derives.

Although the press release suggests ages 3-5 years, the Waldorf class teacher might like to consider this production for inclusion on the Class 2 book shelf.

King Beetle-Tamer and other light-hearted wonder tales by Isabel Wyatt. Floris Books 144pp pb £5.95.

Most of us would probably not be particularly proud of being able to crack a nut between our nose and our chin! But we may well admire the story-teller who 'invented' a witch who could. Such a story-teller was Isabel Wyatt, the author of these fifteen tales. They contain many familiar fairy tale themes, but always with a pinch of additional psychological spice for the taste-buds of 8 to 11 year-olds – not to mention the occasional reviewer who 'can't put the book down'. It is a splendid volume in an age when both reading and being read to are under threat, and when, therefore, just this sort of children's literature is needed – to get children 'bitten'.

Wyatt is thoroughly at home in the natural world: creatures great and small, plants and winds all blow in and out of her tales (the latter both literally and metaphorically) as naturally as a London bus going down Oxford Street. Her plots have measured form, sometimes rippling along, sometimes with the tension of a fair tidal wave: "... she felt the bull's hot breath on her; she saw him stand black and monstrous in the dim light cast by the horn lantern, his eyes fixed on her, wicked and red, his battering ram of a head lowered ready to charge". Her powerful gift for language, however, as demonstrated here, has not always got the boxing gloves on. We find it equally wearing the mittens of childhood jargon – "chock-o-block", "...up they got 'like a flash'"; or [How's this for a field-mouse's oath?] "Bristling barley-beards". Or the white kid gloves of the juggler/magician: "Orfeo grew up into a merry gossoon (as long and lean as two yards of pump water) ..." at which: "At the sight of his tall lean beanpole of a figure, clad in a peasant's smock and topped by a thatch of hair as rough as a rook's nest, a great bellow of good-natured laughter shook the

crowd". Or, as often as not, the good old rubber gloves of plain kitchen-sink vernacular.

With such skill 'to hand' she skittishly plays on words; she tumbles with harmless slapstick (the king whom we discover wearing his crown cock-eyed) and with gentle fun (the same king who, realising he must "put on [his] thinking cap", sends for it from the treasury; she comes up with evocative names (Lunette, King Moneybags, Betula-Alba, Great Uncle Ursa, Sunface and – his opposite number – Malvazia).

She is creative at bending an idiom to the way the prevailing winds of her sentence might be blowing: "all flying as fast as their wings could carry them"; or the "weather eye" which, having been kept, also winked. She is equally at home in curse form-filling [curse them], prosaic, matter-of-factness, as she is in passages in which the feet of their prose-poetry hardly touch the ground: "a slight dry rustle amid the damp slap and flap of the seaweed turning and twisting, coiling and cording, on the sharks-tooth spindle".

But, in a way, all this is literary bonus. The real crock of childhood gold is in her world of flying horses, lost shadows, outwitted witches, love that stirs in a pool's reflection (only one way in which she handles the Prince/Princess relationship so freshly), malevolent lizard-eyed hags, riddles and lost rings, wands, potions in vials, disguised voices, nightingale song, candle-light and sunflash, cottage loaves and iron wolves, magic snakeskin shoes and puffs of smoke, tigers and their "tiger-business" and so on.

"Not every body," she tells us, "has the right kind of eyes; but Sappho had them." One would find it difficult to assess whether Sappho's author also had them, but whether she did or whether she didn't, she had one of the next best things – at least for childhood – a superb gift of story-telling.

Floris are to be congratulated on bringing this book back into circulation.

Books in German

"Die Kinder des Heilpädagogischen Kurses" Krankheitsbilder und Lebenswege by Wilhelm Uhlenhoff. Verlag Freies Geistesleben 291pp DM68 sFr69.

