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Steiner Education

Language

Vol 30 No 2

Steiner Education

ISSUE THEME:
Language

"And whatsoever Adam called every living creature, that was the name thereof."
Genesis 2 : 19

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Front Cover: *In this picture (by 15 year-olds) and in those on subsequent pages, something of the threatened linguistic richness of the world's multitudes is explored through art.*

Inside Front Cover: *From a Class 4 play on a theme from Norse mythology. In Rudolf Steiner Waldorf education, language elevated through poetry and intensified through drama is experienced throughout the child's school life.*

Photo: *Aliki Sapountzi*

Journal for Rudolf Steiner Waldorf Education (formerly 1930 – 1995 Child and Man)
July 1996 Vol. 30 No. 2

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

Contents

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

Editorial Introduction

Gilles de Vannes, the pot-bellied canon of Notre Dame de Paris, undisguisedly over-fond of his burgundy, remarks in Ronald Millar's passionately dramatic version of Abelard and Héloise: "Truth is like an onion: it has many skins."

So let's take a good, hefty – pot-bellied, if you like – Spanish onion and start peeling.

First, the outer skins. These are essentially dry, brittle and lifeless. Not valueless truths – merely prosaic. There's the box-ticking truth of the immigration form; 'the truth, the whole truth and nothing but the truth' of the witness box; the latest score of the test match between Pakistan and Australia; the coded truth of military information, valuable to the extent of life and death, yet rock-bottom prosaicness, linguistically speaking; or the natural 'code' of sheer technology, which, unless interpreted, remains 'Greek' to the uninitiated.

Then comes the outer edible layer, tougher than the skins within, but already slightly tacky. Lexical definitions are to be found here – the bane and blessing of the translator's life, in which the context is all important (else you fall into the Georgie-Porgie trap of *following* the deer and *chasing* the girl instead of vice versa, as Prof. Ritchie pointed out in her Reith lectures this year). In this sphere lies ample grist to the philosopher's mill, as she grinds away at her semantics.

After that, the juicy skins start to unfold, juices of veiled truth. There's the poet's veil of ineffability. Or the politician's truth-*evading* veil of so-called rhetoric [How are the mighty fallen!]. There are those figures of speech that leaven the writer's loaf: simile (plain as a pikestaff, swift as an arrow, run like Herod...); or still stronger, metaphor: (from pillar to post, pay through the nose, the hollow men...). "What is the prose for God?" asked Harley Granville-Barker, the British actor and dramatist. Or that wonderfully rich turn of language known as 'Irish', where the truth, veiled in emerald green, resists disporting itself in stark naked rationality. "Haven't we got any colours you like?" asked – not the assistant in a milliner's shop – but the Garda on traffic duty, speaking to a motorist friend of mine whose car had stalled at a green light in the Dublin rush-hour. Such a frame of mind can be a haven on earth: even in uniform, you cannot disguise the fact that you have 'kissed the Blarney' – a different world from that of, say, a Bolshy ticket-collector on the Trans-Siberian railway – a world in which the juice of living language oozes out of every button-hole and ticket-perforation of everyday life, and bubbles on the froth of every pint of beer.

Next are those onion skins that clothe the truth in images: the mighty cosmos-cramming images of myth (the Greek's winged Pegasus, the Hebrew's serpent-threatening Paradise or the Mexican's Quetzalcoatl); fable (those truths that hint humorously at human foibles and failings such as vanity, temerity, greed, ambition, underhandedness, scrounging, uncharitableness...); fairy-tale with its magic of mist-bedewed images (a copper dress, a singing saucer, a flying carpet, a glass coffin...); parable (Van Gogh with his gnarled olive trunks and his sowers of corn, Christ with the widow's mite, or Richard Adams with his *Watership Down*).

The next skin in might include the Oracle of Delphi. Though it was long ago, her trance-gotten truths were veiled in language of double-meaning. You participated. Get it right and your destiny boomed; get it wrong and it plummeted into plutonian darkness. Or the motley-clad jester: read his words with your green-understanding and you'd get one meaning; whereas read them with your red-understanding and you'd get another. Fail to read them and you'd feel a trifle fogged by foolery yourself.

Humanity still seems to need veiled truth – a protest, maybe, against the humdrum spelling-it-out of all that once had an air of mystery. However, for the modern adult it's more the challenge and thrill of penetrating the veil, or lifting it, or of kicking it around screwed up into a knot like a football. The fascination of the cryptic crossword clue, the popularity of farce and thrillers, or the mesmerisation that the media appears to suffer from when hitting its head *ad nauseam* against the brick wall of some footling political allegation. Or, more locally, the dubious thrill of gossip – the sleaze-thirsty souls and murky minds of us mini-men, sloshing about in the bilge water of (unfounded) defamation, while feeling personally unsmirched, seemingly safe, preening ourselves in subversive untraceability – just for fun, of course, nothing serious...

Which brings us to the downside, the rotten skins of untruth: 'lies, damned lies and statistics' as they say; deception (the difference between a bargain and the small print) or the same advertiser's blatant half truth: "Fly with us and save $100"; or denial (in a tight corner) Peter's: "I do not know the man!"

And our children? Where do they stand in all this aurora borealis of language?

In Steiner education so much hinges on oral skills: those of the teacher in conveying the content of the lessons (knowledge and 'lessons-to-be-learnt'); those of the pupils in making that content (knowledge *and*, hopefully, the lessons-to-be-learnt) their own.

The changing consciousness of the child allows the teacher to explore an enormous range of 'onion skins'. One has only to think of the nursery rhyme of the Kindergarten [What and when on earth is/was/will be Humpty Dumpty?]; the folk tale of Class 1; the legend of Class 2; the Bible story of Class 3; the Norse saga of Class 4; the parallel that Steiner would have us make our pupils aware of between the towering conifer and human uprightness in Class 5; Buddha, Jesus of Nazareth and Mohammed, monumental figures in the course of the history curriculum of Class 6; the spiritual beliefs and traditions of Inca and Aborigine that might feature in the geographical studies of Classes 7 & 8; disquieting or inspiringly goading Shakespearian characters likely to crop up in Class 9 drama – such as Gobbo with his 'voice of conscience', or Caliban with his "You taught me language; and my profit on't/ Is, I know how to curse; the red plague rid you,/ For learning me your language!"; the birth of literature from Mythology in Class 10; the 'language' of commerce and law in Class 11's business studies; and the philosopher's constant wrestle with terminology that tautens the mental muscles of the twelfth grader. In the unpeeling of those skins, the pupil grows: from truth-pelted interactive language (lingua = tongue), to a more thought-cloaked mode of knowledge, with its less outwardly active 2Rs 'writing and reading' (paper/papyrus).

And the downside – the lies, smear, lethargy, "treason, stratagems and spoils" of (God help us) 'real' life – any space left to squeeze some of that into the twelve-year rush-hour of a Waldorf curriculum? Certainly, though the pedagogical handling of discordance and resolution would require a separate study.

However, three things might be stated here:-

1. Steiner took special note of and commented on the way that Waldorf teachers used their voices. Spoken language has at least double the value of its written counterpart: through tone it adds significant 'how' to the 'what'. Through subtle tone of voice, the teacher's value-judgments – empathy with the bricklayer's justified pride in a course of bricks well completed, or compassion for the cry of self-reproachment of the genius (Leonardo da Vinci) who had given so infinitely much to society – are expressed. Here the curriculum is the vehicle of knowledge, and the methodology, that which conveys the 'lessons to be learnt'.
2. Much discussion that took place in teachers' meetings in the early years of the Waldorf School was about children's needs or failings. For instance, one of them told fibs – but it was clearly seen to be a cover up for petty stealing and it was the latter that needed resolving. In another case – in which the moral defect went as far as the truth being seen merely as 'relative' – Steiner was of the opinion that some

adjustment was needed between the physical body and the life forces of the child, where the latter did not take hold sufficiently of the former. Yet another needed help with a speech defect; while a fourth needed an exercise because he couldn't speak at all. And so on. Thus teachers, school doctor, and parents became more conscious of children's personal deeper needs and sought to address them.

3. Finally a word about the College of Teachers. It would be difficult to overestimate, I think, Steiner's hopes of this (then and still, largely, now) *new* social form. Not only disparate destinies meeting, not only opposing views having to be resolved into unanimity, not merely the preserving of morale in the face of all this, but being urged to look forward to and enjoy the activity, endow it with group-decision-making strength, use it to celebrate one another's achievements, whilst *also* (not *instead of*) being forthright about one another's shortcomings. Through College working – although this is only a cursory glance, from the fuselage from an editorial Jumbo jet, at the top-side of the canopy covering the abundant life of the rain forest below – the individual teacher participates in an institution that is greater than the sum of its parts of which s/he is one. The pupils thereby benefit from innovation while being protected from becoming 'guinea-pigs'. [I hear the animal rights lobby pleading similarly for guinea-pigs.] The teacher advances in personal development a) through participation in the 'round table' process that a College may strive towards and b) through being able to bounce off ideas and insights into all aspects of educational theory that have come to mind. Although the words: "...Sharpen thy feeling for responsibility of soul," use the second person singular (*dich, deine* in German; *thyself, thy* in English), the Waldorf teacher works alongside equally striving colleagues. A balance is struck between intimacy and spiritual objectivity, between personal and public, between autonomy and plurality, between 'own' conscience and collegiality.

This is not to say that we have reached the inner skin of the onion (if there is one – and this writer readily confesses to not 'knowing his onions' to quite such an extent): but it is a convenient point to stop, so that we may move forward to the other voices speaking in this edition of *Steiner Education*, which is devoted to the ever-vibrant theme of 'language'. These voices include:-

* something of its epistemological background;
* the remarkable work being done by the Waldorf project in an African township (Africa has eleven official languages and it is likely that not one of the children in one's class will speak the language, as the 'mother tongue', in which the lessons are being conducted!);
* samples of children's own creative writing;
* a vivid and valuable comment on the vexed question of bilingualism;
* a glimpse into the life of a modern language teacher (dating back to the original Waldorf school); and
* three former pupils who each have a very close yet different connection with 'the word'.

The first theme under our revised title (from 1930-1995 it was *Child and Man*) was 'Early Childhood'; a monograph commemorating it is under way. We now move into the wonder of language – language, in one sense born during those early years but which, through education, can develop its full range: can summon the power to cut one to the quick; bring home the subtlest of innuendoes; serve equally the letter of the law or its spirit; clinically sharpen the scalpel of the most precise of intellects; or bring tears to the eyes of the driest of analytical scholars – even *without* those onions!

B.M.

The Real Reasons for Learning Languages

by MARTYN RAWSON

Herodotus, the Greek historian, records an experiment designed to reveal what the original language of mankind was. The Egyptian King Psammetrich I ordered two newborn children to be removed to the desert wilderness and placed in the care of a goatherd who was forbidden to speak to them. The children grew up in this environment with only the dumb goatherd and his goats for company. The experiment was designed to see if the children would develop language out of themselves. After two years the children were recalled and examined. All they said was "bek bek", presumably in imitation of the goats. The King made inquiries among his more travelled and learned courtiers and established that the Phrygian word "bekos" meant bread. Thus, the royal psycholinguist deduced, Phrygian must be the original language of mankind. Modern linguistic research has not borne this discovery out.

The Old Testament recalls (Genesis 11) that "the whole earth was of one language, and of one speech", but that in the midst of building the tower subsequently known as Babel, the Lord went down and confounded "their language that they may not understand one another's speech." Following this stage of language development the scattered peoples of the earth expressed themselves in various tongues and dialects.

The Acts of the Apostles (2) recalls how at Pentecost the Apostles "were filled with the Holy Ghost and began to speak with other tongues" and when the cosmopolitan multitude of Jerusalem gathered on hearing the commotion, they "were confounded because that every man heard them speak in his own tongue". Out of the Babel of diversity each individual heard and understood, as if they had been addressed in their own language.

At an elementary level we can all experience our ability to comprehend, however approximately, a person with whom we share no common language. Body language, intonation, the clouding or sparkling of the eyes, are all means by which we can understand each other. Whatever subtleties are lost in translations, the very fact that it is possible, to an exact degree, to translate languages, implies the existence of a universal human language. In principle all spoken languages can be translated into any other. Even some languages only known by their script can be, at least partially, translated.

The other Biblical experience (Babel) is also an all too common one, even among people who nominally retain the same formal language. How many industrial disputes, marriage breakdowns and social conflicts involve people simply not understanding each other in spite of a common language?

The lessons implicit in these mythological pictures are instructive. The brutal experiment of the Egyptian king at least demonstrated what modern linguistics has confirmed, that language does not arise of itself, in-born or 'hard-wired' into the brain. It also points significantly to the element of imitation in language learning. The Biblical images remind us that a universal language of human understanding has been lost and can be found.

At a time when the international endeavours of political institutions such as the United Nations or the European Union are committed to encouraging internationalism, multi-culturalism and ethnic tolerance, the counter forces of xenophobia and ethnic conflict remain as potent as ever. The breakdown of the superpower control

mechanisms has unleashed suppressed and latent tensions that all too often find expression in an acute need for peoples to assert their ethnic identity. And thus identity is profoundly tied up with language. It shouldn't surprise us to see with what tenacity people cling to their language in the face of generations of education programmes designed to suppress it. Culture is to language what a glove is to a hand; and language is the bond which holds a people together.

We know from human evolution that language ability as we now possess it was one of the key, if not the key, determining factors in the making of mankind. With the ability to communicate, as we now can, our ancestors not only had the means to express their full humanity but they also possessed the essential tool to colonize the world from the Arctic to the Antarctic Circles. Language bonds, facilitates and expresses the group. It also identifies 'them' from 'us'.

One of the things that research into foreign language learning has identified is that, as a rule, only languages learned before puberty, and especially in early childhood, are spoken without a 'foreign' accent. Language almost always betrays the outsider. Almost invariably accent identifies who 'is not from round here'. This is even true of dialect. It is rare for someone beyond puberty to be able to plausibly sustain another regional dialect of their own native tongue. The locals will always be able to tell. Those with an aptitude for these things can tell a Hull from a Grimsby accent, two towns separated by the River Humber.

Language then has to do with people, the work they do, the lives they lead, the songs they sing and the place they live in. Languages tell us how a people think and experience the world, what their priorities are; whether they have one or twenty ways of saying hello, or have 40 words for different qualities, forms and types of snow but no general word for snow, or whether they appear to understand each other despite the fact that most spoken sentences are fragmentary, unfinished and the words interspersed with the meaningless syllables *ahm* or *er*.

Learning a foreign language usually doesn't make us 'one of them' but it does give us more or less insight into how 'they' experience themselves and the world. The more one has imbibed a language at a formative stage i.e. when one is young, and the more one has been immersed in the cultural 'waters' of the people and the place, the nearer one comes to think and feel like them. People who can move effortlessly between several languages often find that some experiences can best be formulated in say, German, while other thoughts in French have a certain 'je ne sais pas'. The Englishwoman who prefers saying "ciao" on leaving, clearly has a different experience in mind than if she would say "ta'ra luv". Our response to either farewell will be correspondingly varied.

Other languages not only give us windows into the soul of other people, they also expand our own realm of experience. Furthermore, learning even one other language awakens us to our own language, thus giving us another dimension to our own self-knowledge.

I stress these aspects of language learning not because I feel anyone needs to be persuaded that foreign languages are a good thing but to draw attention to the pedagogical implications for *how* we should learn and teach them. The usefulness of speaking some foreign languages in today's world goes without saying.

One of the unique features of Steiner Waldorf Education over the past 75 years has been that children are taught two modern languages from the age of six onwards. (Schools who only offer one language are usually limited by resources or lack of staff and would if they could.) In so doing, the pragmatic viewpoint of the utility of foreign languages is complemented by a whole range of other educational intentions. The obvious ones of inspiring a genuine multi-culturalism, in the sense described above, and of deepening the awareness for the native tongue are supplemented by other educational 'spin-offs'.

Learning a language means learning to be still, to listen and to concentrate. It means being open to the challenge of the unknown, the unexpected and it means having the confidence to have a go, to try the unfamiliar, to learn from mistakes in an active willing way. In listening to another person we have to let go of ourselves a little and slip into the other's train of thought, if we want to really understand them. The foreign language demands this of us to a heightened degree. In response when we speak, and especially when we try to use a foreign language we have to wake up to our own feelings, thoughts and intentions. Language learning strengthens the ability to listen to the other person as much as it helps us to clarify what we actually wish to say – both qualities that are often not in evidence in much of our social intercourse.

Only if we can follow, understand and grasp what the other person is saying (whether in a foreign language or not) can we empathise or make a balanced judgement. There are no more important qualities in social life where we are called upon to understand increasingly complex human situations. We not only have to comprehend but we may also have to act on behalf of or in defence of others. How else can we really welcome the outsider, the immigrant, the alienated, the inarticulate, the physically, emotionally or spiritually homeless into our literal and metaphorical homes?

The method used for teaching foreign languages in Steiner Waldorf schools adapts to the changing developmental needs of the children. In the first 3 or 4 years the children learn their languages orally in a way analogous to the learning of the native tongue. Since the children are no longer babies this is obviously done with more consciousness. Nevertheless, imitation plays a very significant role in language learning. Recent physiological studies have shown how important muscle movement and tension are for language acquisition. The American researcher William Condon filmed children both speaking and listening and noted that the hearer accompanies the speech intonations and rhythms of the speaker in tiny, but perceptible micromovements of the whole muscle system but particularly the larynx. Condon referred to both speaker and listener "dancing to the same rhythms". Many other studies have confirmed Steiner's view that speaking is concentrated and internalized bodily movement.

The foreign language is strongly and warmly identified with the personality of the teacher who works consciously with the role of representative for both language and culture – in short for the quality of "French*ness*", "German*ness*" and so on. Even the non-native speaker can do this through his or her use of material, gesture and teaching aids (such as cakes or other appropriate delicacies typical of the culture, puppets or dolls, items of costume and shopping basket items, to give only a few examples). The warmth is important, for as the linguist Harald Weinrich established in 1981, the ideal psychological state for learning language is one of "relaxed awareness".

The children participate in a fluent series of songs, poems, counting rhymes, skipping chants and games designed to engage them and to carry them in the stream of the language. As well as oral work the children also enact situations in a free and lively way. Whole exchanges of dialogue can be learned by heart and an extensive range of vocabulary and grammatical structures are acquired in situ, as it were, rather than in an abstract, conceptual way.

Grammatical structures form the basis of all speaking. Thus all the basic forms are learned through actual use, though the children will have as little *knowledge* of grammar as they had in learning their mother tongue. Modern research has established that children learn language, either their first or subsequent ones, initially in the form of 'chunks', that is combinations of sounds that form a semantic unity, without realizing that these may consist of a series of separate words and parts of speech. The process of analysing this synthesis of sound and association belongs after the age of 10 when children have begun to develop the cognitive ability to recognise speech functions such as verbs, nouns, adjectives etc. in their own language.

