

Steiner Education

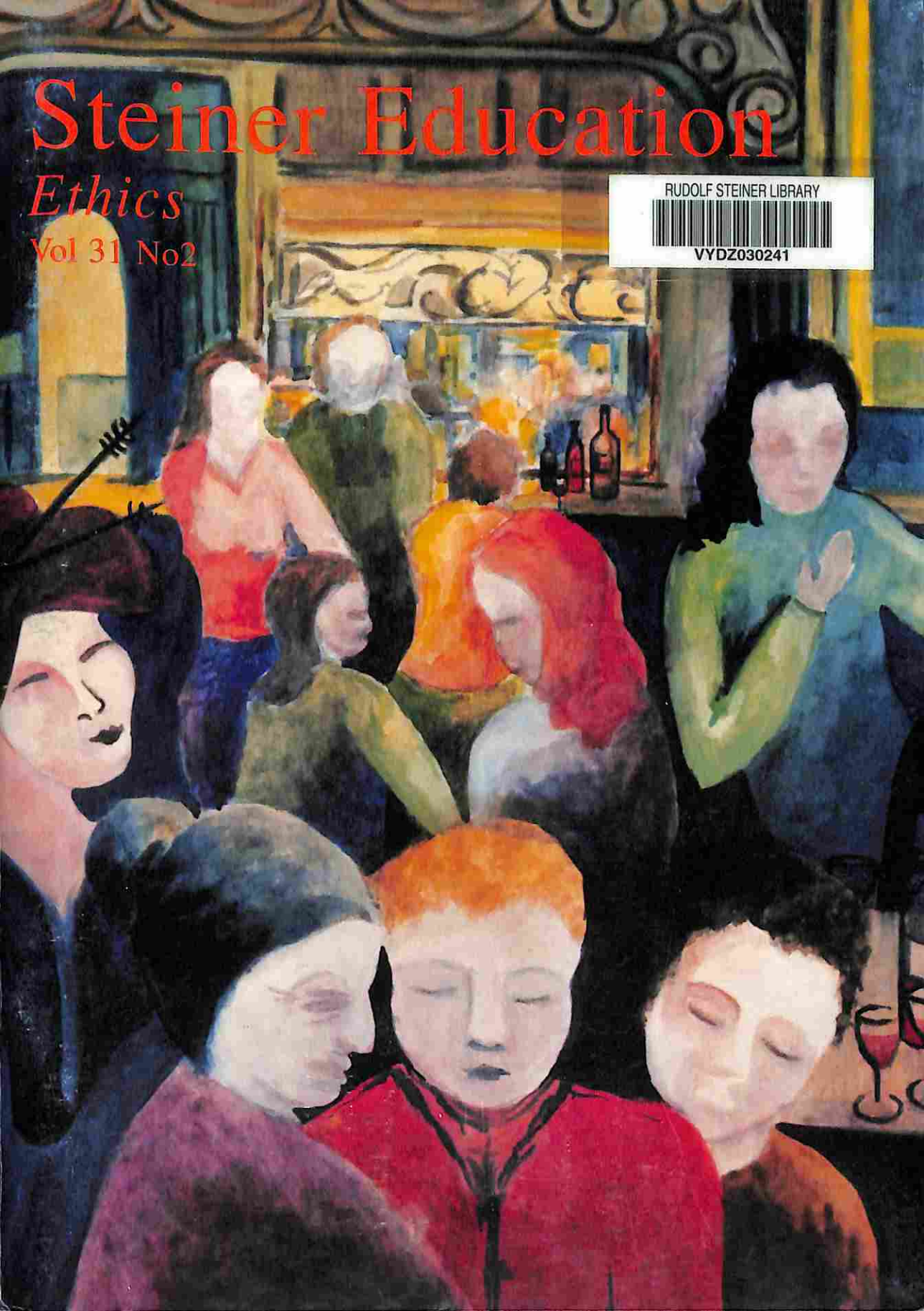
Ethics

Vol 31 No2

RUDOLF STEINER LIBRARY



VYDZ030241



Steiner Education

ISSUE THEME:
Ethics

"Morals are certainly not established by ethical teachings or moral sermons... A moral foundation is laid when a person is guided to the source whence [he/she] must draw the impulses which shall supply [him/her] with forces leading to ethical activity."

RUDOLF STEINER LIBRARY
65 FERN HILL RD
GHENT NY 12075

Rudolf Steiner, 28.5.1912

Editorial Group:
Brien Masters (Editor and Art)
Peter Ramm (Chairman of the Board, Advertising
and Art Consultant)
Sarah Wakefield (Secretary and Subscriptions)
Daniel Bryan (Treasurer).