The main substance of this book consists of the biographies of the children discussed by Rudolf Steiner in his course of 12 lectures given in June and July 1924 at Dornach (Switzerland) on *Curative Education*. The book appeared at a special point of time, 70 years after the course was given. The biennial Curative Education conference at the Goetheanum in Dornach in October 1994 was devoted to themes taken from the course and Dr. Uhlenhoff gave a lecture on the subject of his book. Its impact may not have been as significant at an earlier point in time; nor could it have been written much later because many of the people to give information are no longer there to be asked. Of the 'children' in question only one of them, aged 83, was still alive last year. So is one

of the three original pioneers of Curative Education, Siegfried Pickert, now aged 96. The two of them met once more in 1988 and spent an afternoon together! Albrecht Strohschein's account of the beginnings of curative education is printed as an introduction to the most recent edition of the Curative Education Course (Rudolf Steiner Press 1993).

But this book is by no means one of reminiscences only. It provides most valuable background material for the study of the course. These descriptions are meant to be a working supplement for people concerned with the Curative Education Course. "A thorough knowledge of the course and also of the anthroposophical knowledge of Man is therefore a prerequisite",

says the author in his Foreword. As to the structure of the book, the main body of 18 biographies is preceded by a preface by Dr. Hellmut Klimm of the Sonnenhof in Arlesheim (Switzerland), one of the two first Curative Educational Homes, and then by a Foreword and an Introduction Rudolf Steiner and the Curative Education Course by the author who for many years worked as medical consultant at a Home in Lauterbad (Germany). It concludes with an Appendix containing an essay on the early stage of growth (1924-45) of the Curative Educational movement, mainly in Germany, a valuable list of source material, supplementary notes to the text, and an index of names.

Most of the 18 biographies follow the same pattern. *Early history* often includes interesting details of the family background. *Diagnosis and suggested therapy* describes in some cases the actual presentation of the child to the small invited audience of only 16 people. *Later development* is often supplemented by biographical accounts. These biographies vary in the amount of detail that the author's painstaking research has brought to light. As a result they vary in length, too, one stretching over twenty-seven pages and another barely covering two. There are three noteworthy exceptions: One, Harry (second names are deleted throughout from all reproduced documents etc. for obvious reasons) was never mentioned in the course, although Rudolf Steiner saw him on his visit to the Lauenstein near Jena (Germany), the other of the first two original Homes, on June 18th, 1924. "But he is not really ill!" Rudolf Steiner stated categorically as soon as he saw him, although he had been admitted with a history of epilepsy. The fits were characterized as a temporary phenomenon and in fact ceased as soon as the suggested educational measures were implemented. The second concerns a "certain young man" who is the subject of the first lecture of the course although neither name nor any personal details are given there. It was Johannes Brentano (1888-1969), son of the philosopher Franz Brentano of whom Rudolf Steiner speaks



The 'Sonnenhof' in Arlesheim, Switzerland, the oldest (existing) anthroposophical home for curative education.

at length in his book *Riddles of the Soul*. The third is the story of Otto Specht who was helped by the young Rudolf Steiner (July 1884 – September 1890) to overcome his hydrocephalic condition. Uhlenhoff quotes in full the account given, two weeks after the Curative Education Course, during the Education Lectures at Arnhem (21.7.1924).

Of the other 15 biographies, one is particularly outstanding i.e. that of Richard (1912-92). This chapter by itself would warrant translation into English. Kleptomania dealt with by prescribing medicines – the budding curative teachers could hardly believe their ears! And specially devised moral stories every day! As for Rudolf Steiner's special request on September 3rd, 1924 for the 19 year-old Rudolf Grosse who at that time had only just left the 12th Class of the Stuttgart Waldorf School to take on Richard's education, this chapter makes fascinating reading. A most remarkable 'symbiosis' developed over many years, with much self-sacrifice on Grosse's part and a growing affection towards him on Richard's. The latter fully overcame his severe disability and became a successful teacher himself. They met again on Richard's 80th birthday, in June 1992. By then Rudolf Grosse had not only been for many years a teacher at the Basle Waldorf School but also for a number of years President of the General Anthroposophical Society. Here lies a key, if not the key, to the real anthroposophical curative education, the recognition of destiny and the "long will" towards fulfilling it.