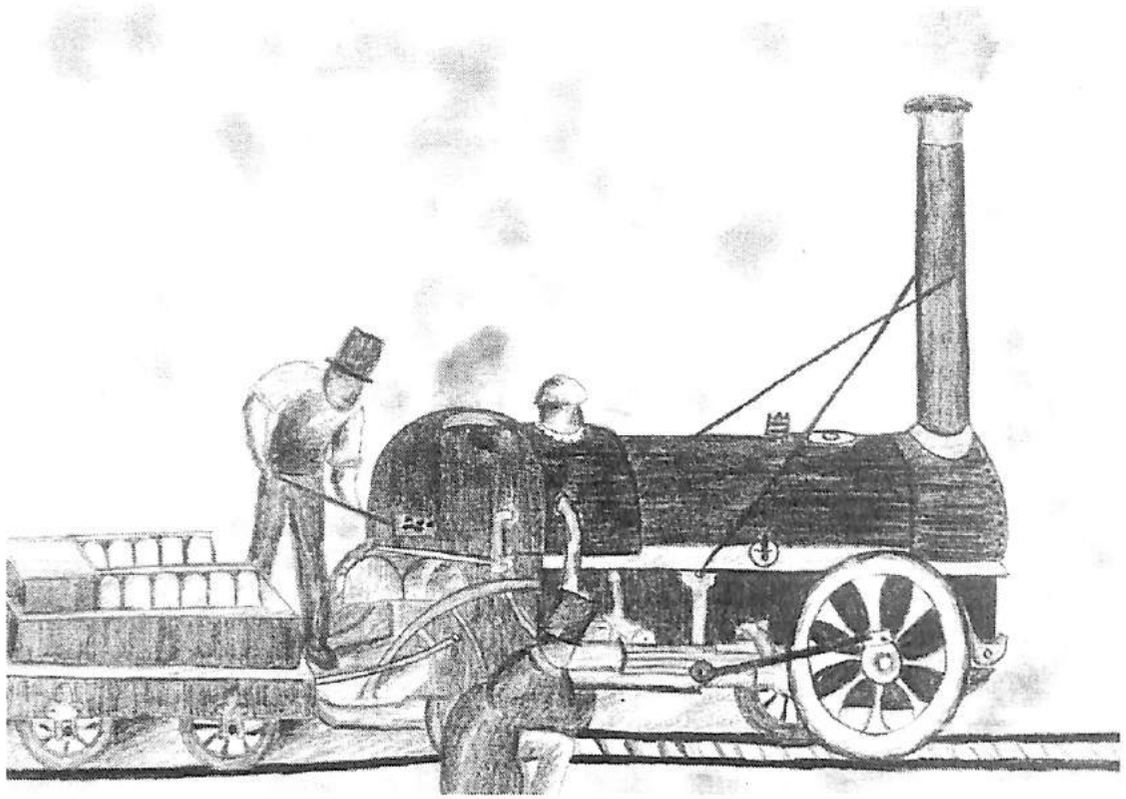
This process begins with learning to write some of the things the children have already learned orally by heart. They read what they have written themselves in the security of already knowing what it means. There is a tangible joy in the encounter and recognition of the familiar and unfamiliar form – an attitude which if retained into adult life in other realms, encourages an inquisitive mind. Much of the fourth school class (age 9-10) language lessons are taken up with mastering the basic orthography of the foreign languages. Depending on the languages, this takes more or less time. Russian, with its different alphabet is a long haul, German with its basically phonetic spellings takes less time.

Because language is such a personal experience the children take great pride in *Mon Grand Cahier de Français*, *Mein erstes Deutschbuch*, self-made, hand-written text-books containing everything we know. It may not contain literally 'everything' but it does contain the essentials. As the pupils move on up the school, the one book will certainly be replaced by specialised books for grammatical rules, vocabulary, written exercises, diaries, poetry-books and so on. A difficult spelling or particularly tricky verb form are best remembered when the pupil has had the opportunity to grasp its use and then is given the time to formulate their own 'aide de memoire'. These are far more useful then most drily written books of syntax. At the right time the pupils may be introduced to their first reader.

There is not the space here to enter into a detailed account of language teaching methodology in the Middle School (age 11-14). Recitation, singing, dialogue, conversation, play-acting and improvisation remain the core work, though this is naturally supplemented by a systematic learning of the formal use of language. Vocabulary and the application of grammatical form need to be regularly exercised until they become faculty.

Inasmuch as the Upper School (14-18) examination syllabuses allow a Waldorf language curriculum 'room to breathe', the new interests and abilities of this age group will require new approaches. It is usually found very fruitful to make concentrated and comprehensive review of all the main grammatical elements so that the young people can find a new conceptual relationship to the languages.

At this age the students will have great interest in historical and cultural aspects of the nations where their chosen languages are spoken. Their interest will be particularly stimulated by discussions on recent socio-political issues as well as the artistic expression of other cultures. As with the approach to literature, a good foundation in the geographical and historical background is essential. Where interest has been awakened, even quite challenging literature can be tackled.



See page 13 for the educational context in which this 14 year-old's black and white drawing of Stephenson's 'Rocket' was made.

Many Steiner Waldorf pupils have the opportunity to visit or attend a Steiner school abroad. One of the many advantages of being an international schools' movement is that contacts can readily be made and the shared Waldorf curriculum makes integration relatively straight forward. On leaving school, many pupils take the opportunity to travel, or to work abroad as volunteers in communities working with handicapped or socially disadvantaged people, or for aid organisations. It's not only that their languages come in handy, it's more their openness to the challenging and unfamiliar, that stands Waldorf pupils in good stead. To be able to listen, understand and communicate with other people in radically different life circumstances and cultures is what makes a person a world citizen.

And so perhaps future generations will be able to work from the Babel experience to the Whitsun experience more effectively than we have done. There is no better way to cultivate our universal humanity than to help children to liberate themselves from the narrow confines of one view of the world, and develop an interest, an enthusiasm – a love even, for the 'other'. In the global disaster that was the First World War, Rudolf Steiner realised that the only way to prevent it happening again was to encourage cultural awareness among children and young people, particularly through language teaching. Language teaching in the Waldorf schools should be, he felt, the schooling of the ability to empathise with other people; it is social pedagogy; it is education towards peace, not through discussion or being informed alone, but through the development of the ability to perceive, because even between people who speak different languages, that which separates them will be swept away, if each person vividly experiences what the other person experiences through their language.

Martyn Rawson has teaching experience both in Germany and England, as class teacher, language teacher and Upper School specialist.

LAUNCH

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Voice in the Silence

The Baobab Project in South Africa

by PAUL WILLIAMS and SHELLEY DAVIDOW

In the past... Poetry and story-telling were a routine followed religiously as a way of developing the children's imaginations... Discipline, languages, history, culture and the religions of the community were among the subjects they were taught. These are some of the structures that have collapsed in our communities. They need to be rebuilt.

From Sam Mabe, Sowetan, December 10th 1988

For the past ten years, a Waldorf project has been flourishing in Alexandra township in South Africa. And more than twelve satellite projects have been initiated all over South Africa in townships and rural areas by students who have trained at this project: Baobab Community College.

Baobab Community College has been described as a "light shining in the darkness" by a prominent South African newspaper *The Weekly Mail and Guardian*, and the Inkanyezi Children's Garden, both run along Steiner lines, have survived violent civil war, government harassment and opposition, and the difficulties of existing in a poor squatter camp with few facilities. And now that the township is relatively peaceful, and a democratic government is in place, the college is assuming an important role in the post-apartheid debate on alternative educational strategies to be implemented by the new A.N.C. government. Waldorf, some members of black South African urban communities are saying, is the model that best heals the wounds of our past, and best prepares our children for the future.

1 Sam Mabe was a prominent journalist for the Sowetan Newspaper. His education column was inspirational and outspoken. He knew about Waldorf education and was inspired by what he saw. In 1989 he was shot and killed by masked gunmen near his home.

The Baobab initiative was started in the heart of Alexandra Township, one of the city's poorest communities, which lies on the border of Sandton, one of Johannesburg's wealthy northern suburbs. A simple road divides rich from poor, white from black. London Road leads past the Alexandra clinic into the shanty town where cows and chickens roam the dirt alleys. A generation of children who have had little or no education live here.

A recent investigation into the Baobab project was undertaken to see how it functions, and how students and the community respond to it, its main thesis being that Waldorf education works here as an appropriate remedy for the Apartheid system of education in operation in South Africa, what was called 'Bantu' education.

South Africa is unique in that the education system its government devised for its black population was a deliberate attempt to suppress any creativity, individuality and free thinking. The crude purpose of this education was simply to fit the black child into the Apartheid system for a role as subservient worker.

In 1953 the prime minister of the new Apartheid South Africa masterminded an educational policy. Its aims were simple: in Verwoerd's words: to protect blacks from "The dangerous influences of Westernisation" by shutting off all options for advancement and participation in the white system. Verwoerd's plan was practical: black people were to be educated to their status in life as "hewers of wood and drawers of water". This policy meant that English as a medium was discouraged, that each race group would have its own system, language and educational structure, making eventually nineteen departments of education which would develop along their own lines. This perpetuated ideas of low self-worth in black people, stunted the intellectual growth and political awareness, while it advantaged whites, particularly Afrikaners. The medium of instruction was to be Afrikaans, and a vast majority of administrators of homeland education were Afrikaners to ensure tight control. Disparities in the system became apparent early. Far from the idea of nineteen equal, but separate education systems, the average amount spent on every black child per year was roughly one fourth that spent on the average white child. In 1989 for example, according to the South African Institute of Race Relations, the pupil-teacher ratio was 17:1 for white schools and 38:1 for black schools; per capita expenditure was R3082,00 on white children and R764,73 on black children; Standard 10 pass rate was 96% in white schools and 40.7% in black schools. Facilities were poor in Black education, most teachers were unqualified, the syllabus Eurocentric. Black education was performing the function Verwoerd had set out: to serve the needs of the white community by having labour reserves.

Further faults in the Verwoerd system were that Apartheid's separateness did not account for townships. Blacks either lived in Homelands or in hostels. In practice, however, settlements of squatters mushroomed, whom the system could not accommodate, (e.g. Alexandra, Sophiatown). And as these Black Spots were not meant to exist, no formal education existed there.

In 1976, resistance grew until a united student body decided to protest against the Bantu D.E.T. education, specifically because the medium of instruction was Afrikaans, which they regarded as the oppressor's language and which hindered any learning. The State reacted with unyielding force and 170 school children died. After this the Bantu education crisis grew and mass resistance was organised to boycott, disrupt and destroy this inferior system.

Protests, stayaways and boycotts dominated the Black schools and it was clear that very little real learning could take place. Black pupils often were guarded by army troops, and lessons were conducted under the surveillance of an army 'Buffel' with rifles pointed at them. Some student groups argued that as their education was worthless and would only perpetuate a 'ja baas' mentality, all school should be boycotted. The slogan Liberation before Education became popular practice, even if it was unsanctioned by groups like the A.N.C., and was meant to be a short term strategy to force the government to improve or abolish Bantu education. However, years dragged on and negotiations continued to stall and thousands of young black people went without any education. Those who attended school, or teachers who taught, were regarded as 'Sellouts' by these groups and were often targets of attacks. Few alternatives existed. And at the heart of this crisis, one of the many groups of people concerned about social healing in South Africa, which included people of various cultural and economic backgrounds, ran a Christmas arts and crafts programme in 1985. Inkanyezi Waldorf School and Baobab Teacher Training college in Alexandra Township arose out of these arts and crafts projects, where people of all races and economic backgrounds had met with the idea that, through the arts, social healing might take place.

Through the wars and chaos of the past seven years, the building of Inkanyezi Waldorf School and the teacher training college in Alexandra has remained intact. Teachers (of all races) have sometimes risked their lives for the children who would rather be at school than anywhere else. During heavy clashes between Inkatha, the A.N.C. and the government-backed 'Third force' in the early 1990s, every structure surrounding the Waldorf school was burnt and destroyed. The school remained unharmed, evidently having the respect and understanding of key people on all sides.

The problems faced today by the teachers and trainers at Baobab and Inkanyezi are unique. South Africa is not merely a multi-cultural society, but is multi-lingual as well. There are eleven official languages. In the Nursery

schools, children learn poems and stories and songs in several languages. They seem to be natural linguists and really take to the different qualities of the sounds of each language, relishing the words and the way they are spoken. It is worth mentioning that on a visit we made to Sikhulise Waldorf School in Soweto, the Primary school children sang Afrikaans songs. The teacher said the children loved it; it was in keeping with the overall tone of reconciliation nationwide. Likewise at Inkanyezi, Afrikaans is important. In the Primary School, the teachers who come from so called 'coloured' backgrounds, have Afrikaans as their first language. Although subjects in the Primary School are taught in English, all other languages are regarded as rich and necessary in the environment.

We looked for example at Wiebke Holtz's Class Five at Inkanyezi. She took on her class in January 1990. One of the first things she did with them was take them to a nature reserve. The children, apparently, reacted badly, killing or destroying everything they could lay their hands on. Six months later, after telling them many stories of gnomes and fairies, she took them back into nature, and she relates how they were full of reverence for everything. The struggle, she says, is that children in the township lose their idealism very early, and somehow one has to give that back to them. Recently, they went on a camp to the Drakensberg Mountains in the Eastern parts of South Africa. "The children loved the mountains and rivers so much; and they cried when they had to go back to Johannesburg, back to the small quarters in which they lived."

Because of the many different languages the children speak, she has had to find a way in which to make English an easily grasped language. She says it is a visual language, and that children learn English at this stage, visually, by seeing what the word looks like on the board. In effect, they see the word, and then make the picture.

Similarly, Baobab community college has to adapt radically to enable its students to grow and learn in this environment. It describes itself as based on Waldorf educational principles. However these principles are flexible in order that the needs of the trainees and the communities into which they will be going are met. Since 1985, the projects have attempted to meet the needs of people living in the township, and seek a relevant and holistic approach based on the real needs of the child in response to the ongoing educational crisis in this country. For example, traditional African folk tales are used in the syllabus along with Norse mythology; a harmonious integration between ancestral beliefs, the healing herbs of local 'bush-doctors' is achieved with homeopathic and anthroposophical medicine; field trips and practicals, in which the teacher-trainees take part, involve not merely working with children in rural and urban townships, but building facilities: fences, school buildings, chairs and toys. One of the criticisms of Waldorf principles we thought might arise was that this was a Eurocentric import, but the students have been emphatic in their embrace of Steiner's ideas on education, health, and even the spiritual world. Students do not see Steiner's ideas as foreign in any way.

We asked a first year student, Daniel Tshawe, what he thought about Waldorf teacher-training.

"This was the main reason I chose the college (Baobab). I wanted a certificate but my Form 4 school certificate ("O" level) I received gave me nothing, no job; it was rubbish; it didn't guarantee anything and at a government college I would likely fail. Here I was trained to initiate my own goals. In one year already I have learned all the basic skills. In one lesson I learned more about the child than before. It works.

"At school in Zimbabwe, I was kept up in the air [theory]. I couldn't make a living from it. Here I am one with society and there is a practical social base."

And culturally? It is Eurocentric?

"I enjoy Steiner's idea of the whole man, embracing all religions. It is not culture-based. Here you find your roots whatever they are and your own culture. It is not colonial: you deal with the person. Steiner's God is colour-blind."

Thandi Hlatswayo, former Baobab student now studying arts and craft in Sweden: "I wanted to become a social worker. There was a rumour that at school you should drop science and maths because only white people passed those subjects... there were riots and no order... and I failed matric.

"My mother said I should go to Baobab, and try it for two weeks. I felt relieved because life was so heavy. At Baobab there was no 'wrong' way. The way the lecturers listened to you... I wasn't lost. The social part of it connected to what I wanted. With craft, I was proud of what I did. My training was a process of my own self-development."

On the high seas: scanning the horizon or "Land ahoy!" from a Class7 work-book. Drawings of main-lesson subjects – freely rendered or carefully copied – deepen the experience of oral/aural interchange between teacher, pupil and peer. Such drawings are normally done at least one day after the story, or account, has first been heard i.e. when it has had chance to 'sink in'. See also pages 10, 21, 22, 25, 26, 28 and 29 which show different subjects and different styles of 'illustration' – though fully to understand the term 'illustration' in this pedagogical context, must include the part played by language.

Thandi finished her first and second year training, and then went back to do her matric. She says: "I used to study without understanding. Now, I used the study guides and took notes. I passed. My way of learning was different now. I had a picture of the whole. My other friends were studying law, but life-wise, they won't have what I have now. It's a self-development thing."

Through sound and movement, through speech and drama, skills and insight are developed: in story-telling, poetry, circle-games and also in creating circle-games and dramas for children. Students work with puppetry and moving picture-books. The ultimate aim is to enable people to become creative story-tellers for the benefit of the children and their needs. Language is very important. The course focuses on the development of English and African Languages.

We spent a day observing the students doing story-telling with the Primary School children from Inkanyezi: In a single room, four students created four separate 'houses' using African print cloths, tables and chairs, so that the room was colourfully subdivided. Each student lit a candle in the middle of his/her house. Then the children came in. One student began by telling a story of a jackal and a wolf. At the children's request the story was told partly in English, Sotho and Zulu. (For those of us who didn't understand all three languages fluently, we could only get the gist of the story.) The children had no problem following the story as it was related and they happily recounted it for us afterwards in detail! Another student told a story about a beautiful woman in a rural village and only used English.

Each student made up his/her own story, based on African traditions, on animal fables and rural village life.

It is practical, hands-on experience that makes the training at Baobab so effective. Having Inkanyezi Children's Garden and the whole Primary School on the same property is a distinct advantage.

David Tshabalala, a current 1st year Baobab student had this to say: "For most black people, education is a dirty word, a commodity to be bought and sold. Education abused us mentally, physically and spiritually. In contrast, there is no school like this [Waldorf] in life, so we need to go outside and sell the idea and spread the idea in the community. The college needs an action plan to communicate with other educational initiatives outside and do workshops. We can't work on our own."

The new A.N.C. government is working hard to try to find a new system which counters the terrible effects of 'Bantu' education which has left a generation of young people without any education, or source of livelihood. We suggest in our report that this small pilot project may be seen as an example of what the new education system in this country should look like.