Subscriptions and all correspondence to:
The Secretary, Steiner Education,
The Sprig, Ashdown Road, Forest Row,
East Sussex RH18 5BN.

Editorial: Telephone (01342) 82 2758.
Advertising: Telephone (01342) 82 4564.

Individual copy price:
UK £3.00, USA \$6.00,
CANADA \$7.80.

Subscription price (2 copies per year):
UK £5.10, USA \$10.20,
CANADA \$12.90.

Prices include postage and packing. Countries not
listed pay in UK sterling covering their own bank
charges. Cheques payable to: Steiner Education.

© 1997 by Steiner Schools Fellowship Publications.
ISSN 1361-7400 Charity No. 295104

Typesetting and printing by
Imprint, Crawley Down, Sussex RH10 4LQ

**Journal for Rudolf Steiner Waldorf
Education (formerly 1930 – 1995
Child and Man)**
July 1997 Vol. 31 No. 2

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

Contents

Editorial Introduction	2
Teachers' Trilogy	5
<i>Rex Raab</i>	
Class 12 Hiram Summer Camp	6
<i>Introduced by Aonghus Gordon</i>	
Virtual Reality – Fact or Fiction?	10
<i>Charles Tolman</i>	
And Angus Played on his Harp to Us ..	13
<i>Zita Baracsi</i>	
Ethics and the Spirit of Place	15
<i>Lucie Hagnauer</i>	
Introducing the Work of Pupils	
Reproduced in this Publication	18
The Dawning of Conscience	20
<i>Deborah Leah</i>	
Hand in Glove	26
<i>Estelle Bryer</i>	
Robin Blackmore Interviews Ben Fox.	33
Former Pupils	35
<i>Guy Vassall-Adams; Peter Bridgmont</i>	
Book Reviews	39
World List of Rudolf Steiner	
Waldorf Schools	42

Front Cover: A group of human figures, painted by an
18 year-old. A second interpretation, from the same class
is on p.31. Photo: Robert Evans, to whom 'Steiner Education'
is also indebted for the photography on pp. 14, 21, 23, 24,
25 & 31.

Inside Front Cover: A Finnish Class 6 pupil in the early
stages of carving his kantele – further illustrations on
pp. 14 & 19.

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

Editorial Introduction

In our local phone directory, there are 33 Tanners and 45 Glovers – but no Tawyers. This is surprising, considering that the area contained (and still does) some of the finest English oak forest in the land, in which swine-herds roaming with their swine must have been a common feature at one time – the latter making their “grizzling and gruzzling and greedy sound” as Walter de la Mare puts it so graphically in his *The Pigs and the Charcoal Burner*. Logically, the tawyers, who specialised in manufacturing white pigskin leather, must have been as common as tanners or glovers.

Perhaps one reason for the name’s absence in the phone directory is that not every tawyer was so called. We certainly know of one such case (albeit not in the district to which I am referring), else *A Midsummer Night’s Dream* had been written by a William Tawyer, for Shakespeare’s father’s trade is known to have been that of a tawyer.

One is tempted to add, it being April 1st as I write, that Shakespearean scholars might do well to follow this hitherto neglected clue, ‘swine’ being the obvious missing link in the Bacon/Shakespeare controversy that still niggles in some quarters! However, digressions not being the most strategically placed so early in a train of thought, let us stay beneath the oak tree where we first began rummaging until its supply of newly fallen acorns has been temporarily exhausted.

It is likely that part of Shakespeare’s upbringing – not, by all outer accounts, particularly dramatic – included seeing performances of one of the Medieval mystery plays. Stratford-on-Avon, his birth-place, is not far from Coventry, from whose cycle of plays, one of the most famous scenes of all times has been preserved. In it, Herod’s own son tragically falls prey to the slaughter of the innocents, that Herod has

himself commanded in his attempt to save his own skin as ‘King’ of the Jews.

The work ethic upheld in the guilds pervaded society at all levels: from economic to religious; from day-to-day living to the moral and dramatic experience that all the burghers of the city received, often on the days around Corpus Christi, when these age-old plays were traditionally performed as pageants i.e. each scene being enacted on a wagon that was dragged from ‘station’ to ‘station’ in the city.

Which guild performed which play varied according to place. For instance, according to one tradition, the Fall from Paradise was traditionally played by the tanners. While the goldsmiths could readily provide the rich trappings that an impressive staging of the visit of the Magi to the house in Bethlehem required, Adam and Eve needed none of all that: little more than a pair of skin-tight, white-leather costumes, each with a fig-leaf(?), was sufficient for them; though no doubt Old Nick and the ‘angel’ guarding the Gate of Paradise against re-entry required something more elaborate from the ‘prop cupboard’.