Finally, although Uhlenhoff's book is not available in English, the Curative Education Course is. "This course is after all not just a book to be read like any other. We are able to participate in rather personal happenings between a small handful of people – even today!" So says Uhlenhoff in his Foreword.

The book is a well laid-out hardback production. The many photographs are a vivid and often moving complement to the text.

Siegfried Rudel

The emphasis on the temperaments in Waldorf education has over the years attracted a variety of criticisms, some declare the related teachings obsolete, others argue that today the children's temperaments are so strongly 'overlaid' by the powerful influences of modern life on the soul reactions of the children as to become virtually impossible to identify. In Germany, where Waldorf pedagogy is subjected to a degree of scrutiny by the general scientific establishment, as yet inconceivable in this country, a number of books and articles have appeared in recent times which serve to challenge the above objections and illustrate the richness and depth of Steiner's view of the temperaments in relation to some of the typologies developed in modern psychology. The book under review achieves just that, albeit on a somewhat different route; moreover it is not addressed at opponents of the teaching but anyone intent on better understanding human nature.

The author proceeds from the assumption that certain elements in Rudolf Steiner's descriptions relating to the temperaments remain puzzling, if not contradictory, and that the resultant difficulties in grasping the essence of his teachings may have led some to abandon the issue or confine themselves to those aspects they do understand. Rather than spelling out the effects such lack of appreciation might have in pedagogy and the pursuit of self-knowledge, she emphasises the importance of grasping the innermost nature of the temperaments for dealing with all our social tasks in life, and finally inaugurating the 'new psychology' Rudolf Steiner envisaged. Whatever the reader's starting position may be, it is certain that all manner of contradictions will arise which might never have arisen had one not embarked on viewing the totality of Steiner's indications on the temperaments in the comprehensive framework constructed by the author.

The endeavour of Scheer-Krüger's research is directed at resolving some of the riddles and apparent contradictions by ascertaining the many different *sundpoints* (Steiner occupied) which resulted in the respective views in the case of each of his indications about the temperaments. When the standpoint underlying a particular view has not been fully recognised, inclinations to dogmatism invariably result, and with the prospect of being stripped of such encumbrances the reader will all the more enthusiastically follow Frau Scheer-Krüger on her 'three-stage path to the deeper secrets of the temperaments'. Here is a brief outline of this path:

In the 'first stage of cognition' we examine certain typical characteristics of the physical body and recognize in this a kind of mirror, in which the spiritual physiognomy becomes visible. By appropriately schooling our perceptiveness we come to recognize in the solidified form of the physical, as well as in the living flow of the etheric, the effect of certain laws; this is the second step. The third step enables us to acquire a feeling for the work of the Spiritual Beings who are the living Creators and Guardians of these laws, who work into the

life ether conditions of the Earth and henceforth into our own being.

So whilst it is assumed that the reader is familiar with Steiner's relevant lectures on the subject (in particular 1908/09) he is encouraged to look anew at the mysterious workings behind the formation of the temperaments, their deep connection with the laws of karma and their relationship with the spiritual individualities of the planetary system. Particular attention is paid to the implications of the 3rd and 4th lecture of the Hague cycle, in which Steiner speaks about the "differentiated experience of the etheric". The enigmatic issue of the fluctuations in temperament disposition, over and above the semi-permanent basic temperament in the course of time, is dealt with exhaustively, as are the shifts in predominance of a particular 'Wesensglied' through different ages of a person's life and the resultant changes.

This is a book of many virtues, not least for implicitly (through the author's artistic style of thinking) demonstrating a way of schooling the mind to deal with heuristic principles. Considering that the problem to which Steiner's teachings on the temperaments are presumed to supply an answer is a universal one that concerns us all, it is hoped that the distribution of this valuable work will not be confined to Waldorf schools alone.