In terms of Baobab being recognised by the government, and its policies used in schools, the evidence is overwhelming that it should be looked at seriously. We arrived at the following conclusions in our report:

* It counters and heals the wounds of 'Bantu' education and has a grassroots organic growth and community involvement to ensure relevance. In this way, Baobab can be seen as a pilot project that has proved itself in the harsh political and social conditions over the last decade.
* It has flourished and its satellite projects have mushroomed in rural areas as well as in other townships.
* Waldorf Education presents the attractive world view that the child is an independent spirit, neither the passive victim of socio-political forces outside of his or her control, nor the blank slate to be filled with rote learning and information, but has within her, the innate capabilities and potential to become a free individual, to think for herself.
* The syllabus, for example, focuses entirely on child development, and links it to the development of other human cultures through history, while allowing the child's own culture (and language) to be used as a source point.
* Imagination is the force of self-motivation, prompting and stirring the children. What is already there in the African child is developed further and enhanced.
* Likewise, the teacher is not merely a civil servant doing a job, but a spiritual guide who encourages each individual child to grow and reach her fullest potential. This paradigm has proven itself to be inspirational and successful in these particular social and political conditions to combat the 'Bantu' education model of the teacher as a disciplinarian and imparter of undisputed truths.

We are at present negotiating the publication of the book on the Waldorf initiative in Alexandra. We hope that it will serve as an eye-opener, making the general public aware of the potential of Waldorf education in terms of what is possible for grassroots education in the New South Africa. We also hope it will give encouragement to similar initiatives which exist in adverse conditions world-wide.

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Shelley Davidow is a former Waldorf pupil. She has published two books for Young Adults in South Africa, one of which won the 1991 Young Africa Award. Her third novel will be published in South Africa in 1996.

Opposite (p. 15): A festival scene in Talinn, Estonia, with 30,000 singers under the vast awning. Over many many years the Estonians were 'occupied' by their giant neighbours. Each time, however, as soon as liberation came, their language demonstrated that it is the abiding factor throughout their history.

How do you tear your hair out in Hungarian?

A parent discusses bilingualism

by SAM BETTS

While at school I learnt French and German. The school was highly academic. These two languages were taught from text books in which grammar and vocabulary were presented systematically. I read aloud a little, learnt vocabulary and grammar rules, and did lots of written work-exercises, translations etc. I don't recall ever speaking either language beyond an oral reply to a question in the text book. So I remember the unsettling surprise of the 'O' level French oral, when Madame asked me to answer with more than a monosyllabic *oui* or *non*. Actually to speak a French sentence had definitely not been part of the programme.

At 17 years, I hitchhiked to Italy and back with a friend, who spoke French. We split up in France on the way back, because the 'autostop' was bad. On my own I got a five-hour lift to Paris with a salesman – though he must have been a pedagogue at heart: he made me speak French to him for the whole journey. By the time he dropped me somewhere in the city, I knew I had had my first

real experience of the French language. What eight years of academic pressure at school had failed to provide, I had acquired in five intense hours in his Renault (and in the odd bar along the way). True, the grammar and vocabulary learnt over the years provided the necessary base. But the language only came alive because of having to speak it in a real situation, to leap in and become a bit French with a genuine Frenchman. Ever since then I've loved that language and readily took the chance, five years ago, to live in France for a year. For other reasons – marriage to a German wife, a Class 8 visit for three weeks to Marburg – I had the chance to put some living flesh on the dry bones of German grammar and vocabulary I had studied at school.

But when in August 1992 my family and I set off to live in Hungary we had virtually no dry bones at all to provide a skeleton framework for the Hungarian language. (And someone told us it was more difficult than Chinese!) We could stretch to "Hol van a W.C.?; we knew *igen* and *nem* (*yes* and *no*), but beyond that it was a blank. When friends in France said, "But what about the language?" I glibly replied, "Il faut apprendre." Both Rachel (my wife) and I acquired a text book, *Colloquial Hungarian*, and battled with the opening three chapters. Well, at least, the pronunciation was straightforward: completely regular and phonetic. Absolutely no exceptions. Maybe there are 46 letters in the alphabet, but they are Roman script and each letter has only one sound. A new sound means a new letter or a new accent. But then you discover that it's agglutinative (no, not a special form of diet, but a special recipe providing mental confusion for unsuspecting Western Europeans).

Hungarian does not belong to any of the usual European language groups; its only distant relatives are Finnish and Estonian. It originates like the Magyars, from beyond the Urals. So its whole grammatical structure is alien to English, French or German. Agglutinative means that you add bits on to the end of words to change or enlarge their meaning. This happens with verbs, which conjugate in a consistent manner, except that the form of the conjugation depends on the meaning of the phrase or sentence. For example, does this verb relate to a specific object or an indefinite one? If specific, one form of ending applies; if indefinite, another form. The problem grows when you discover that to one single noun you can add at least four additional bits at the end to indicate, for example, possession, accusative declension, plural number or a preposition (in this case now a post-position). Moreover, all additions must obey the law of sound harmony. Whatever dominant sound quality exists in the root word (for which you must acquire a precise feeling), this must be echoed in the additions. So the sound of the ending will change according to the root word sound, even though the meaning of the ending remains the same.

Needless to say, this brief account is considerably over-simplified. I have described this much to give you an idea of the problem facing an English adult-thinking consciousness, when one starts to learn the language. As adults we tried to understand it intellectually, and became desperate. You can't think at the speed people speak their own (but to you totally foreign) language. You try in vain to work out with your intellect what the structure of what they are saying means. So you start to swim in a sea of sounds and even the odd words you know, disappear under the cover of their agglutinative transformation. You feel helpless. You are determined to grasp this problem with your thinking, and then put the language gradually into practice; but the sea of sound washes over you and won't wait for your intractable intellect to make its kind of contact. After five months we tried a week's intensive course. But we both got ill and gave up before the week was out. In the end, for about a year and a half, I just concentrated on improving my German and using that or English, often dependent on the indirect mode of contact via a translator.

Meanwhile our two sons (6 and 4 $^{1}/_{2}$ years-old) had started in the Kindergarten shortly after our arrival. At once the power of imitation and the 'direct method' got to work. Neither Kindergarten teacher spoke a word of English. Nor did any of the children. But Simon and Matthew simply lived in the language and absorbed it through play, games, stories, songs, meals etc. They literally absorbed it. They did not try to think it out or translate consciously from one language to the other. With their childhood openness and

Above: a drawing from a 4 year-old's 'cahier', showing something of the first steps taken towards literacy in the learning of a foreign language. Below: fifteen year-olds explore the potential of the mask – here as a 'still life', as well as on stage.

musical sensitivity to sound, the language penetrated them. I am struck, now that they are back in England and play with English friends, how differently an English child is lived in by his language than a Hungarian. The fluidity of the English sounds, compared with the firm clarity of the Hungarian, appears in the movement and behaviour of the respective child. So for our boys, I sense that their entry into Hungarian was like a minor second incarnation. They stepped into the being of Hungarian and it permeated them. Not surprisingly, this made them very tired indeed.

Quickly they began to understand. They picked up new words from their environment and used them to communicate, along with miming and simply doing. What an effort it was for me to try to memorise a handful of everyday words with my inadequate intellect. Add to that the embarrassment of trying to pronounce them! But they perceived the sound (and its all-important harmony law) with an unconscious intensity that I lacked, and so their pronunciation swiftly became accurate, confident and natural. By the end of their first year they could already speak Hungarian well. After a year and a half, they astonished our friends and neighbours with their perfect grasp of the language, albeit with their child-sized vocabulary. When I asked a linguist friend, "Is their grammar really accurate?" she answered, "Yes, more correct than quite a lot of Hungarians manage! And," she added, "they have delightful, slightly Western Hungarian accents."

It had now reached the stage where Rachel and I made a determined push to plunge in and try. Our dreadfully primitive Hungarian phrases were endured graciously by friends, who spoke to us by way of encouragement with extreme slowness and simplicity. But 'Oh the shame' when Simon and Matthew overheard us. They would laugh uproariously and declare: "You don't say it like that; you say this...!" Then would follow a rapid expression, perfect in grammar and intonation. They could hear immediately if our sound harmony was wrong or a verb ending faulty. "That sounds wrong;" they'd say, "you should say this..." It was quite clear that they felt the oddness of our efforts, just as if we were speaking in English, and one of us were to say: "I *dudn't* read *thit* book." In effect, they had made Hungarian their own, or vice versa. This had slight drawbacks. They became fluent in a wide variety of vulgar and rude words (Hungarian being particularly rich in these), most of which went completely over our heads. The neighbours must have thought us highly permissive parents!

When I had to write a letter I called on them to help. I spoke my meaning in English and they spoke it back in Hungarian. Simon, the elder (now approaching eight) would quite precisely explain nuances of meaning, by offering alternative versions, dependent upon what I really wanted to say. He knew instinctively the two different verb forms: he *felt* their difference in meaning. This feeling understanding was of key importance. Once, while on a car journey, we were speaking about how well they spoke the language. Simon explained then how he felt the difference between *megyek* (I go) and *megyuenk* (we go). He put it: "When I say '*megyek*', I feel I'm saying 'I go' and so on." He had no conceptual grasp of verbs or verb conjugation. The learning had happened, not through the head, but through the feeling imitation.

It's worth mentioning too that there had been a stage, early on, when he had savoured the pronunciation of vowel sounds out loud, making an effort to say them purely, feeling their difference from the sounds he had acquired through English. He was dwelling in the sound, letting his supple vocal chords enrich themselves with a new quality. How lazy and slow to respond is our adult speech organism by comparison. Both boys went from strength to strength, but our adult progress was much slower. The early phase of drowning in strangeness gave way to flickers of understanding, and then a sense for the general direction of what was said (provided I knew the content already). This was exhausting, straining always to grasp something just out of reach. When I started to speak I found prolonged efforts left me with a pain in the chest.

But periodic visits to England highlighted something else. On return to Hungary I discovered that understanding was a little easier: more words that I needed 'came back', phrases emerged spontaneously. I experienced the vital importance of sleeping and waking in the learning process. Whilst in England I didn't touch a

In the build up towards literacy of the mother tongue, the letter 'picture' (derived from a narration by the teacher) plays a vital part. This drawing from an Israeli Waldorf school is of 'aleph' the first letter of the Hebrew alphabet.

Hungarian book; the language faded from my conscious mind within a day or two of arriving at Dover. It went to sleep. But on being re-ignited by the actual Hungarian culture, it woke with new strength, refreshed and more confident. This year, as I travel back and forth regularly, I witness this phenomenon every time.

I now give many lectures in Hungarian, but each time I prepare them in English. I may look up and list a few important Hungarian words I don't know. I start to talk. But which language am I in? I'm speaking Hungarian, albeit with lots of grammatical errors, though the sound harmony sense works more by instinct now. I can hear my mistakes, but I must ignore them. I'm following a train of thought, yet is this in English of Hungarian? Often I'm not quite sure. If I do actually stop to think, I suppose it's more in English. But the more intensely I exert my will in the act of speaking the more the form and character of the Hungarian language takes over and carries me along – as if a power or structure emerges from below the level of my consciousness (especially the level of thinking) and guides me. It shapes what I want to say (which I did prepare in English) into a meaningful Hungarian form. During such a talk, I rarely refer to my English notes.

This phenomenon of the will and feeling elements, knowing what to do with the language, even when the intellect is unsure, was further highlighted when a friend told me: "It's great when you get angry, because we Hungarians need the hammer-blow sometimes in order to take things seriously. And when you get angry you speak Hungarian perfectly." The anger releases a verbal tide from below the conscious threshold and it flows strongly, unimpeded by the doubtfulness of thinking.

Recently in England, we talked with the children about their visit to Hungary at Easter. "I wonder how well you'll remember the language when you get there?" I said. Quick as a flash, Simon replied, "It's all there inside me; I've still got it." Often, after they came back to England last summer, the two boys would switch freely from one language to the other in play. Gradually this faded as their cultural surrounding became anglified. But Simon knows that the whole language-being slumbers inside him, just waiting to be reawakened.

After many years of Waldorf teaching in England, Sam Betts has become an adviser and teacher-trainer in Budapest.

Narrative

by TREVOR MEPHAM

"In the beginning was the Word, and the Word was with God, and the Word was God."

The mighty opening verse of St. John's Gospel sheds a veiled light on the mystery of creation and points every class teacher to one of the golden tools of teaching – the power and beauty of the spoken word; the majesty and creativity of language.

From whence come words? Reflecting on the primary experience through which a baby, with no knowledge of other languages, grasps the mother tongue, leads one to realise that this experience, or discovery, is founded on the pillars of imitation, and the miracle of language and the understanding of language. The space between imitation of sounds and understanding of words is bridged in a beautiful and profound manner by the young child's individual spiritual activity.

History, legend and mythology are strewn with examples of the power of words. Thomas Jefferson, the third President of the United States, was also the main author of the Declaration of Independence. In one sentence a vision of a transformed society is beheld, where freedoms and responsibilities are held in a mutual embrace.

> "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."
> *Declaration of Independence, 4th July, 1776*

One of the last utterances of John the Evangelist, spoken at a great age, to those gathered in his presence, stands out as an instruction and a teaching of the purest and most searching form: "Little children, love one another".

In the Gospel of St. Luke, when the angel Gabriel announces to Zachariah that he and his wife, Elizabeth, are to be blessed in their old age with a son, and that his name shall be John, the priest expresses some doubt, if not disbelief. The angel then says to Zachariah: "And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time" (Luke 1:20). It is not until the child is born and about to be named that Zachariah's tongue is loosed, after he affirms Elizabeth's request that the boy be named John by writing on a tablet: "His name is John."

Between seven and fourteen, the teacher speaks to the heart of the child. It is said of Waldorf education that it reaches the child's head through the hands and the heart. Heart-warmed thinking grounded in practical deeds is the journey and the home-coming; a way of life rather than a set of acquired faculties. The 'listening heart' is the threshold to the child's soul. With what care and feelings of responsibility would a knowing messenger approach such a door!

In relation to the curriculum, the class teacher stands before the class with the task of guiding the children into the story of the world. Through the teacher the children are introduced to the Book of the World and the Book of Mankind. These vast works contain other books – the Book of Science, the Book of History, the Book of Mathematics...

As narrator of tales that are imaginatively and organically true, the class teacher brings picture-thoughts before the class that are vital, heart-warmed and nourishing to the child's thinking-heart. When the material comes through the teacher, rather than straight from a book, it enables the children to live within the authority of the class teacher and the content is enlivened by human endeavour. This means that all subjects – whether arts, science or humanities – can be taught with artistic intention and freshness.

In a narrative sense, the teacher's motto might be: "Conjure an image, convey a world." Another way of putting it would be to say that the class teacher seeks to cast seeds in the loam of the child's imagination. While it is in the nature of seeds to grow and develop, one could compare concepts and definitions with fruit, in that in terms of thinking, the concept is completed and can grow no more.

The fact that Riyadh is the capital of Saudi Arabia is a useful piece of information; as a thought it is rather limited. On the other hand, to say that the prairies are the bread-basket of North America, to describe the Nile as the life-blood of Egypt, or to characterise 19th century Britain as the "workshop of the world" – as Disraeli did in the 1830's – provides flavour and colour to add to the underlying facts and render them more interesting and more memorable.

Through the eight years of a class's life, a lot of leaves fall from the trees and a fair few feathers are shaken from the wing. How many stories are yarned and how many tales are pulled out of the sleeve are statistics which might challenge a decent computer, but need not detain us further. The question is: What does a teacher set out to do in using the narrative, and how?

14 year-olds' 'portraits' of American Indians, whose language (together with others of these peoples) is under greater threat of extinction than many 'endangered animal species'.

Opening the Book of Learning, Class One:-

> "My mother she killed me,
> My father he ate me,
> My sister, little Marlincheu,
> Gathered together all my bones,
> Tied them in a silken handkerchief,
> Laid them beneath the juniper tree,
> Kywitt, kywitt, what a beautiful bird am I."

In "Once upon a time..." fairy tales, we glimpse scenes from spiritual history, and behold prophetic pictures expressing fundamental issues of human life – hope, courage, destiny, love, truth, goodness, sorrow, suffering, evil. In Class One the children drink from a deep well of human wisdom. In the telling of a fairy tale, archetypal human moods and situations pass before us: the

A 14 year-old's impression of the magnificent dignity and searchingly rich inner life of people in 'far away' lands.

Queen longing for a child – a picture of the soul longing for perfection; the twelve year-old child incarcerated at the top of the tower – a picture of pre-pubescence when the child's soul forces and emergent faculties of logic and abstract thinking stream together in an unsettling combination of innocence and awakening. In the tale of *Mother Holle*,[1] a majestic tableau of hardship, destiny, spiritual justice and reincarnation unfolds: "I have a longing for home; and however well off I am down here, I cannot stay any longer; I must go up again to my own people." Mother Holle said: "I am pleased that you long for your home again, and as you have served me so truly, I myself will take you up again." Thereupon she took her by the hand, and led her to a large door. The door was opened and just as the maiden was standing beneath the doorway, a heavy shower of golden rain fell, and all the gold clung to her, so that she was completely covered over with it."

In *The Goose that Laid the Golden Eggs*, we see a portrayal of the follies and dangers that face us if we seek to snatch unripened fruits, or appropriate evolving treasures, by forceful means. This is a poignant story for these times where 'accelerated' development and 'rushed growth' threaten to leave vacuums and unfulfilled capacities in their wake.

In *Rapunzel*, the prince – the spiritual aspect – is torn and pierced and blinded as he tries to rescue Rapunzel – in the desolate soul-being:

"He escaped with his life, but the thorns into which he fell pierced his eyes."

The tears of Rapunzel – the tears of true love – provide the healing medicine that restores the Prince's sight.

The Cunning Tailor cuts a figure who is capable of dealing with each and every problem in a clever and collected manner. Here we meet a resemblance of the detached objectivity of our modern consciousness in its positive aspect:

"The little tailor... said that he had set his mind to work on this for once, and he would manage well enough, and he went forth as if the whole world were his."

The question sometimes arises, "Is this true, or is it just a story?" Well might the teacher ponder before a truthful reply is given.

* * *

[A selection of pupils' work follows, written after the telling of a story or a description by the class teacher, or as a creative piece of writing in response to some incident in the narrative of a main-lesson. These examples are from Class 4 (The Elephant); Class 5 (The Violet and the Sunflower); Class 6 (The Life of a Plebeian); Class 7 (The Bushman); and Class 8 (The Industrial Revolution).]

The Elephant

The elephant is big and lives in the wild,
He's sometimes dangerous, sometimes wild,
He makes a pillow for his head,
And then he lies down and goes to bed,
For his supper he knocks trees down,
And then he eats leaves from the ground,
He protects his wounded high and low,
Dragging and pulling very slow,
The cow leads the herd and the bull lives alone,
And when they mate he comes back home,
They flap their ears to keep them cool,
And the baby splashes in the pool,
Elephant lives for about seventy years,
He has lots of friends and not many fears,
He eats fruit and foliage and lots of twigs,
He charges trains that are very big,
He sucks up dust and spurts it out,
His tummy rumbles all about,
He is about eleven feet tall,
And he likes to run and jump and roll.