Thus we can picture the young tawyer’s son, William, standing in the spell-bound crowd, soaking into his soul the dramatic gestures, the rhetoric, the pictures and the cosmology presented in this – somewhat homespun by today’s standards, no doubt – dramatic form. And to add to it all, Adam and Eve’s white leather, skin-tight nakedness had been manufactured in the family workshop (or similar). In his poetic mind, metaphor and reality must have streamed together as inevitably as, say, the waters of Blue and White Nile after their confluence at Khartoum.

Interestingly anticipating Steiner’s recommendation to the teachers of Classes 3, the scene we have before our mind’s eye – and which Shakespeare, master of metaphor, had before his

– was immediately preceded by the *Fall of Lucifer*. Man’s sin (q.v. *sin*, *sundering*, *alienation* from the Creator God) had a mighty precedent.

Given this world outlook, the dramatic thrust of every Shakespeare play – indeed, of every worthwhile stage production, it could be said – is a variation of the same theme: Man, bedevilled by Lucifer’s fall from grace. This then works like a tumbling pack of cards, all remaining 51 of them ‘following suit’ as the first one is struck down. That is, all except the joker, which, with luck, will still safely be in the card box.

But when our tawyer ‘hero’ becomes playwright, on the surface of things, he seems seldom to be concerned with what smites the first card down. He seldom seems directly in the business of re-linking humanity with the Divine – and distancing it from the Devil – which, arguably is what the Mystery plays of the Middle Ages were about. In his last play *The Tempest* he even seems content with a multiplicity of gods. Above all, there appears little obvious grist for either the Protestant or Catholic mills of his day, nor for the brand of morality they represented.

Out of his unparalleled insight into the nature of human heart, soul and destiny, his compassionate identifying with that nature and his supreme gift of language, he seems more concerned with the tumbling pack of cards – the one-and-fifty mutations of our all-too-human nature – than with the drama between God and the power-seeking, recalcitrant Lucifer. Maybe also with that hidden, enigmatic joker.

For instance, after the stage has been littered with bodies at the end of *Hamlet*, the audience waits to hear whether at least a redemptive note will not rise above the scene of death. It is heard in Horatio’s compassionately and tenderly poignant: “Now cracks a noble heart. – Good-night, sweet prince, / And flights of angels sing thee to thy rest!” Or, turning to the closing scene of *Romeo and Juliet*, there is the solace of Capulet’s utterly forgiving: “O brother Montague, give me thy hand”. Although this cannot wipe away the tears brought about by unfulfilled love and the desolate end of promising young lives, it can raise the hope that the sacrifice was not in vain. Even in comedy, Shakespeare neither spares nor forsakes his audience. When the abused

Malvolio stalks out at the end of *Twelfth Night* with his: “I’ll be revenged on the whole pack of you”, he demonstrates that the knock-on effect of the fall of Lucifer (to stay with the image) is still with us. Despite the resolutions of discord and confusion that Shakespeare weaves into the closing scene of the play, Malvolio’s predicament – “He hath been notoriously abused,” as Olivia admits unhesitatingly – is left dangling and we are not told whether the Duke’s overtures of “peace” lead to reconciliation or not.

* * *

As the teacher switches off her radio and sets out for school each morning with the protestations of the prison service to the police: “No more prisoners: our prisons are already over-crowded”, ringing in her ears; and as she moves through the corridor towards her classroom, she is motivated to bring something of redemption into their lives. No wonder the enigmatic joker smiles approvingly.

Presumably the reader will think that I am referring to ‘learning support’. Yes and no! *Life support* would be closer, though here I am thinking purely in an educational context.

For is it not possible, via each lesson, for all children to receive something of life-long value? Amidst wagon load after wagon load of National (or Waldorf?) curriculum, amidst wagon load after wagon load of sops to the bureaucratic, assessment-form-fed Cerberus, real education somehow has to be fitted in. This applies particularly to ‘value education’, the focus of this issue of *Steiner Education*.

But, glancing to East and West, how to convey values effectively is what appears to be evading most societies at present. Otherwise, the wagon of civilisation would not have strayed so far off the track of culture and got stuck in the mire and cross-fire of sub- and counter-culture.