Heidi Herrmann-Duvey

Fremdsprachenunterricht auf der Primarstufe: Seine Begründung und Praxis in der Waldorfpädagogik by Christoph Jaffke, Deutscher Studien Verlag, Weinheim.

This work is as yet untranslated. Its title means: Foreign language teaching in the Primary School: Its (theoretical) basis and practice in Waldorf education.

It has often been said that one of the reasons why Steiner/Waldorf education has apparently made such little impact on mainstream educational theory and practice has been the lack of scientific research that has been published. The range of academic studies done on Waldorf education has been minimal. One can search in vain through university libraries for references to almost any aspect of Waldorf education. Those studies that have been done, have tended to apply criteria inappropriate to the subject, or have been done without reference to the underlying anthroposophical ideas.

What the dedicated teacher at the chalk-face needs is good, up-to-date, integrated research published in a language that can be read by non-anthroposophists (it doesn't need to swing the other way into incomprehensible scientific jargon – just 'plain English' will do).

Well Christoph Jaffke's book does this, with the minor technical problem that his 'plain English' is in *Deutsch*! Dr. Jaffke (this book was his doctoral thesis) was ideally suited to doing this work. After more than 20 years language teaching experience there was no danger of his losing sight of the classroom. Many years of work training teachers and his tireless efforts to collect, publish and market a whole range of excellent teaching materials for foreign language teachers have also been invaluable to his recent task.

With financial assistance from the German Schools' Research Fund Jaffke was able to undertake several years of research as a mature post-graduate student at Augsburg University. He surveyed 137 schools and carried out audiometric studies on 873 Class 3 pupils. In a nutshell Jaffke has established much support in recent neurological, physiological, psycho-linguistic research for the Waldorf method in language learning. In addition he has presented many of Steiner's basic psychological and physiological precepts in modern scientific terms, notably Steiner's work on the senses of movement, speech, thought and their differentiation through the stages of child development. Central to Jaffke's work has been to present a detailed and holistic child psychology in which individual activity is given an empirical basis. There are many important insights here both for teachers and for trainers of teachers.

Jaffke's audio-metric studies on children's ability to perceive the characteristic frequencies of English, German, French and Russian offer a fascinating insight into the plasticity of each language. He also studied the influence on children's hearing ability that playing a musical instrument

exercises. His most important result was to show how foreign language teaching at Primary School level enhances the individual's ability to hear in a highly differentiated way – a skill which does not only indicate acute hearing but wider abilities to distinguish and comprehend.

Jaffke quotes the American foreign language researcher H. Curtain as stressing the method of teaching: "Children who participate in a foreign language program using appropriate (oral) methodology can be enriched in many ways. They experience the full joy of communicating in a new language. They develop a sensitivity to other cultures that will shape their understanding of the world. The methods used by elementary school foreign language teachers are the key to this crucial experience."

Jaffke shows with many pages of practical examples (indeed the transcripts of several entire lessons are reproduced in full) what the Waldorf method is. It is an inspiring book of practical classroom management skills as well as a comprehensive theoretical presentation of basic anthroposophical ideas.

Marryn Rawson

Rudolf Steiner Waldorf Education

Promotional 30-minute Video by Jonathan Stedall

A Hermes Film Production
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South African Federation of Waldorf Schools – continued from p. 34:

State schools have a significant role in the following ways:

- a) in providing for plurality of choice;
- b) in accommodating many learners who have not flourished within the traditional school system;
- c) in exploring alternatives in method, curriculum and governance and in sharing their accumulated experience of innovations in these areas as part of their contribution towards the reconstruction and development of education and training; and
- d) in development systems for the efficient management of tight resources.