The Violet and the Sunflower

One day a rumbustious sunflower called Fat Fred was walking in the woods and he accidentally leant on a violet's leaf. The little violet let out a scream and said, "Please don't tread on me, Mr Sunflower". Fred looked down and saw the little violet. "What are you doing down there with nobody to talk to and nothing to do?" "This is where I live and I don't mind being in the shade, in the quite of the wood", murmured the violet. "Well", said the sunflower, "I could not bear it, nobody to show off to and laugh with." "That's true," interrupted the violet, "But on the other hand, it's peaceful in the wood and if you are quiet you see lots of things, hear lots of things and learn lots of things too. I enjoy living in the grass with my thoughts, and after all, just because you make a lot of noise doesn't mean you are happy. It might just mean you are loud and in need of attention". The sunflower was silent, for once.

The Life of a Plebeian

I am a plebeian. They call me Caius. I live inside the city of Rome. I live above my small tavern – the 'Persian Grape' – with my wife and daughter. I had a son once, but the wars claimed him. My tavern is near the centre of trade – the forum. The forum is a great market, every important

merchant has at least one stall there. The forum is good for my trade. So many traders become thirsty and come for a drink at some time of day. Even so, at night Rome can be a dangerous place. Several times I've had to repair the benches when young trouble makers start a brawl.

The Bushman

I am a Kalahari Bushman and I am very old now. I will tell you about my life. I go out and hunt every day. We have to be cunning. I can catch a lion, but I don't very often. I do work with a very fierce lion. I drive my prey to the lion and he kills it and eats some. Then I drive him off and eat the rest. I use poison-tipped arrows. I kill giraffe and eland. Sometimes I find a dead ostrich and stick the legs, feathers and skin on to myself. Then I can stalk birds more easily. We use ostrich eggs as water carriers. We make a hole in the egg and eat it, then we fill it with water, plug the hole and bury the egg for the hot season when there isn't any water.

Whenever anyone is ill – I was once – all the women sit in a circle and the men dance around them until they enter a trance. That sometimes helps; it did for me. The evil spirits are chased off.

While I am out hunting my wife and two children stay at home and dig up plants with long sticks. Then they use a pestle and mortar to grind the plants for moisture. They scrape the skins and stretch them so we have some clothing against the cold. If we go very hungry then an animal skin is baked and we chew it for something to eat.

The Industrial Revolution
Greed, Capitalism, Exploitation

Although it could be argued that the Industrial Revolution dates back to when fire was discovered, or when the first metals were smelted, it got underway in the 1700's in Central England. At this time the agricultural revolution was in full swing and thousands of farm-workers were being laid off as machines took their places. At the same time, large factories began to recruit large numbers of workers. Unemployed farm-workers took these jobs and moved from the land to the city.

To house the thousands of families now on their pay-rolls the factory-owners quickly threw up large housing estates. The factory-owners were interested in quick profits and low expenditure. Planning of employee-housing was seen as a wasteful luxury. The houses built were cheap, two-up, two-down buildings, often with no foundations or running water, and all extremely cramped. Almost immediately the estates deteriorated into slums, with no decent roads, and ridden with disease, particularly cholera.

The conditions in the factories were also deplorable, with children as young as four working highly dangerous machinery. The wages were a mere pittance: a day's work – 14 to 15 hours – would barely pay for a loaf of bread. Workers were watched by overseers, who made sure there was no slacking, or even talking between workers. Unity among workers was also disallowed, the Combination Act outlawing two workers to join together to complain about factory conditions. This was an attempt to stamp out trade unions before they were even started.

* * *

"Until we learn the use of living words we shall continue to be waxworks inhabited by gramophones." So said Walter de la Mare in 1929. Rudolf Steiner emphasized the importance of the flow of living words between teacher and pupil: "Cultivate speech in yourself and your children with the greatest care, since far and away the most of what a teacher gives his children comes to them on the wings of speech." There are many ways to try and convey the essence of the written and spoken narrative. One can talk about the parts played by all the many elements – consonants, vowels, sentences, syllables, soft sounds, hard sounds; alliteration, celebration, lyricism,

Opposite (p. 25): a painting of how a 12 year-old imagined the closing scene of one of John Buchan's novels, studied as part of the literature programme in Class 6.

romanticism; imagery, comedy, tragedy, mystery; glory, thunder and woe. In truth, all attempts to define the narrative fall short. A silver thread remains for the teacher to follow, by day and by night; a quiet realisation that in using a narrative that is imaginative and colourful, the class teacher can help the child to come from the sleep of infancy, towards the day-bright clarity of adulthood, through the golden land of waking dreams.

Trevor Mepham taught in the Rudolf Steiner School of South Devon. He is at present a lecturer at Plymouth University and is acting as a teacher adviser in Steiner schools in the U.K.

1. All quotations from Grimm's Fairy Tales found in *The Complete Grimm's Fairy Tales* published by Routledge and Kegan Paul, 1983.

Age 11: a drawing of plant life, as part of a systematic study in main-lesson.

A Unique English Teacher

Erica von Baravalle née Smith

by REX RAAB and FRIEDWART BOCK

Erica Violet Smith was born 18 December 1900 in Rawalpindi in what was then British India. The daughter of an officer in the Indian Army, her family came from Ireland. She spent a happy childhood in palatial circumstances surrounded by much-loved Indian servants. Before the First World War the Smiths moved, via a spell in Hong Kong, to England, where the father soon died. Thus Erica had to leave the girls' boarding school and lived very modestly with her mother in Douglas in the Isle of Man, where she found work in a little factory. In 1918 she was discovered there by Reginald and Claire Raab, who were immediately struck by her lively nature and made arrangements for her to join them and their children, Betty and Rex, in their temporary household in Peel on the other side of the island. Thus Erica travelled with them to London and was offered a springboard into a life she could create for herself.

Whilst still with the family, no day would pass that was not enlivened by her inexhaustible humour and turned into a 'song of the day' allowing of infinite variation. She shared the Irish love of poetry in unusual measure, and this love, which helped to overcome her homesickness for India, was to become one of the secrets of her success as a teacher.

Thus in 1920 Erica chose the teaching profession and, as a student teacher in North London, soon made the acquaintance of the pioneers of Steiner education in England, who were to found the 'New School' – later Michael Hall – in 1925 in London. Through these contacts, Erica Smith attended the anthroposophical summer conference in Torquay in 1924 and heard Rudolf Steiner's lectures on education both there and subsequently in London. Many dormant questions were awakened; her lively participation was noticed on all sides, and she on her part showed her enthusiasm in a characteristic way. An episode at Torquay of importance to every educator was preserved for posterity by her alertness alone.

It was during Rudolf Steiner's last visit to England in August 1924 that he held in Torquay – alongside the main course on *True and False Paths in Spiritual Investigation* – six lectures for teachers, with question time, which were also attended by Erica Smith. One afternoon Steiner gave his listeners to understand that he had something important to say before continuing with the educational lectures. Everyone held their notebooks at the ready. Steiner then proceeded to unpeel a piece of chalk – as if he was about to illustrate his words on the blackboard – holding the shreds of paper in his hand whilst looking around for a waste paper basket (perhaps he knew already that there wasn't one). One of his listeners then said, whilst the others put their notebooks aside, "Dr. Steiner, please put the shreds of paper in the corner of the room and we will clear them up afterwards." But Rudolf Steiner had a waste paper basket fetched and proceeded ostentatiously to drop the shreds of paper into the basket. Rudolf Steiner then continued: "What I wanted to say is this: you may have ever so much knowledge. But if you deposit the shreds of paper from the chalk on the floor and not in the waste paper basket, then all your vaunted knowledge has no value whatsoever!"

It is not known how many of the other participants made notes of this incident. In Erica's case, however, it instantly became a mainstay of her

The pupil gives visual expression to what the class teacher has described to them in English history: here and opposite, from the Class 8 curriculum, episodes during the reign of James I and The Commonwealth.

teaching activities. She recognized that order and cleanliness, not only externally but also in the soul, should henceforth become an integral part of any lesson. And in truth – as the present writer can bear witness to, through occasional visits to her classes down the years – no lesson could begin before the classroom was neat and tidy, spick and span, in ship-shape order! In similar vein, she would accept no notebook before its contents had been written out neatly.

The reader will be able to judge for himself the beneficial effect of this – unfortunately not so common – practice. Strangely enough this is the first time the story of the shreds of paper has been put *to* paper.

Decisive for Erica was a private interview with Rudolf Steiner, in Dr. Larkin's house in Harley Street, which he insisted on conducting in English, this time leaving George Adams outside the door in readiness to supply a possible missing word. This interview must have been a unique experience even for Rudolf Steiner. When he invited Erica to visit the Waldorf School in Stuttgart and mentioned his intention to ask Dr. Hermann von Baravalle, the mathematician, to accompany her, her elation got the better of her, and she lifted Rudolf Steiner bodily from the floor! Small wonder that he referred to her as an 'elemental upheaval' (*Naturereignis*).

He went on to encourage her to become a member of the anthroposophical society and the school of spiritual science, repeating the question "We join?" when she raised initial objections out of her sense of independence. Nevertheless he signed her membership cards, wrote out a personal meditation for her in English, and handed them to her. She treasured these things to the end of her life, seventy years later.

When Erica mounted the steps of the Waldorf School, Stuttgart at the beginning of September 1924, she was welcomed by Ernst Uehli, Emil and Bertha Molt, Graf Bothmer and Rudolf Steiner himself, who asked her if she was satisfied to be there. He was very 'dear', she said. He took her into the pedagogical and internal faculty meeting on 3rd September – it was to be his last – saying: "You just listen and look."

"I was very privileged", she said, and loved the Waldorf School from that day on.

Dr. Martha Haebler recalled that Rudolf Steiner had on that occasion told the teachers that Dr. von Baravalle had brought a young Englishwoman, Miss Smith, to the school, whereupon von Baravalle protested, asserting that it was Dr. Steiner who had invited her to Stuttgart!

Erica stayed on, visiting various classes.

In April 1925 she and Herman von Baravalle celebrated their marriage in Dornach.

At the beginning of the new school year 1925-6 Erica von Baravalle was installed as an English teacher in the Stuttgart Waldorf School, mainly in the Lower School, although the advent of Erica in Class 11b made a lifelong impression on Else Klink.

Former pupils can still remember the poems, tongue-twisters and the like taught by Frau von Baravalle, who was a stickler for correct pronunciation and laid an excellent foundation for facility in the language in later life. She felt a strong connection with the elemental beings of nature that played such a role in the exciting Irish and English tales she would tell.

In 1929, at the time of the birth of her son Edward, she absented herself for a while from school, but resumed her activities until the end of the school year 1937, when the grip of the Nazis made it necessary to reduce the staff.

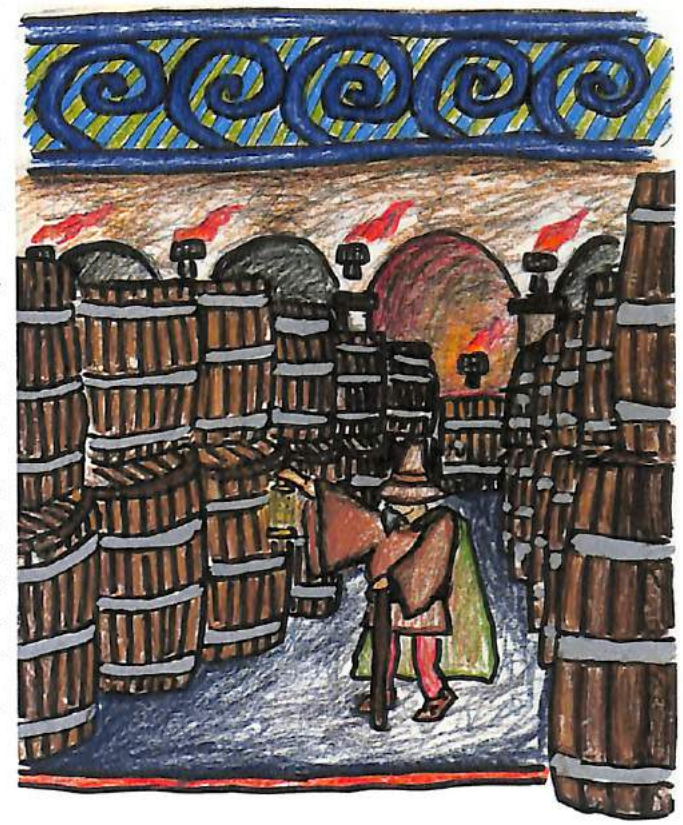
In 1938 Dr. von Baravalle visited the United States and was resolved to emigrate there in 1939, but was almost caught by the outbreak of war. It was then Erica, never at a loss in a tight situation, who took over and managed to get her family party onto the last boat bound for New York.

There, after a spell in High Mowing, she taught in the New York Rudolf Steiner School, then in the well-known Dalton School, which also works with 'block periods', and later in American State schools, ultimately, at seventy, as a director.

After having proved herself as an educator, Erica felt the need as a mature woman to have some corresponding academic qualification to show. In the early fifties she thus inscribed in Adelphi University (then Adelphi College) L.I., and got her Master of Arts degree. Her written thesis characteristically bore the title *Moral Values in Education*.

A secret of Erica von Baravalle's success as a school teacher lay in her profound sense of moral values, which responded from the outset to Rudolf Steiner's practical teaching on education in this field. What she absorbed in Torquay and London in August 1924 she carried in her own way into the classroom from Easter 1925 for the next fifty years.

In the United States, which were the scene of her activities from 1939, it is not allowed to teach religion in school. Although there was nothing moralising in Erica's nature, she felt that spiritual values should enter into education and not be withheld from children in their formative years. Her creative and poetic nature found an acceptable way of doing this. On occasion she would bring her beautiful copper bowl to school and place it in front of the class. At an appropriate moment she would then introduce something special into the lesson. Drawing attention to the bowl, she would say that it could only hold things which cost some sacrifice from the donor. Thereupon she would do the rounds with the bowl. To begin with the pupils might put a pencil stump, an eraser, a biro, some chewing gum into the vessel,



until their beloved teacher would tell them outright, that these things did not cost them any real sacrifice. There were more precious things, but these one could not touch or see. Then came the moment when the class recognized what she was driving at. A hand would reach into the bowl and its owner say: Here is some fair play, or a good turn, or a word of honour, or friendship, or the like. Nothing material was to be seen in the bowl but, as this gentle game continued, it began to fill up with the good things of the spirit. Moral values, spiritual qualities as such were more and more consciously addressed and a heightening took place. But it only became apparent to everyone that the bowl was full to overflowing when the gift was true love.

Erica's long years of 'retirement' were filled with helpful actions towards innumerable friends. After three-and-a-half years with her son in Japan, she passed away on 8 December 1994 in his arms, all but ninety-four years old. On this day, as was their wont, they went on a car drive and she had sung three little songs for him.

It is hard to imagine another human being in whom the qualities of soul and spirit could be so clearly distinguished as in the case of Erica von Baravalle. In order to convey something of the presence, the sheer ego-force and melting persuasiveness of this little lady, it is worth recording that, on her first return to England after World War II, she marched to Whitehall without a birth certificate or any other valid papers whatsoever, and did not leave the passport office until she had procured the valid British Passport she had set her will to. Her naturalisation in the USA had not yet taken effect and she was disgusted by what she still had from Nazi Germany. This must be unique. My mother, Claire Raab, who witnessed it happen, said it had to be seen to be believed.

Perhaps we can summarise her life's message to her fellow teachers as follows:

- Love for the children and their needs
- Interest in the world
- Order and cleanliness (basically speaking, beauty) in the classroom. She was always neatly dressed
- Succeed through imagination, humour and resourcefulness
- Put your whole heart and soul into your work

A secret of Erica von Baravalle's success as a school teacher lay in her profound sense of moral values, which responded from the outset to Rudolf Steiner's practical teaching on education in this field. What she absorbed in Torquay and London in August 1924 she carried in her own way into the class room from Easter 1925 for the next fifty years.

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I conclude with a poem, written in her memory, in which I have sought to suggest something of the mood Erica von Baravalle brought about quite naturally in the course of such enhanced moments in education.

Language, the bridge between worlds – a 15 year-old's pastel drawing.

ERICA'S COPPER BOWL

I am a beggar for spirit,
a beggar with a bowl,
a bowl of burnished copper,
a chalice of the soul.

The alms I gather in it
are lighter than the air,
no mortal eyes can see them,
and they are there to share.

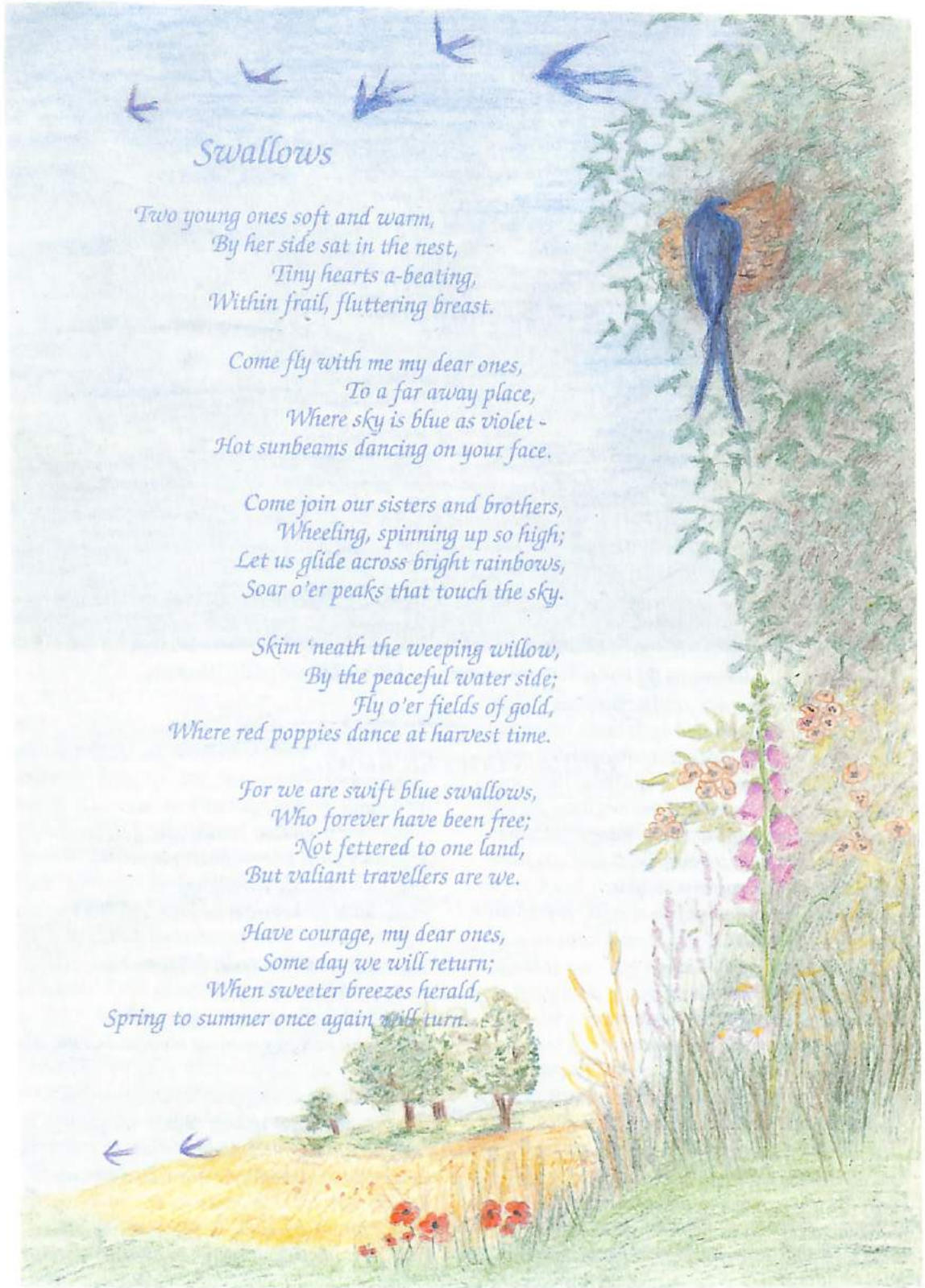
Pray open up your heart, friend,
and make a gift today,
the most precious that you have –
a sacrifice, I pray.

For truth and beauty and goodness
my bowl has endless space,
and sacrifice and duty
both go before true grace.

Yet when the bowl is brimming
with gifts of selflessness,
and it might seem replenished,
with nothing more to bless,

Still come, arrayed in fulness,
outpourings of true love,
to fill to overflowing
my burnished treasure-trove.

Rex Raab's services to Waldorf education stretch back over many rich years. They reach their peak, perhaps, in that area for which he is most well known: as architect of purpose-designed, Waldorf school buildings.



The use of language in the remedial class: Sandie Atherton, who trained as a Waldorf teacher in London, wrote (and illustrated) this verse, containing a predominance of the 'soft' consonants l, w and s, following the indications of Heinz Müller in which language is used to strengthen the feeling life of a child.

ERICA VON BARAVALLE née SMITH
Rawalpindi, India 18.12.1900 * Shimoda, Japan 8.12.1994 +

When I read the above notice in *Das Goetheanum* (1.1.95), I learnt that this was the last teacher appointed by Rudolf Steiner for the Waldorf School, Stuttgart in August/September 1924. She taught English there until 1937 and then continued her teaching in the USA from 1939 till 1970 in Steiner, Private and State schools. Her husband was Hermann v. B., the mathematician.

Erica von Baravalle was our much beloved English teacher in classes 1 and 2 in the Stuttgart school. We were the last class to be admitted to the school in 1935; after this date the rulers of the time were determined to stop the Waldorf School from developing. On the 30th March 1938 the school was ultimately closed after eighteen and a half years, just a moon node period. Erica von Baravalle had moved to the States by then.

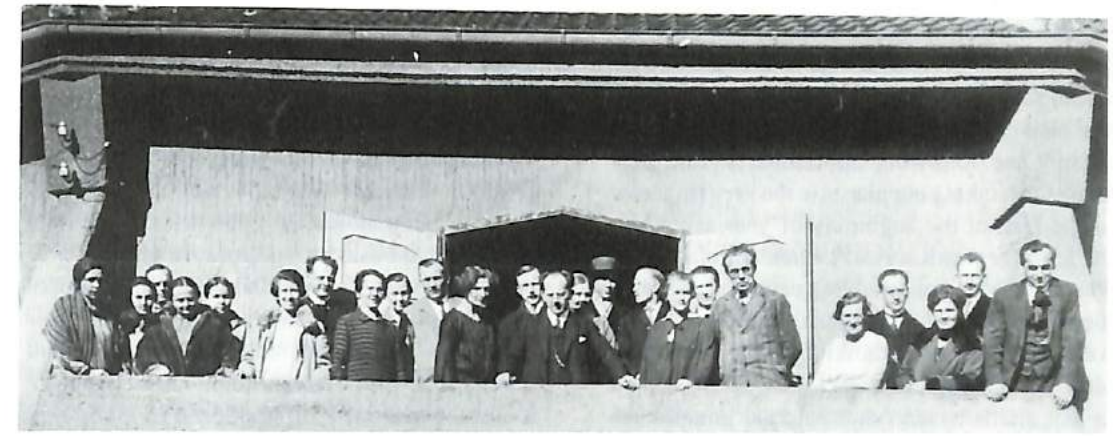
Her English lessons made us six to eight year-olds learn the language through songs, rhymes and conversation. I remember learning

Yankee Doodle went to town
Upon a little pony,
He stuck a feather in his cap
And called it macaroni.

I can still see the picture I drew in my English book of Yankee Doodle; a fairly simple illustration it was. Many of these quaint verses were our meeting with the English language and Erica made it a joyful experience, full of surprises and wonder. We looked forward to these lessons with great anticipation but they were much too quickly over: we would really have liked them to go on and on. The dreaded school bell brought an abrupt end, it made me quite angry.

One day Erica von Baravalle told us that she would go on a journey and not take our lessons for some time. We were bewildered, even when she told us she would be at the Coronation of King George VI in London. We looked forward to her return, eager to hear about the magic of the Coronation event, about a world so remote to us who were growing up in Hitler's Germany. When she returned from London we were overjoyed. I remember little of what she told, but sensed the joy and security she always gave me during these two years at the Waldorf School.

Friedwart Bock teaches in the St. John's School, Camphill, Milltimber, Aberdeen, where he has devoted the greater part of his working life to those with special needs.



The College of Teachers of the Waldorf School in 1928, on the balcony at the back of the school hall: from left to right – Martha Haebler, Sophie Porzelt, Erich Gabert, Caroline von Heydebrand, Dagmar Tillis, Erica von Baravalle, Ernst Bindel, Eugenie Haueisen, Helene Rommel (sister of 'the Desert Fox'), Christoph Boy, Felicia Schwebsch, Friedrich Wichenhauser, Erich Schwebsch, Margarete Dänhardt, Wilhelm Ruthenberg, Count Fritz von Bothmer, Bettina Mellinger, Martin Tittmann, Hans Rutz, Anna Wolfhügel, Pastor Johannes Geyer, Fran Leinhas, Robert Killian, E.A. Karl Stockmeyer.

Former Pupils

LYNNET WILSON

I have often been asked to describe what a Steiner education is like, and in what ways it differs from more conventional State education. The simple answer is that I don't really know, since I entered the Kindergarten at Michael Hall at the age of about four and a half, and left Class Twelve in 1977 when I was eighteen, without having had any other system or curriculum with which to compare my experience. A more measured response is that I greatly enjoyed my years at the school, and look back on them with affection and considerable gratitude. Whether I would have turned out differently, or pursued a different path in life, had I gone to a different school, I will never know.

My brother was a year above me, so that even my first day at Kindergarten was tempered by the knowledge that he and his friends – who were also my friends – would be there. The next thirteen years seem, in retrospect, to flow seamlessly on from that time, punctuated by such memorable highlights as our walk up from the (then) Kindergarten hut to the Main Building, so that we could see the classroom we were to occupy the following September as the new Class One; taking our places in the very front row of the Hall at the beginning-of-year assembly; the term (or was it a year?) when our classroom was in the Mansion, enabling certain classmates to spend unpopular lessons under the floorboards without detection; the building of the new classroom block. I could go on...

My mother, father and paternal grandfather were all booksellers, and having books around, just there, was something I always took for granted. It is only with hindsight that I recognize what a privilege this was, and how lucky I was to be able to read the latest John Burningham, Penelope Lively, Roald Dahl or Laura Ingalls Wilder. There were always plenty of reference books, too, so the answer to a question was frequently 'look it up'. Given my family background (my mother had read English at university) it was perhaps inevitable that I too would follow a career in some way connected with books and words, regardless of my education. What I do know is that words and language played a very important part in my time at school, and this can only have cemented and reinforced an existing inclination. Norse myths, Greek legends, the story of *The King of Ireland's Son* by Padraic Colum, and *The Seven Champions of Christendom* spring to mind, as well as countless other stories that punctuated the years. I know that being read to as a class was sometimes the only way of filling in a lesson without a riot occurring, but this was exceptional!

The pros and cons of the three Rs have been much in the news in recent years, and I certainly believe that the correct use of the English language is very important. Looking back, I am grateful that an unforeseen change of class teacher resulted in some rigorous, regular drilling in this vital area. Even at that time, I think we had a sense that this was not 'normal' teaching practice, but that was our good fortune. Without it, I fear that basic ground rules might not have been acquired, with potentially dire consequences for later on. If I have any quarrel with a Steiner education (and I must acknowledge now that I do not know how things might have changed), it is with the lack of intellectual rigour that characterised some parts of our teaching. For self-motivated pupils, and those with a sense of where they wanted to go, this was not too much of a problem. For others I think it may well have had some drawbacks, and meant spending time later catching up on what should, and could, have been achieved at the time.

Writing, the complement of reading, always seemed to have great emphasis placed upon it, particularly within the context of the main-lesson and the book that accompanied each different subject. That experience adds to the rich sense of language a Steiner education instils.

Drama played an increasing part in the Upper School, and provided a wealth of opportunities: *The Massacre of Peterloo, The Crucible, Three Sisters, Othello*, Harold Pinter, Tennessee Williams... By any standards an interesting and stimulating mix of plays and writers.

After leaving Michael Hall and spending a year working and travelling in France and Italy, I took a degree in English at York University. During my last year there, and having had holiday jobs in a large London bookshop, I decided that I should like to make a career in publishing. I had been selling the end product of another's literary effort, and now felt I should like to get more involved in the earlier stages of book production, and to find a job where I could have real influence over the final shape of the book. To this end I took a post-graduate secretarial course at Croydon College, and was then lucky enough to find a job with the children's editorial department of The Bodley Head. The fact that I entered children's, rather than adult, publishing, was an accident at the time, but one that I never regretted. As often happens, secretaries gradually become junior editors, and thus progress up the ladder.

This is one of the reasons that the world of children's books is dominated by women, and I do think this is a pity. Another reason is the low level of pay this sort of career usually attracts. I spent four years at The Bodley Head, receiving invaluable editorial training by working with some very talented editors, and learning, in time-honoured fashion, on the job. After The Bodley Head I worked for Macmillan Children's Books, and subsequently moved back into a form of bookselling with a company that organises book fairs, for both children and teachers, in Primary schools throughout the United Kingdom and Eire. This last move took me very happily from London to Dorset, and I cannot envisage moving back to live in a large city.

My role now is that of buyer, rather than editor, but many of the same considerations apply. Consciously or unconsciously, the same questions arise. Is the text easy to read, or are there stylistic intrusions that merely hamper? Are the illustrations of high quality, and do they complement the text appropriately? Is the book well written? Is the level of language appropriate for the intended readership? In the case of non-fiction, are explanations clear, are illustrations appropriate, do the index/glossary/contents pages make sense? Increasingly, with non-fiction, the demands of the National Curriculum need to be borne in mind. Schools' funding, especially for books, is now so precarious, that only the most relevant materials can be considered. While this is not such an issue for schools that are not required to follow the National Curriculum, it does tend to mean that certain areas of interest and knowledge just have to be ignored because of time constraints. This in turn has had a noticeable effect on publishers' non-fiction lists, as they inevitably avoid subject areas likely to be less popular, while competing furiously within prescribed, statutory subjects.

Our first child, Laura, was born in June 1995. This has made us think about schools and educational opportunities, and how best to provide for a new, receptive mind. Language is surely the vital key, and how better or more enjoyably to acquire a love and understanding of language than through reading and listening to good stories. The prospect of all those marvellous books waiting to be revisited makes me impatient to start reading aloud.

ALEKSANDER JEDROSZ

I went to the Edinburgh Rudolf Steiner School from 1961 to 1971. A child of the 60's and a student of the 70's I can't imagine how I could have been better prepared for what life had in store than those ten years in the tranquil leafy environs of Spylaw Road. Steiner pupils do go into all walks of life and not just into running the local vegetarian retail outlet or the Steiner Book Shop!

My walk of life is in teaching. I am

responsible for the science education of nearly 1,800 children from the ages of 11 to 18, from their first year in secondary education until they leave school, either at 16, 17 or 18. Did my Steiner experiences make me a better teacher, a better manager, a better organiser and a better leader of a team of, already fantastically, committed people? Well, I *could* say it had made me better at all these things but the honest answer is that I just don't know. I do know that the verdant surroundings of my own schooling stand as a start contrast to the inner city schools I have known as a teacher.

The trade-mark of William Caxton who introduced printing into England in 1476 (from a 13 year-old's main-lesson book).

Before Steiner I spent three miserable years at a school near Edinburgh Zoo. Spelling tests were the bane of my life... The school does not exist any more – my heart cheers each time I think: 'Dotheboys Hall' no longer functions as a school – did it ever! I was desperately unhappy there and my Mum knew it. Casting around for a new school a friend suggested the Steiner school, "It's a school for cranks and cranks children!" she said. That's the one for us, my mother determined and a telephone call later we had the prospect of an interview with Karla Kiniger. Not a lot has stayed with me from that first meeting except walking through the gardens in the Colinton Road site and Karla asking me what the vowels were and then what consonants were. I didn't even know they were letters!

Joining Karla's Class 4 in 1961 was one of the best things that ever happened to me. A class of 15 individuals, all keen to learn from their teacher and all eager to love her and each other. No sooner had I started with this new way of life – new teacher and new friends – than five years passed and we moved into the Upper School. Shortly after this I think the single biggest influence on my future career came into my life. David Sharman joined the school as the teacher of biology. He gave my natural history interests a focus and direction which has stayed with me ever since. I think it was both David and Karla who brought out in me the realisation that my future lay in education. I was so lucky to have had two such extraordinary role models.

I left Edinburgh in 1971 and a year later I entered the College of S. Mark and S. John to train as a teacher. After five years of hockey, rugby, cricket, Students' Union politics, beer and general enjoyment – oh yes and also a bit of biology, psychology and maths – I emerged as a B.Ed.(Hons) graduate teacher with the promise of a job in London. That was in 1977. My intention, at the time, was to teach there for a year or two but I have remained in London's teaching service ever since! I spent 13 years at Catford County School for Girls and the last five years as Head of the Science Faculty at Sedgehill School. On the way I gained an M.Sc. in Entomology by part-time study at Birkbeck College.

Julia and I were married in 1982. We have a son, Andrzej who is nearly 12 and a daughter Hanna, who is 7. As the result of a negligent doctor's failure to diagnose meningitis, Andrzej has been severely disabled since the age of 7 months. Two years ago we won a medical negligence case in the High Court for Andrzej. It took us nine years to get to Court. I am sure that a lot of the perseverance I needed to continue came from the strong understanding of right and wrong that my time in school gave me.

In teaching, each day is different and though each year I tend to teach similar courses they are never quite the same. In the last five years we have had three different National Curricula which has resulted in a vast quantity of rewriting and restructuring of what goes on in my laboratories. I think that what Steiner Education has given me is the ability to stand back from apparent crisis and calmly decide on the best way forward and not 'shoot from the hip', though I often think I do my fair share of that too. It also taught me when to stand firm and when to give way.

Each day is a mass of decisions from the moment I walk into the school until I make the final decision of the day which is usually "what work do I take home to do for tomorrow". Faced with awkward or difficult ones I don't say to myself "What would Rudolf do?". But I do think that all those years of anthroposophy have left their mark and have helped me make the right decision.

Sometimes, in conversation with friends and colleagues I mention that I went to a Rudolf Steiner school. Invariably I get the same response. The conversation stops! They stare at me. Are they looking for my second head? But all I am is an ordinary person trying to do an extraordinary job. That's what most teachers are.

I loved each day of the ten years I spent at the Edinburgh Steiner School. There was a pop song in the 60's called *Even the bad times are good* and that's how I feel about my own schooling. Of course there were bad times. I got into trouble. I had detentions. I was caught in the wrong place at the wrong time. I don't want to imply that I'm looking back at my school days through rose-coloured spectacles nor am I saying that my school days were 'the best days of my life'. What I am saying is that I wouldn't know now what I know now if it was not for what came before – and Rudolf Steiner came before.

SHELLEY DAVIDOW

It's seven years now since I finished Class Thirteen at Michael Mount Waldorf School in Johannesburg. Somewhere along the line, in High School, I almost left. I didn't want to do thirteen years of schooling while other South African youngsters only did twelve. And I was far from confident that the Waldorf school would be able to equip me to deal with our Matric exams. But I had a few very close friends, and they were worth more to me than anything.

So I stayed. In 1987, the time of our twelfth year projects, Apartheid was digging in its heels in South Africa, perhaps sensing strongly its imminent demise. There were riots and stayaways and the most awful abuse of human rights under the State of Emergency. Children were imprisoned, tortured... and at the same time there were great efforts by many people of all colours to heal and transform South African society. The constant paradox of First World elements existing parallel to an essentially Third World situation, was for me, a very harsh and inescapable reality. So I wrote all the time; diaries, short stories, poetry, etc. And I wanted to keep doing that for the project in Class Twelve. My mentor, however, discouraged me from exploring what I wanted to explore for my twelfth year project: the myth of Prester John and its relation to Africa in the present. I wanted to use the myth while writing something contemporary. I was told that I was out of my depths. It took me a while to disregard the advice and to continue on my own. The result was a novel about a mysterious "dark" traveller/photographer called John, who goes through South Africa, befriending people, offering them compassion, and finally being arrested and thrown into prison for being "in the wrong place at the wrong time". He's also a story-teller; he knows about an ancient priest-king who had lived in Ethiopia — and he uses the myth and its rich symbolism to inspire the society around him. His own identity remains a mystery, and he serves merely to reflect to people their value and worth. At the end I don't think my mentor was displeased. And I had a novel. And I had found a way to transform some paradoxical experiences of South Africa.

I stayed on for Matric, passed without effort (well, maybe a bit), and I went straight from school to the University of the Witwatersrand in Johannesburg, to do a degree in Drama and Film. I wanted to write, and I thought this was probably the closest I would get to doing some sort of creative degree. I kept sending off my novel, (*Remember the Light*), and collected heaps of rejection slips. After two years of late nights and smoky rehearsal rooms full of cool people wearing black, I was disillusioned completely, told

the head of department so, (he nodded apologetically) and I changed my degree to English. However theoretical, I could, as least, find inspiration in literature. Campus life was interesting. There was something exciting about being in an environment which undertook to examine openly the hegemonic control of the ruling party, and which laid bare the bones of that evil, termed "apartheid". (There was always risk in doing so). And then there were constant riots — police would often arrive at the University to shoot tear-gas and rubber bullets at our (sometimes) quiet, multiracial demonstrations against Apartheid. And I wrote about it all the time.