Acknowledgement

To produce this issue of *Child and Man* has only been possible through the cooperation of all those who have written the articles, and those who have presented examples of art for inclusion. A rich store has resulted – a harvest that has not been an easy thing to 'get in' (one hemisphere removed). We are extremely grateful, not only to all those who have finally appeared 'in print', but to all who, when the idea of such an issue was mooted, welcomed and encouraged it. Without such goodwill, and notwithstanding faxes and phones and an express postal service, it is hard to imagine how the technical difficulties involved would have been overcome.

Ed.

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Painting animals

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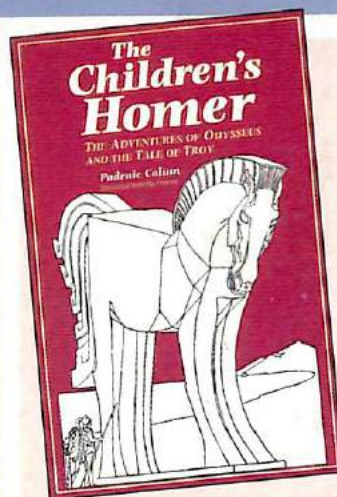
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The Children's Homer

The Adventures of Odysseus

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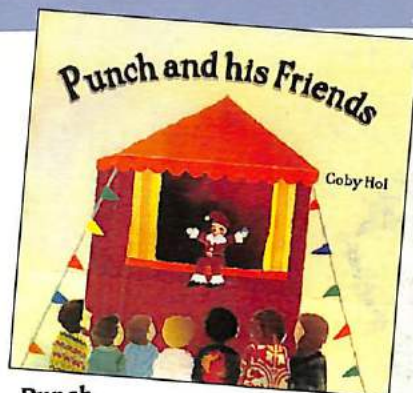
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Punch and his Friends

Coby Hol

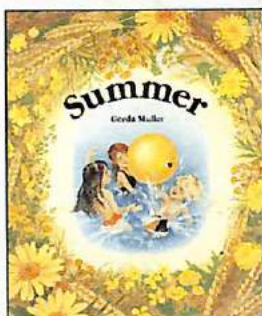
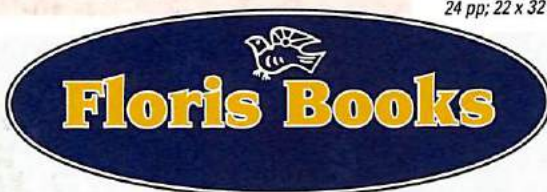
Punch the puppet loses his puppet friends.

With the help of Bill the tramp he finds them again and puts on a puppet show. (Age 4-7)

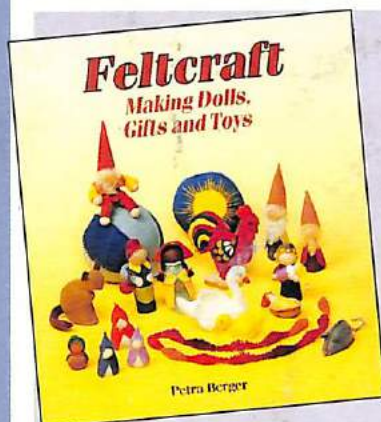
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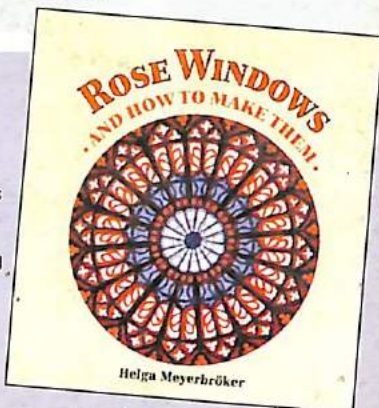
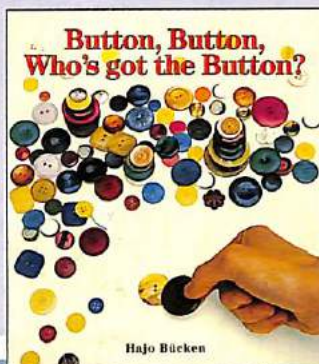
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