One day someone introduced me to someone else called Paul, who was also a writer. We met and exchanged manuscripts. It was quite unsettling to discover that his novel began with exactly the same imagery as mine in *Remember the Light*: a man walks down a dirt road somewhere in South Africa and hitches a ride from an Afrikaans farmer in a pick-up truck. After that, the novels were completely different (thank goodness). And it was Paul who introduced me to the editor at Macmillan, South Africa, who was looking for Young Adult Books. I gave her a copy of *Remember the Light*. She assured me that it would take her a very long time to get to it, and indicated the giant pile of manuscripts she still had to wade through. And then a few days later she 'phoned me and said that I should be cautiously optimistic... she was interested. I was writing something else at the time. I was trying to heal parts of myself through that writing, so it was very autobiographical, to the point where I even gave the main character my own name. (These days I would definitely steer clear of doing such a stupid thing.) And sometimes, because I was after all, writing fiction, I would have to make a real effort to recall which events in my life were the 'true' ones, and which ones 'fictional'. And then I experienced something that I imagine happens to most writers: Fiction began to write reality... sometimes I would write a scene, and afterwards, experience something exactly like it. The only explanation I could give myself was that the creative self, or the Imagination, is somehow part of all events, past, present and future, and is free to draw inspiration from anything, regardless of space or time.

The autobiographical book, *Freefalling*, won second prize in a national competition and was published by Maskew Miller Longman in 1991.

Paul and I got married in 1992. We left South Africa for America soon afterwards, so that he could do his Ph.D. While we were in America, *Remember the Light* was finally published by Macmillan, at the end of 1992.

I sat and wrote and submitted novels all over the USA, England and South Africa for three years, without any success. I have no idea how many rejection slips I own.

We came back to South Africa for an extended, working holiday in June 1995. We plan to go from here to England where we would both like to live and work for a while. And here I heard that *All Anna's Children* (one of the books I wrote in America) had been accepted by Tafelberg, South Africa, for 1996.

In a sense this doesn't give a real picture of the personal struggles behind the writing, of the years spent wondering if you are the most deluded person in the world to continue at something so intangible, so financially unrewarding. In moments of despondency, I look back at what I have written, and because I know the material so well, the words have become meaningless. They no longer conjure up the vivid images which inspired them in the first place, and I can't believe I have written so clumsily. Suddenly all I see are the bones of the novel, the printed words, which are to me anyway, just a by-product of the thing we call 'novel'... of the imagination. In America, I took some Creative Writing classes. The students seemed to exclusively focus on what word was used here, what a good adjective you had there and I kept on asking, well, what about the vision, the inspiration, come on! I thought they were like archaeologists looking at a skeleton and trying to infer what kind of a personality the bag of bones had once had. When I voiced my opinions, I'm sure I made little sense of the new cyber-generation. (Mine.) Nevertheless, to give my three dry years in America some credit, I learnt an awful lot about scrupulous editing, marketing, (the other aspects of being a writer) and that the most valuable quality one can have in that regard is simply a hard head. (Got one now.)

In a sense the opportunity of the 12th year project definitely served as a catalyst for my life's path. I also learned one of my most important lessons there, regarding the creative process, and that is: I never share my ideas about novels, or my rough drafts or notes, with anyone, until the whole thing is complete. And if I struggle and doubt, and writhe around trying to work it out, I do so on my own. Writing is like that: it is exceedingly lonely sometimes. And yet my energy comes from the very task of transforming an idea into a text and creating a world into which others can enter.

So I keep writing.... (Paul's published now, too), and we support and encourage one another. And still my closest friends are the three girls whom I met at Michael Mount when we were nine years-old. We're all scattered all over the world now, doing different things. Some of us are earning a decent living, some aren't. (Yet.) It doesn't matter. We have all, somehow, been able to follow our hearts.

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BOOK REVIEWS

Waldorf Theory and Practice *by Richard Blunt, Novalis Press sb 239pp.*

Blunt's book makes a welcome, new kind of contribution to the literature on Waldorf education. It was written originally as a thesis for a master's degree at a South African University and as a result is written in formal academic style, with the main text either direct quotes, or close references using hundreds of source notes. It begins with a contents list which amounts to an abbreviated index. The first chapter is a good summary of Steiner's autobiography though necessarily brief and very skimpy on the latter part of Steiner's life. This is followed by a commentary of Steiner's view of his own times, with sub-headings for his views on philosophy, science, politics, education, religion and technology; and an attempted character analysis. Much useful information is given although there are quite a number of mistakes, e.g. brotherhood – not free association, is the central principle of economics. Also it would be very easy to misconstrue some of what is said about religion and technology. The character analysis was an impossible task. Steiner as a person seems to have been almost totally opaque. One can get a bit of an idea from personal recollections, the wonderful account by Andrej Bely being a specially good example, but perhaps the faults and foibles which delineate most of us were so totally absent, or controlled in Steiner that they just don't tell us about him.

Blunt's second chapter, a review of the literature on Waldorf education by Steiner and others, is mostly very good and seems to put much into formal academic context, though it is difficult to judge how well others would consider this done unless one was familiar with the authors, especially Galbreath, to whom he often refers.

The third chapter, on Steiner's Concept of Man, is mostly quite good, though Blunt does fall a bit between two stools: i.e. that of someone familiar or unfamiliar with anthroposophy, and again there are some mistakes which would be obvious to the anthroposophist but not to others. This section does précis some basic concepts in a useful way.

In the fourth chapter Blunt details the 7-year developmental stages, and sub-stages, and their implications. He also refers briefly to life before birth, karma and reincarnation, and talks about the three soul forces. Here, as in the following chapter, the only real criticism would be that the descriptions are necessarily brief. Chapters four and five are the meat of the book for a Waldorf teacher. It is very useful to have a clear concise outline largely taken directly from Steiner's work, as distinct from the many descriptive or explanatory accounts currently available.

Chapter five goes on to describe the aims, principles and methods of Waldorf education and, after a general start which includes a bit on authority and discipline, talks about the approach to each subject individually and in more general terms than Stockmeyer and Heydebrand, though more briefly. Again this is very interesting if short.

Chapter six deals with the practice of Waldorf education. The general description of the schools is full of inaccuracies, partly because Blunt takes particular practice to be universal.

Sadly he also seems to have had some negative commentaries given by teachers, or what can be seen as such. The reasons given for some activities are also not always those given by Steiner; nor are they developments with which many Waldorf teachers would concur. It is also unexpected (though no fault), to hear of the festivals connected to the seasons of the Southern Hemisphere though perhaps this should have been pointed out. The main part of chapter six is, however, a fascinating description of some of the lessons which Blunt attended.

The brief seventh chapter tries to place Steiner in context. The style is rather rambling and difficult to follow for someone unfamiliar with many of the educationists Blunt refers to. It is however followed by a blitz of a summary which is crystal clear.

There is also an extensive bibliography.

While I am not at all certain that Blunt will succeed in his hope of putting Steiner onto the academic map with this properly academic work, it does have the virtue of small sections and snippets of information, making it far easier to refer to than most books on Waldorf education let alone Steiner's lectures. The general fame of Summerhill, which Blunt refers to when wondering why Waldorf education is ignored, may have had much to do with the very readable book by A.S. Neil and the time at which it was written, while this book is as unreadable as many other good academic works.

It has certainly filled a gap, and while I would not advocate it as a must for every personal bookshelf, it has a rightful place in any library section dealing with education in general and Waldorf education in particular.

David Urieli

Children with a Difference: The Background of Steiner Special Education *by Walter Holtzapfel. The Lanthorn Press sb 144pp.*

This small book is the sequel to the author's *Children's Destinies*, published by Mercury Press in 1977. The author worked intensively in the field of Curative Education and became one of the foremost carriers and researchers in this discipline arising out of Rudolf Steiner's impulse. His writing is characterised by its simplicity and clarity, a tribute to the depth to which his understanding reached before his death in 1994. The translation too reads easily and well.

The first three chapters set forth the basic principles of Curative Education on its anthroposophical foundations. Then the book plunges into one of the problems which causes so great a dismay and distress to parents and professionals alike – the problem of the autistic child. In four chapters, starting from the history and phenomenology of this disorder, the author gradually unfolds the mystery of these children so that one is led into an understanding, an insight into their experience, so different from our own. We are led in reading this book to understand the "incomprehensibility" of these children when we grasp that their defect is a deficiency, almost an absence, of the capacity to unfold concepts in relation to the chaos of perceptions around them. The *autistic* child exists in a senseless and incomprehensible situation, in a foreign land, in a frightening world. "This is a world in which red or green, loud or soft, chair or person, have the same meaningless value, a world with no aim or direction, and no scale of values whatever." In these extreme phenomena which confront us in autistic children Holtzapfel rightly sees the mirror in which we can and should see the depersonalised modern world. Not only the horrors of our urban civilisations, automated through and through, but their origin in the scientific thought forms which have no concept of a human being beyond a mere onlooker. He sees this as a warning pointing to where we are going unless we start consciously to repersonalise our world. It is also a most helpful corroboration of Steiner's *Philosophy of Freedom*.

Following on these chapters devoted to the problems of *autism*, our attention is turned to those of *Down's Syndrome* or *Mongolism* as it has been known. In describing and discussing the qualities of these children, their polarity to the autistic children is emphasised. Everyone with experience of these children will be familiar with their warmth, humour and willingness to help. Attention has also been drawn to the fact that foetal development seems arrested at about 8-9 weeks. These children hold up a memory of our origins in earlier states of consciousness and development; the autistic children warn us of dangers ahead.

Our author then proceeds to the study of *phenylketonuria* and the importance of metabolic disorders underlying the so-called mental diseases. The spirit cannot be ill only its expression through the instrument of the body can be obstructed. Not only the brain but the whole organism is the instrument of the spirit. This leads on to the discussion of memory in relation to the polarity of compulsive fixed ideas and phobias on the one hand and forgetfulness with inner restlessness on the other. Iron and sulphur are related to this polarity, giving further insights into the polarity of blondes and brunettes. Throughout this and other chapters we find indications for pedagogical and medical treatment presented in such a way that the symptoms themselves speak the insight and therapy.

In Chapters XI and XII the polarity of *feeble minded* and *maniacal* children is developed. The polarity is better described today as that between children with sluggish and retarded movements as against *hyperkinetic* ones. Again pointers to therapy arise out of the description.

Chapter XIII develops the threefold polarity of abnormal development indicated by Steiner and adds to those already described the contrasting pictures of *epileptic* and *hysterical* children.

Chapters XIV and XV take up the ways in which most careful attention to details can lead to diagnostic insight. Study of physiognomical symptoms not only in facial clues but in hands and teeth are pointed to as examples of what can be achieved.

This book seems to me to be one which could help to inspire not only teachers directly involved in curative education as such but also all teachers of children. Today all teaching becomes or should become 'curative' and the lines indicated can be grasped without too much difficulty by all with a basic foundation in anthroposophy. Steiner's lectures on *Curative Education* were given in the last year of his life and are first indications and impulses for a way ahead. Dr. Holtzapfel was one of the distinguished co-operators who managed to carry further and elucidate these germinal beginnings with manifest love and enthusiasm for the tasks still ahead.

Ralph Twentyman

Poppies on the Rubbish Heap: Sexual Abuse, The Children's Voice *by Madge Bray, Edited by Sarah Boyle, with an addendum by Constance Nightingale. Canongate Press 204pp £7.95.*

This is a book with an urgent message to all who work with children in playgroup, school, Home or Nursery, as social worker, doctor or nurse, teacher or parent. When Madge Bray began her work, the subject of sexual abuse of children was either sensationalised or kept as a tabu; the methods of investigation were crude, fallible and often harmful for the victims; judges had little or no training in the subject; and the press compounded the problems. Worst of all, there was no therapy for the injured children and no help for convicted child-molesters. Prison did nothing to cure the perpetrators and compulsory behaviour drove these men and women to re-offend.

When damage is done to a child by strangers, help can usually be found within the family, but if the abuse comes from a close relative, as it is in most cases, there is no haven, no respite, no hope. And because the victim is forbidden by the abuser to talk, the courts may send the child back again into an intolerable situation. Only gradually it is understood how failures in adult life, low self-esteem, neurosis, the inability to form any relationships may have their root in early memories, buried deeply or erased from consciousness. Who knows how many cases of suicide are caused by sexual abuse?

Poppies on the Rubbish Heap is a positive book, it shows the courage and resilience of children, their capacity to cope with monstrous memories as long as someone believes in their story and still loves them. With the help of toys, the child can express its feelings, play-act and show what happened, find a voice and even give answers where adults are helpless. From the pages emerges a picture of wise girls and boys, capable of laughing, dancing, cuddling and trusting, children who have learned what good touching means against bad touching, how to use their experience in a beneficial way to protect others, how to care for animals or plants.

In her toy box, Madge Bray has a special set of 'monsters' like worms or spiders and she learns how e.g. to cure the 'spider disease', helped by the child. A whole family of dolls provide opportunities to express love or rage, mete out punishment, reward those who deserve it with love. A toy telephone can bring about a conversation which may reveal a hidden truth, make first contact with somebody who needs to join into the therapeutic process. Magic pencils are there to draw pictures of what happened in the past or create images of beauty, pictures to help other little children who have been hurt.

The secret of the author is to hold back, to listen, not to jump to conclusions or put words into the mind of the child. While these therapeutic sessions are going on, a tape recorder may be switched on to give evidence to a court session; notes may be taken. Very important is close cooperation with parents or, most of the time, with foster parents. The admiration of some for these caring people grows as we read about tantrums, perverse behaviour, naughty extremes. We also hear of failures, lack of provisions for damaged children, ignorance. As a result of this book a small unit has been created to cater for victims of abuse and a project *Leaps and Bounds* provides facilities for training. The impact of this book is amazing: at last professional people have a textbook to work with so that children can be helped.

Sibylle Alexander

The Genius of Language *by Rudolf Steiner. Anthroposophic Press sb 142pp £12.95.*

There are three components in this volume: the six lectures of Steiner's as per the title; the translator's notes – which are elucidating and fascinating – without which there would be much less call for the book in the English language, seeing that nearly all of Steiner's examples are either only of German words and expressions or include some German word as the vital link in an etymological train; and the *Afterword* which appears to be the outcome of someone, presumably connected with this publication, though not mentioned in the introduction, inviting Dr. Adam Makkai, professor of linguistics at the University of Illinois, to comment on what Steiner has to say from a 'professional' point of view.

Dr. Makkai's observations, in one sense, say it all. He outlines the dilemma of the modern linguist (some would "feel... threatened [by Steiner's remarks; others are] becoming tired of treating language as an abstract algebra"), and places into "unarguable [perspective Steiner's having] correctly identified language as that area... which can lead to valuable insights into the essential nature of human beings". He identifies Steiner's major *trouvailles*, in a series of lectures which were basically given 'off the cuff' alongside the more formally planned *Light Course*. But what a cuff! Even though Steiner didn't substantiate his points in an orthodox, academic manner, Makkai applauds their validity for the contemporary researcher. Not that he glosses over "details that a non-specialist could not have been aware of in the nineteen-twenties"; but he clearly regards them as subordinate: Steiner's intuitions... were all on the right track". Moreover, Steiner's was not just a 'track' among other tracks: Makkai declares that in positing "an inner reason" in order to explain various phenomena of linguistic development, Steiner's track leads to the deep recesses of the human soul and spirit throughout its whole evolution.

As the skilled lapidary worker is to the mined gemstone, bringing out the many facets of each gem, so can the modern 'expert' be to Steiner's spiritual research. No doubt Dr. Makkai would not claim to have done all the polishing possible in the thirty-odd pages that he allows himself; nevertheless his work is exemplary. It would be good if further editors could take this into account when the decision is made as to what prominence such work deserves to be given amongst the credits.

B.M.

World List of Rudolf Steiner Waldorf Schools

ARGENTINA
Buenos Aires Colegio Rudolf Steiner
Buenos Aires Escuela San Miguel Arcángel

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Association of Rudolf Steiner Schools in Australia, 213 Wonga Road, Warranwood, Victoria, Australia 3134.
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Murwillumbah Kangia Steiner Community School
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Thora Chrysalis School for Rudolf Steiner Education
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Willunga Willunga Waldorf School
QUEENSLAND
Gold Coast Gold Coast Steiner School
Brisbane Samford Valley Steiner School
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Denmark Hill Golden Hill Steiner School
Perth Perth Waldorf School
Perth West Coast Steiner School
Yallingup Yallingup Steiner School
TASMANIA
Hobart Tasmania-Tarremah School
Launceston Launceston Rudolf Steiner School

AUSTRIA
Österreichische Vereinigung freier Bildungsstätten auf anthroposophischer Grundlage, Endresstrasse 100, A-1230 Wien.
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Graz Karl-Schubert-Schule Graz
Innsbruck Freie Waldorfschule Innsbruck
Klagenfurt Rudolf-Steiner-Schule Klagenfurt
Linz Freie Waldorfschule
Salzburg Rudolf-Steiner-Schule Salzburg
Schönau Rudolf Steiner Landschule Schönau
Wien-Mauer Rudolf-Steiner-Schule Wien-Mauer
Wien-Pötzleinsdorf Rudolf-Steiner-Schule Wien-Pötzleinsdorf
Wien-West Freie Waldorfschule Wien West

BELGIUM
Federatie van Rudolf Steinerscholen in Vlaanderen, Kasteellaan 54, B-9000 Gent.
Affligem Vrije Rudolf Steinerschool Aalst
Antwerpen De Hazelaar
Antwerpen Rudolf Steiner School
Antwerpen Hibernia School
Antwerpen De Es
Antwerpen Rudolf Steiner School Lohrangrin
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Ribeirato Preto Escola Joao Guimaraes Rosa
Sao Paulo Escola Rudolf Steiner de Sao Paulo
Sao Paulo Colégio Micael
Sao Paulo Escola Francisco de Assis

CANADA
Association of Waldorf Schools of North America, c/o David Alsop, 3911 Bannister Road, Fair Oaks, CA 95628, USA
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Calgary Calgary Waldorf School
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Semily Základní skola

DENMARK
Sammenslutningen af Rudolf Steiner Skoler i Danmark, Rosenvangsallé 131, DK 8270 Højbjerg.
Ålborg Rudolf Steiner Skolen
Århus Rudolf Steiner-Skolen i Århus
Copenhagen Michael-Skolen
Copenhagen Vidar Skolen, Rudolf Steiner Skolen
Esbjerg Rudolf Steiner Skolen i Esbjerg
Frederikia Rudolf Steiner-Skolen
Hjorring Rudolf Steiner Skolen
Kvistgård Rudolf Steiner Skolen
Mariaus Rudolf Steiner Skolen
Odense Rudolf Steiner-Skolen i Odense
Odense Rudolf Steiner Skolen
Risskov Rudolf Steiner-Skolen Vejlby-Risskov
Silkeborg Rudolf Steiner-Skolen
Skanderborg Rudolf Steiner-Skolen Skanderborg
Vejle Johannesskolen
Vordingborg Rudolf Steiner-Skolen

ECUADOR
Quito Escuela Waldorf

EGYPT
Bilbeis Sekem School by Bilbeis

ESTONIA
Eesti Waldorfkoolide Ühendus, 14 Koidula Tänav, EE3100, Rakvere, Estonia.
Arukülla Arukülla Vabakool Pääsuliind
Narva 7. Keskkool Waldedorfpedagoogika Osakond
Polva Johannese Vabakool Rosmaj
Rakvere Rakvere Vabakool
Tallinn Nomme Vaba Waldorfkool
Tartu Tartu Vabakool
Viljandi Viljandi Vaba Waldorfkool

FINLAND
Steinerpedagogiikan seura ry - c/o Turun Steiner-koulu, Mesterinkatu 2, FIN 20810 Turku.
Espoo Espoon steinerkoulu
Helsinki Helsingin Rudolf Steiner koulu-Rudolf Steiner skolan i Helsingfors
Helsinki Elias-Koulu
Jyväskylä Jyväsylän Rudolf Steiner-koulu
Kuopio Kuopion Steiner-Koulu
Lahti Lahden Rudolf Steiner-koulu
Lappeenranta Lappeenrannan Steinerkoulu
Oulu Oulun Seudun Steiner-koulu
Pori Porin Seudun Steinerkoulu
Rovaniemi Rovaniemen Rudolf Steiner-koulu
Sammatti Karjalohjan Vapaa Kyläkoulu
Seinäjoki Etelä-Pohjanmaan. Rudolf Steiner-koulu
Tammisaari Mikael-skolan
Tampere Tampereen Rudolf Steiner-koulu
Turku Turkun Rudolf Steiner-koulu
Vaasa Vaasan Rudolf Steiner-koulu
Vantaa Vantaan Rudolf Steiner-koulu

FRANCE
Fédération des Écoles Rudolf Steiner en France, 11 rue de Villaines, F-91370 Verrieres-le-Buisson.
Avignon Libre Ecole Rudolf Steiner
Chatou (sur Paris) Ecole Perceval
Colmar Ecole Mathias Grünewald
Jurasteon Ecole du Soleil St Faust
Laboissière Ecole Rudolf Steiner
Lachau Association pour la pédagogie de R. Steiner en Drôme Provençal
Saint Genis Laval Ecole Rudolf Steiner
Saint-Menoux Ecole Rudolf Steiner
Strasbourg Ecole Michaël
Troyes Ecole Perceval
Verrières-le-Buisson Libre Ecole Rudolf Steiner

GERMANY
Bund der Freien Waldorfschulen e.V., D-70184 Stuttgart, Heidehofstraße 32.
Aachen Freie Waldorfschule Aachen
Augsburg Freie Waldorfschule Augsburg
Bad Nauheim Freie Waldorfschule Wetterau
Ballingen Freie Waldorfschule Balingen
Barnefeld Freie Waldorfschule Landschulheim Benefeld
Bergisch Gladbach Freie Waldorfschule Bergisch Gladbach
Berlin-Dahlem Rudolf Steiner Schule Berlin e.V.
Berlin-Kreuzberg Freie Waldorfschule Kreuzberg
Berlin-Märkisch Viertel Waldorfschule Märkisches Viertel
Berlin-Mitte Freie Waldorfschule
Berlin-Südost Freie Waldorfschule Berlin-Südost
Berlin-Zehlendorf Emile Molt Schule
Bexbach Freie Waldorfschule Saar-Pfalz
Bielefeld Rudolf Steiner Schule Bielefeld
Bochum Rudolf Steiner Schule Bochum
Böblingen Freie Waldorfschule BB/Sindelfingen e.V.
Bonn Freie Waldorfschule Bonn
Bonn Johannes-Schule, Freie Waldorfschule für Erziehungshilfe
Braunschweig Freie Waldorfschule Braunschweig
Bremen I Freie Waldorfschule Bremen
Bremen II Freie Waldorfschule Bremen, Zweigschule
Chemnitz Freie Waldorfschule
Chiemgau Freie Waldorfschule Chiemgau
Coburg Rudolf Steiner Schule Coburg
Cottbus Freie Waldorfschule
Darmstadt Freie Waldorfschule Darmstadt
Detmold Freie Waldorfschule Lippe-Detmold
Dietzenbach Rudolf Steiner Schule Dietzenbach
Dinslaken Freie Waldorfschule Niederrhein
Dortmund Georgschule
Dortmund Rudolf Steiner Schule
Dresden Freie Waldorfschule
Düsseldorf Rudolf Steiner Schule Düsseldorf
Eckernförde Freie Waldorfschule Eckernförde
Eisenach Freie Waldorfschule Eisenach
Elmshorn Freie Waldorfschule Elmshorn
Emmendingen Freie Waldorfschule Emmendingen
Engelberg Freie Waldorfschule Engelberg
Engstingen Freie Waldorfschule auf der Alb
Erftstadt-Liblar Freie Waldorfschule Voreifel
Erlangen Freie Waldorfschule Erlangen
Essen Freie Waldorfschule
Esslingen Freie Waldorfschule Esslingen
Evinghausen Freie Waldorfschule Evinghausen
Filderstadt Freie Waldorfschule auf den Fildern
Flensburg Freie Waldorfschule Flensburg
Frankenthal Freie Waldorfschule Vorderpfalz
Frankfurt/Main Freie Waldorfschule
Frankfurt/Oder Freie Waldorfschule
Freiburg Freie Waldorfschule Freiburg-Wiehre
Freiburg Freie Waldorfschule St. Georgen
Freiburg Freie Waldorfschule Kirchzarrase
Freiburg Michael-Schule
Friedrichsthal-Bildstock Johannesschule, Heilpädagogische Freie Waldorfschule
Gladbeck Freie Waldorfschule Gladbeck
Göppingen Freie Waldorfschule Filstal
Göttingen Freie Waldorfschule Göttingen
Gütersloh Freie Waldorfschule Gutersloh
Haan-Gruiten Freie Waldorfschule Haan-Gruiten
Hagen Rudolf Steiner Schule Hagen
Halle Freie Waldorfschule
Hamburg-Altona Rudolf Steiner Schule Hamburg-Altona
Hamburg-Bergedorf Rudolf Steiner Schule Bergedorf
Hamburg-Bergstedt Rudolf Steiner Schule in den Waldddörfern
Hamburg-Bergstadt Christophorus Schule
Hamburg-Harburg Rudolf Steiner Schule Harburg
Hamburg-Nienstedten Rudolf Steiner Schule Nienstedten
Hamburg-Wandsbek Rudolf Steiner Schule Wandsbek
Hamm Freie Waldorfschule Hamm
Hannover/Maschsee Freie Waldorfschule
Hannover-Bothfeld Freie Waldorfschule Hannover-Bothfeld
Heidelberg Freie Waldorfschule Heidelberg
Heidenheim Freie Waldorfschule
Heilbronn Freie Waldorfschule Heilbronn
Herdecke Ita-Wegmann-Schule am Gemeinschaftskrankenhaus Herdecke
Herne Hibernaschule
Hildesheim Freie Waldorfschule Hildesheim
Hof FreieWaldorfschule Hof
Itzehoe Freie Waldorfschule Itzehoe
Jena Freie Waldorfschule
Kaltenstard Rudolf Steiner Schule Nordheide
Kaltenkirchen Freie Waldorfschule Kaltenkirchen
Karlsruhe Freie Waldorfschule Karlsruhe
Kassel Freie Waldorfschule Kassel
Kiel Freie Waldorfschule Kiel
Kirchheim/Teck Rudolf Steiner Schule Nürtingen-Kirchheim
Kleinmachnow Freie Waldorfschule Kleinmachnow
Klein Zastrow Freie Waldorfschule Greifswald in Klein Zastrow
Köln Freie Waldorfschule Köln
Krefeld Freie Waldorfschule Krefeld
Landsburg Freie Waldorfschule Landsburg
Leipzig Freie Waldorfschule
Lensahn Waldorfschule in Ostholstein
Lörrach Freie Waldorfschule Lörrach
Lobeland Rudolf Steiner Schule Lobeland
Ludwigsburg Freie Waldorfschule Ludwigsburg
Lübeck Freie Waldorfschule Lübeck
Lüneburg Rudolf Steiner Schule Lüneburg
Magdeburg Freie Waldorfschule
Mainz Freie Waldorfschule Mainz
Mannheim Freie Waldorfschule
Marburg Freie Waldorfschule Marburg
Minden Freie Waldorfschule Minden
Mönchengladbach Rudolf Steinerschule in Mönchengladbach
Mülheim/Ruhr Freie Waldorfschule in Mülheim
Müllheim Freie Waldorfschule im Markgräfler Land
München/Daglfing Rudolf Steiner Schule Daglfing
München/Gröbenzell Rudolf Steiner Schule Gröbenzell
München/Ismaning Rudolf Steiner Schule
München/Schwabing Rudolf Steiner Schule
Münster Freie Waldorfschule Münster
Neuenweg Krankenhausschule der therapeutischen Gemeinschaft für Kinder und Jugendpsychiatrie
Neumünster Freie Waldorfschule Neumünster
Neuwied Rudolf Steiner Schule Neuwied
Nürnberg Rudolf Steiner Schule
Nürtingen Rudolf Steiner Schule
Oberursel Freie Waldorfschule Vordertaunus
Offenburg Freie Waldorfschule Offenburg
Oldenburg Freie Waldorfschule
Otterberg Freie Waldorfschule Westpfalz
Ottersberg Freie Rudolf Steiner Schule
Pforzheim Goetheschule - Freie Waldorfschule
Potsdam Freie Waldorfschule
Ravensburg Freie Waldorfschule Ravensburg
Remscheid Rudolf Steiner Schule Remscheid
Rendsburg Freie Waldorfschule Rendsburg
Reutlingen Freie Georgenschule
Rostock Waldorfschule Rostock
Saarbrücken Freie Waldorfschule Saarbrücken
Schloß Hamborn Rudolf Steiner Schule Schloß Hamborn
Schondorf Rudolf Steiner Schule Ammersee
Schopfheim Freie Waldorfschule Schopfheim
Schwäbisch Gmünd Freie Waldorfschule Schwäbisch Gmünd
Schwäbisch Hall Freie Waldorfschule Schwäbisch Hall
Siegen Rudolf Steiner Schule Siegen
Sorsum Freie Waldorfschule Sorsum
St. Augustin-Hangelar Freie Waldorfschule im Siegkreis
Stade Freie Waldorfschule Stade
Stuttgart Freie Waldorfschule Uhlandshöhe
Stuttgart Freie Waldorfschule am Kräherwald
Stuttgart Michael Bauer Schule
Trier Freie Waldorfschule Trier
Tübingen Tübinger Freie Waldorfschule
Überlingen Freie Waldorfschule am Bodensee
Ulm Freie Waldorfschule Ulm
Ulm Freie Waldorfschule am Illerblick
Vaihingen/Enz Freie Waldorfschule Vaihingen/Enz
Velbert Windrather Talschule Freie Waldorfschule
Villingen-Schwenningen Rudolf Steiner Schule
Wahlwies Freie Waldorfschule Wahlwies
Wangen Freie Waldorfschule Wangen
Wanne-Eickel Hibernaschule
Wattenscheid Widar Schule Wattenscheid
Weimar Freie Waldorfschule
Wendelstein Freie Waldorfschule Wendelstein
Wermelskirchen Freie Waldorfschule Wermelskirchen
Wiehl Freie Waldorfschule Oberberg
Wiesbaden Freie Waldorfschule Wiesbaden
Witten I Rudolf Steiner Schule Witten
Witten II Rudolf Steiner Schule Witten
Wolfsburg Freie Waldorfschule Wolfsburg e.V.
Würzburg Freie Waldorfschule Würzburg
Wuppertal Christian Morgenstern Schule
Wuppertal West Rudolf Steiner Schule

HUNGARY
Budaörs Waldorfiskola
Budapest Waldorfiskola
Budapest Waldorfiskola
Dunakeszi Waldorfiskola
Göd Waldorfiskola
Györ Waldorfiskola
Miskolc Waldorfiskola

IRELAND
Cooleenbridge Cooleenbridge School
Dublin Dublin Rudolf Steiner School

ISRAEL
Jerusalem Waldorf School
Kiryat Tivon Shaked School
Nazareth Handal Waldorf School

ITALY
Associazione Amici Scuola, via Clerici 12, I-22030 Cantiage Volta (COMO)
Bologna Scuola 'Mario Garagnani'
Cognola Scuola Rudolf Steiner
Como Libera Scuola Waldorf
Merano Freie Waldorfschule Christian Morgenstern
Milano Scuola Rudolf Steiner
Milano-Lambrate Libera Scuola Rudolf Steiner
Ortago di Mira Scuola Rudolf Steiner
Padova Scuola Waldorf di Padova
Palermo Libera Scuola Waldorf
Rocca di Pappa Libera Scuola dei Castelli Romani
Roma Scuola Rudolf Steiner 'Giardino dei Cedri'
Sagrado Scuola Rudolf Steiner
Torino Scuola 'Rudolf Steiner'

JAPAN
Tokyo Rudolf Steiner School Tokyo

KENYA
Nairobi Rudolf Steiner School Nairobi

LATVIA
Lettische Association für Waldorfpadagogik, Jersoa ielo 1, LV-1013 Riga
Adazi Adazu Briva Valdorfa Skola
Liepaja Skolena interesu centrs
Riga Rigas Centra Pamatskola
Salkli Silkhi internat poligskola

LIECHTENSTEIN
Schaan Liechtensteinische Waldorfschule

LUXEMBOURG
Verein für Waldorfpädagogik Letzebuerg, 45 Rue de l'Avenir, L 1147 Luxembourg.
Luxembourg Frëi-Öffentlech-Waldorfschoul

MEXICO
Cuernavaca Colegio Waldorf de Cuernavaca
Mexico Centro Educativo Goethe

NETHERLANDS
Bond van Vrije Scholen, Hoofdstraat 20, NL- 3972 LA Driebergen.
Alkmaar Rudolf Steinerschool Alkmaar
Alkmaar-Oudorp Rudolf Steinerschool Oudorp
Almelo De Vrije School Almelo
Almere Vrije School
Alphen a/d Rijn Vrije School Ridderspoor
Amersfoort Vrije School
Arnhemveen Parcivalschool
Amsterdam Goeti Grootescholl
Amsterdam Tobiasschool
Apeldoorn Vrije School
Arnhem Parcivalschool
Assen Vrije School Assen
Bergen Adriaan Roland Holstschool
Bergen Bergense Vrije School
De Bilt Rudolf Steinerschool
Boxmeer Vrije School 'De Morgenster'
Breda Rudolf Steinerschool
Breda Michael College Breda
Bruinisse Michaelshoeveschool
Bussum Vrije School Michaël
Delft Vrije School Widar
Deventer Vrije School 'De kl. Johannes'
Doetinchem Vrije School 'De Kleine Prins'
Dordrecht Dordtse Vrije School
Driebergen Vrije School Driebergen
Ede Vrije School Ede
Eindhoven De Vrije School Brabant (W)
Eindhoven Vrije School Brabant (N)
Eindhoven-Zuid Vrije School 'de Regenboog'
Emmen Vrije School Michael
Enschede Vrije School Enschede
Gouda Vrije School
Groningen De Vrije School Groningen
Groningen De Vrije School Groningen BB
Den Haag Vrije School den Haag
Den Haag De Vrije School Bovenbouw
Den Haag Vrije School Wouwkind
Den Haag Tobiasschool
Haarlem Rudolf Steinerschool Haarlem
Haarlem-Noord Vrije School Kennemerland
Harderwijk Vrije School Valcuttju
Heerlen Vrije School Heerlen
Den Helder Vrije School Merlijn
Helmond Vrije School Peelland
's Hertogenbosch Rudolf Steinerschool
Hilligom Vrije School v. d. Bollenstreek
Hilversum Vrije School
Hoofddorp Vrije School Haarlemmermeer
Hoorn Westfriese Vrije School
Krimpen/IJssel Rudolf Steiner School
Leeuwarden Michaëlschool Leeuwarden
Leiden Rudolf Steinerschool
Leiden-Noord Vrije School Mareland
Leiden Vrije Schoolgemeensch
Maastricht Maastricht Vrije School
Maastricht Maastrichts Vrije School BB
Meppel Vrije School Meppel
Meppel Vrije School Meppel BB
Middelburg Vrije School Zeeland
Nijmegen I Vrije School 'Oost'
Nijmegen II Rudolf Steinerschool
Nijmegen Kamel de Grote College
Oldenzaal Vrije School 'De Zevenster'
Oosterhout Vrije School de Strijene
Oud Beijerland Vrije School R Steiner
Purmerend Vrije School 'Waterland'
Roermond Vrije School 'Christophorus'
Roosendaal Rudolf Steinerschool
Rotterdam Vrije School Vredehof
Rotterdam Rudolf Steinerschool Rotterdam
Rotterdam Rudolf Steiner College Rotterdam
Slitard Vrije School Slitard
Soest Praktische Leergang
Terneuzen Stemerschool de Zonneschool
Den Burg Texel Vrije School Texel
Tiel Johanneesschool
Tilburg Vrije School Tilhander
Uden Vrije School 'De Zevenster'
Utrecht Vrije School Utrecht
Vaals Rudolf Steinerschool Noord-Limburg
Wageningen Vrije School De 'Zwaneridder'
Waterwijk Vrije Basisschool 'de Esch'
Zaandam Vrije School Zaanstreek
Zeist Zeister Vrije School
Zeist Stichtse Vrije School
Zeist Tobiasschool
Zoetermeer Vrije School
Zutphen Vrije School 'de Berkel'
Zutphen Vrije School Bovenbouw 'de Berkel'
Zutphen Vrije School 'de IJssel'
Zutphen Vrije School Bovenbouw 'de IJssel'
Zwolle Vrije School Michael

NEW ZEALAND
Federation of Rudolf Steiner School, PO Box 888, Hastings, Hawkes Bay.
Auckland Michael Park School
Auckland Titirangi Rudolf Steiner School
Christchurch Christchurch Rudolf Steiner School
Dunedin Kotuku School
Hastings Rudolf Steiner School
Tauranga Rudolf Steiner School Initiative
Wellington Raphael House Rudolf Steiner School

NORWAY
Steinerskolene i Norge, Prof. Dahlsgt. 30, N-0260 Oslo.
Ålesund Steinerskolen i Ålesund
Ås Steinerskolen i Ås
Asker Rudolf Steinerskolen i Asker
Askim Steinerskolen i Indre Østfold
Baerum Steinerskolen i Bærum
Bergen Rudolf Steiner-Skolen i Bergen
Bergen Steinerskolen på Nestun
Drammen Steinerskolen i Drammen
Fredrikstad Steinerskolen i Fredrikstad
Gjövik/Toten Steinerskolen Gjövik/Toten
Haugesund Steinerskolen i Haugesund
Hedemarken Steinerskolen på Hedemarken
Hurum Rudolf Steinerskolen i Hurum
Kristiansand Steinerskolen i Kristiansand
Lillehammer Lillehammer Steinerskolen
Lorenskog Steinerskolen i Lorenskog
Moss Rudolf Steinerskolen i Moss
Nesodtangen Rudolf Steinerskolen på Nesodden
Oslo Rudolf Steinerskolen i Oslo
Ringerike Rudolf Steinerskolen på Ringerike
Stavanger Steinerskolen i Stavanger
Trondheim Steinerskolen i Trondheim
Tromsö Steinerskolen i Tromsö
Vestfold Steinerskolen i Vestfold

PERU
Lima Colegio Waldorf Lima
Lima Colegio San Christopherus (para ninos excepcionales)

POLAND
Bielsko-Biala Stowarzszenie Wolna Szkola Waldorfska w Bielsku-Bialej
Olsztyn Stow. 'Wolna Szkola Waldorfska w Olsztynie'
Warsaw Szkola Rudolfa Steinera

PORTUGAL
Lagos Escola Primavera

ROMANIA
Federatia Waldorf din Romania, Henri Coanda nr. 24, sector 1, RO-7000 Bucuresti
Brasov Scoala Nr. 22
Cluj Scoala Nr. 18
Iasi Scoala Nr. 65
Simeria Scoala
Timisoara Scoala Nr. 615

RUSSIA
Irtutsk Irutskaja waldorfskaja schkola
Jaroslawl Serenowskaja swobodnaja schkola
Kasan Kompleks schkola-sad waldorfskoj pedagogiki

Kasan Swobodnaja schkola waldorfskoj pedagogiki
Moscow Free Waldorf School Moscow
Rjasan Rjasanskija swobodnaja schkola
Samara Samarskaja waldorfskaja schkola
Schukowski Schukowskaja swobodnaja schkola
Sekmodolsk Schkola Nr 9
Smolensk Smolenskaja waldorfskaja initiativa
St Petersburg Rudolf Steiner School on the Kreuzinsel
St Petersburg Waldorfskaja schkola v Datschnom
St Petersburg Swobodnaja schkola pri waldorfskom centre inskusiva reapitanijia
St Petersburg Waldorfskaja schkola na tschernoj retschke
Tjumen Schkola swobodnowo mywkija
Wladimir Klassy waldorfskoj orientatsii pri schkole No 3
Woronesch Woronesch waldorfskoje otdelenie MKL N2

SLOVENIA
Drustvo prijateljev. waldorfske sole. Rodiceva 2, 61000 Ljubljana. Slovenia.
Ljubljana Waldorfska sola Ljubljana

SOUTH AFRICA
Southern African Federation of Waldorf Schools. PO Box 67587, Bryanston, Transvaal, 2021 Johannesburg.
Alexandra Inkanyezi Waldorf School
Brooklyn Max Sibbe School
Cape Town Waldorf School
Cape Town Michael Oak Waldorf School
Durban Roseway Waldorf School
Johannesburg Michael Mount Waldorf School
Meadowlands Sun, Moon and Stars Silkhulise Waldorf School
Westerton Meadowsweet Farm School

SPAIN
Alicante Asociación Escuela Libre San Juan
Las Rozas/Madrid Escuela Libre Micael

SWEDEN
Waldorfskolefederationen, Fridhemsgatan 17, S- 12240 Stockholm, Sweden
Bromma Kristoffersskola
Delsbo Delsbo Waldorfskola
Farsta Martinskolan
Garpenberg Annaskolan
Göteborg Rudolf Steinerskolan
Gnesta Gnesta Waldorfskola
Hässe Emilieskolan
Järna Örjanskolan
Järna Mariaskolan
Kalmar Kalmar Waldorfskola
Lund Rudolf Steinerskolan
Märsta Josefinaskolan
Norrköping Rudolf Steinerskolan
Nyköping Mikaelisskolan
Orebro Johannaskolan
Stockholm Solaskolan
Söderköping Waldorfskolan i Söderköping
Spånga Ellen Key Skolan
Svartsjö Mälarörnas Waldorfskola
Täby Frejaskolan
Umeå Umeå Waldorfskola
Uppsala Uppsala Waldorfskola
Växjo Linneaskolen
Vikbolandet Stegeborg Waldorfskola

SWITZERLAND
Bereitschaft der Rudolf Steiner Schulen in der Schweiz. c/o Renato Cervini, Jenfernweg 2, CH-2572 Lattrigen
Adliswil/Zürich Rudolf-Steiner-Schule "Sihltal"
Aesch Rudolf-Steiner-Schule Birseck
Arlesheim Rudolf-Steiner-Schule "Unter den Weiden"
Basel Rudolf-Steiner-Schule
Basel Christophorus Schule
Bern Rudolf-Steiner-Schule Bern und Ittigen
Bern Rudolf-Steiner-Kleinklassenschule
Biel Rudolf-Steiner-Schule
Chur Rudolf-Steiner-Schule Chur
St. Gallen Rudolf-Steiner-Schule
Genève/Coeffignon Ecole Rudolf Steiner
Glarisegg Freie Bildungsstätte Glarisegg
Ins Schlossli Ins
Ittigen Rudolf Steiner Schule Bern und Ittigen
Kreuzlingen Rudolf-Steiner-Schule
Langenthal Rudolf-Steiner-Schule Oberaargau
Langnau Rudolf-Steiner-Schule Oberemmental
Lausanne Ecole Rudolf Steiner de Lausanne
Lenzburg Rudolf-Steiner-Schule Aargau
Lugano Scuola Rudolf Steiner
Luzern Rudolf-Steiner-Schule
Marbach Rudolf-Steiner-Schule Marbach
Münchenstein Rudolf Steiner Schule Münchenstein
Muttenz Rudolf Steiner Oberstufenschule
Neuchâtel Ecole Rudolf Steiner
Prattein Rudolf-Steiner-Schule Mayenfels
Schaffhausen Rudolf-Steiner-Schule
Schule-Tarasp Bergschule Avrona
Solothurn Rudolf-Steiner-Schule
Spiez Rudolf-Steiner-Schule Berner Oberland
Wetzikon Rudolf-Steiner-Schule Zürcher Oberland
Wil Freie Volksschule Wil
Winterthur Rudolf-Steiner-Schule
Yverdon Ecole Rudolf Steiner Les Bietes
Zürich Rudolf-Steiner-Schule
Zürich-Albisrieden Rudolf-Steiner-Schule Albisrieden
Zug Rudolf-Steiner-Schule Zug

UNITED KINGDOM
Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JB.
Aberdeen Aberdeen Waldorf School
Belfast Holywood Rudolf Steiner School
Bolton Bolton Village School
Brighton Brighton Steiner School
Bristol Bristol Waldorf School
Canterbury Perry Court School
Dyfed Nant-y-Cwm Rudolf Steiner School
Edinburgh The Rudolf Steiner School of Edinburgh
Forest Row Michael Hall School
Glasgow Glasgow Steiner School
Gloucester Wynstones School
Hereford Hereford Waldorf School
Ilkeston Michael House School
Kings Langley Rudolf Steiner School
London North London Rudolf Steiner School
London Waldorf School of South West London
Moreyshire Moray Steiner School
Nottingham Iona School
Ringwood Ringwood Waldorf School
Padworth/Reading Alder Bridge School
Snowdonia Ysgol Steiner Eryn
Stourbridge Elmfield School
Totnes Rudolf Steiner School South Devon
York York Steiner School

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

CALIFORNIA
Altadena Pasadena Waldorf School
Applegate Live Oak Waldorf School
Calpella Waldorf School of Mendocino County
Davis Davis Waldorf School
Emeryville East Bay Waldorf School
Fair Oaks Sacramento Waldorf School
Jamestown Sierra Waldorf School
Los Altos Waldorf School of the Peninsula
Newport Beach Waldorf School of Orange County
Northridge Highland Hall
Placerville Cedar Springs Waldorf School
Sacramento Camellia Waldorf School
San Francisco San Francisco Waldorf School
San Rafael Marin Waldorf School
Santa Barbara Waldorf School of Santa Barbara
Santa Cruz Santa Cruz Waldorf School
Santa Monica Waldorf School of Santa Monica
Santa Rosa Summerfield Waldorf School
Sebastopol Willow Wood Waldorf School
Sonoma Sonoma Valley Waldorf School
Spring Valley Waldorf School of San Diego

COLORADO
Aspen Aspen Waldorf School
Boulder Shining Mountain Waldorf School
Boulder Shepherd Valley School at Garden
Denver Denver Waldorf School
La Porte River Song School

FLORIDA
Gainesville Gainesville Waldorf School

GEORGIA
Decatur The Children's Garden

HAWAII
Honolulu Honolulu Waldorf School
Kona Malamalama School
Kula Haleakela School

IDAHO
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A First Book of Knitting for Children

Bonnie Gosse and Jill Allerton

This is a knitting book with a difference. Rhymes and photos show in detail the basic steps of knitting. A thorough introduction to knit stitch and purl stitch is followed by simple, enticing patterns for animals. The patterns are easy and exciting to make and the completed projects are fun to play with.

Although written for children, this book is a valuable resource for adults. Handwork teachers, parents and grown-ups wishing to learn how to knit will find that the simple to follow instructions, the interesting patterns and the artistic photographs make this book a must for their collection.

72 pages. 19.9 x 21 cms.
Colour illustrations.
Printed on recycled paper using vegetable-based inks.

The Carpenter's Daughter

In the Land of the Rising Sun, the Emperor asks a master carpenter to build a teahouse in the Garden of Tranquillity. Permission is granted for the carpenter's daughter to accompany him to work, but only after she promises to behave perfectly in such a special place. . .

This story deals with the importance of promises and the sense of belonging to family and community through one's work. Written in the style of a fairy tale, it provides the child with a simple introduction to Japanese culture.

This story by Daniel C Bryan is accompanied by eight of his illustrations.

22 pages. Size 150 x 210mm.
Printed in colour throughout. Paperback.
Printed on recycled card using vegetable-based inks.

The Very Old Donkey

Written by Michael Hedley Burton
Illustrated by David Newbatt

The Very Old Donkey is too old to pull his master's cart. With his best friend, Robbie, he goes on a search to find new work . . .

The Very Old Donkey is a story for children aged four to eight. It originates from story-telling performances given to children in kindergartens and schools in Scandinavia and Germany who knew very little English, or even no English at all. The story's simplicity, its recognizable animals with the sounds they make, and its element of repetition, make it particularly suitable for being acted out in early stages of learning English. There are five animals which Robbie and the Very Old Donkey meet, but these animals all do work which Very Old Donkeys are not particularly suited to perform! Will Robbie find work which the Very Old Donkey can do? We leave you in suspense!

20 pages. Size 210 x 300mm. Printed in colour throughout.
Paperback. Printed on recycled card using vegetable-based inks.

Wynstones Press

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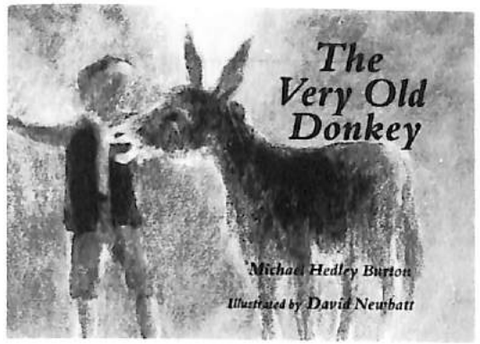
Gloucester GL4 0UW.
England.



The Nettle and the Butterfly

How important the nettles in our garden are, for they are the Caterpillar's food. They enable it to grow strong enough to form a chrysalis and make the miraculous transformation into a butterfly. The main stages of the development of a Peacock butterfly are accurately and charmingly described in rhyming verse by Daniel C Bryan and vividly illustrated by Angela Bryan.

18 pages. Size 150 x 210mm.
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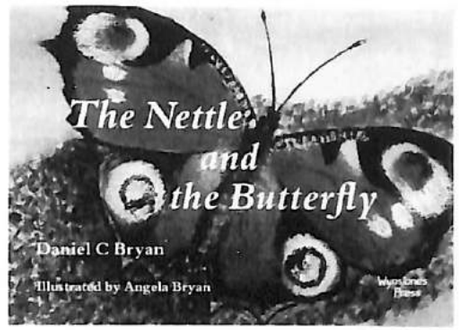


Looking for a Fairy

"I went to the woods today ....
.... I went to see if I could find,
A Fairy anywhere."

In the morning, through the woods and by the cornfield, over branches and through a muddy stream, looking for a Fairy. A poem by Judith Adams, illustrated with watercolours by Caroline Mason.

10 pages. Size 212 x 290mm. Printed in colour throughout.
Paperback.

Children with Special Needs

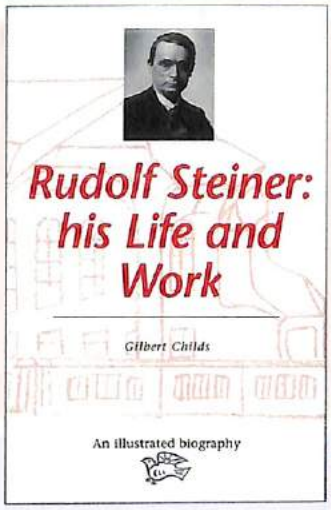
Rudolf Steiner's Ideas in Practice

Michael Luxford

A concise introduction to Rudolf Steiner's ideas on the education of children with special needs. These ideas have led to the creation of special schools, homes and communities throughout the world.

Michael Luxford has over twenty years experience of working with children and young people with special needs.

1994; 128 pp; 18 x 11 cm; b & w illustrations
0-86315-181-7; pb; ***£4.99***



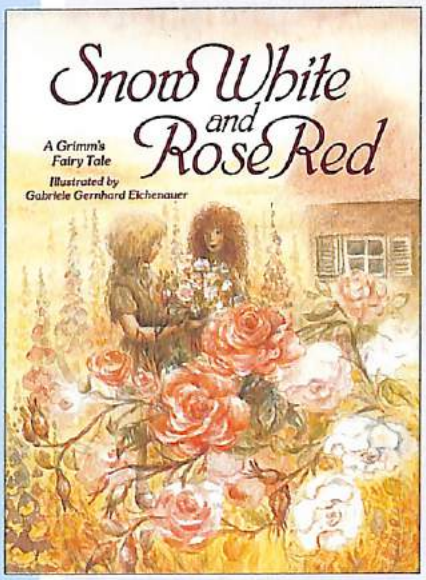
Rudolf Steiner: his Life and Work

An illustrated biography

Gilbert Childs

This is a concise illustrated introduction to Steiner's life and work, describing how many of his ideas have been put into practice and are still giving inspiration and guidance to people all over the world.

1995; 128 pp; 19 x 12 cm; b & w illustrations
0-86315-200-7; pb; ***£4.99***



The Selfish Giant

Oscar Wilde

Illustrated by Katrien van der Grient

The selfish giant drove the children out of his garden and built a high wall around it. Then the frost and the snow came, and after that it was always winter. Until one day the children crept back in through a hole in the wall.

Oscar Wilde's popular and charming story is accompanied by illustrations full of atmosphere and decorative colour.

1995; 32 pp; 30 x 21 cm; illus
0-86315-212-0; hb; ***£8.99***

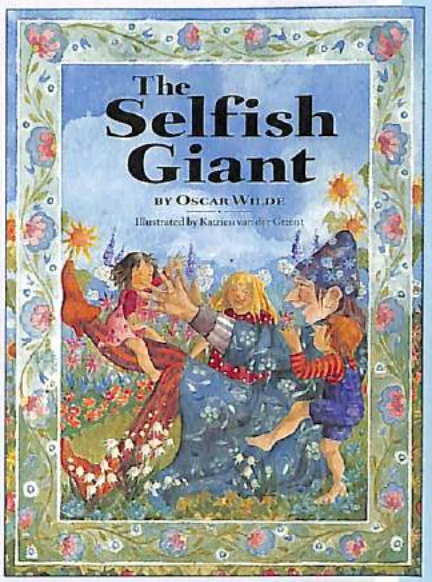
Snow White and Rose Red

A Grimm's fairy tale

Illustrated by
Gabriele Gernhard Eichenauer

This is a classic fairy tale from the Brothers Grimm, illustrated in soft water-colours.

G; 2 ed 1995; 28 pp; 29 x 22 cm; illus
0-86315-044-6; hb; ***£7.99***



The Tree that Grew through the Roof

Illustrated by Marjan van Zeyl

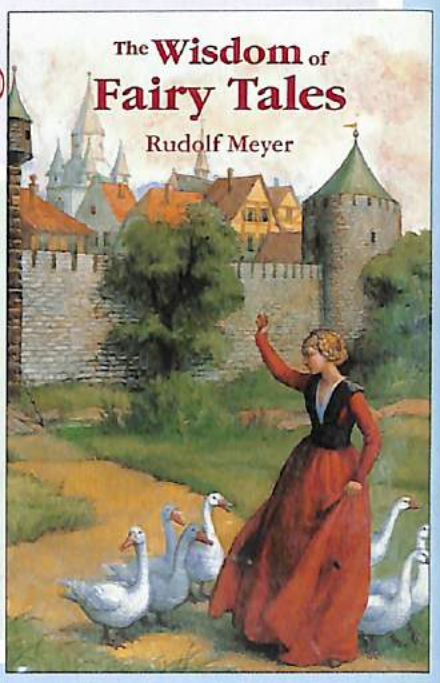
Retold by Thomas Berger

An poor old man collects acorns in the forest every year and keeps a store in his cellar so that he and his wife can make acorn-flour. One day an acorn in his store begins to put out little roots and green shoots. It grows and grows until it has gone right up into his kitchen and out through the roof. The old man decides to climb the tree ...

A traditional folk-tale which all young children will enjoy.

Du; 1995; 32 pp; 30 x 21 cm; illus
0-86315-213-9; hb; ***£8.99***

Floris Books



The Wisdom of Fairy Tales

Rudolf Meyer

The author rediscovers the lost meaning of fairy tales and shows how they can have a profound positive influence on the developing mind of the child. Telling these stories to children today gives spiritual nourishment which later in life can be a source of ideals and imaginative creative thinking.

G; Pb 1995; 268 pp; 22 x 14 cm
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Children and their Temperaments

Marieke Anschütz

From her experience in working with children of all ages, the author provides a guide to children's different temperaments, and discusses how to use these insights in managing and relating to groups and individuals.

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