Not that there is any simple answer to this particular *how*. We – in the toppled pack of cards at the turn of the century – are an odd, somewhat contrary lot, as some random samples will show. Chemistry and mining, it might be claimed, have never been so far advanced; yet the two, combined in the extraction of fossil fuels, are leading

the earth into an atmospheric crisis. We can define a weed: a plant growing in the 'wrong' place. anyone in the Ministry of Agriculture will tell you. Similarly with aphids, though the definition of the pure scientist would be very different in both cases from that of the gardener whose broad beans are being smothered or 'attacked'. Nevertheless, in solving the problem that the weed or aphids present to those concerned with that end of the food chain, we are far from doing so ethically. Or, regarding the higher animal 'kingdom': our unethical mode of handling and treating both domestic and wild animals will go down as one of the worst blots in the aftermath of the agrarian revolution.

It becomes even more complex when we 'rise' from mineral, plant and animal to human.

It would be grossly unfair to suggest that the preaching of values is unproductive; or the identifying of the problem useless. However, as a leading political figure recently pointed out, spotting the problem is not at issue; nor is discussing it: sorting it out, solving it is what needs to be done.

A Waldorf teacher would probably probe still deeper and question: Are we really identifying the problem; or only spotting the symptoms? Even then, the *how* to tackle it is one of the most urgent of educational tasks. Though it may seem harsh to say so, seen from this perspective, an over-full prison population seems like the mass grave of the 'innocents' slaughtered (albeit in many cases by default) by an unsuccessful value education.

In whatever guise, the mere inclusion of the *mentioning* of values or ethics or morality in the school curriculum, is not likely to be productive, let the whole hierarchy from the Minister for Education and Employment down/up to the teacher at the chalk-face go blue in the face while doing so. Just as you don't *tell* badgers that your carrots were intended for human consumption, so the mere telling of children what is wrong or right is equally valueless. Neither does it help if, going to the other extreme we thrust at the value-uneducated adult with vituperative threats of: You swine – I'll...! Or some politically correct equivalent, such as, 'The Prime Minister warned Members of

Parliament of the consequences of sleaze.'

It seems almost axiomatic that the *how* of value education is crucial, particularly in childhood.

We have models from the past. Moses, in his awe-inspiring picture of the Fall, provided a naked humanity with fig-leaves. And behind the image of the fig-leaf? There were the Ten Commandments and the whole of Mosaic law, coupled, we should remind ourselves, with the covenant between the Israelites and their Deity (Elohim is the word used in Genesis I.i). However, the Jewish picture, which the Jews retain to this day, is a word-picture. Moreover, the Commandments are explicit (imperatively stating: "Thou shalt not...") about their 'message' remaining in the inner world of the soul – not becoming an idol. Thus, backing up the word-picture – Adam and Eve, naked and expelled from Eden – was the law to determine what was and what was not *kosher*.

Some five thousand years later, in Coventry in the 1570s, a person living at the height of Tudor culture was given, albeit deriving from Medieval tradition, the same image from Genesis but now in *dramatic* form. And drama it was, for it is generally acknowledged that those actors no more pulled their punches than the crowd standing by the market cross kept its reactions and views reservedly to itself. All the same, there was also 'back-up': as well as priest, actor and dominie, the Tudors had the hangman.

These models from the past lead to the question: What might be appropriate for people today, devastatingly divorced from spirituality (let alone Deity), from nature, from their fellow human beings and from their own higher (non-swine-like, non-boorish, non-foxing, non-dog-in-a-manger, non-bull-at-a-gate, non-snake-in-the-grass...) self? Unless we can solve this problem of how to communicate the importance of values, crime is bound to continue to escalate. Further, this is likely to be proportionate to the extent that our ability to communicate sinks deeper and deeper into the rut of outmoded approaches; or to the extent that we only grapple with symptoms and not with causes; or to the extent that we only pay lip-service to value education; or to the extent that we say one thing and do another – as with the self-

righteous 'rhetoric' with which we can be swept along, cheek by jowl with glaringly unethical practices in politics, food hygiene, trade, care of the sick and elderly, genetics, banking, medicine and so on. Thankfully, though, in the long term, there is *freedom* to be gained from these 'errors of judgement' and the suffering they cause; and, equally thankfully, there is the hope of a learning curve.

The Waldorf teacher, or any other who is attempting to put value education near the top of her priorities, will probably maintain, however, that, as things are going today, we cannot afford to delay or let the learning curve be too shallow.

As quoted on the contents page, Steiner's view was that "A moral foundation is laid when a person is guided to the source whence [he/she]

must draw the impulses which shall supply [him/her] with forces leading to ethical activity." In other words, the task of education is to nurture the deep-seated humanity in each one in a way that will continue to mature from childhood into adulthood and become moral action. The more this happens, the more we may hope that the 'game' of life will not only be a matter of picking up the fallen cards but that there will also be blessings – blessings that will reach far beyond the uncrowding of prisons.

Such blessings will, perhaps, serve as a reminder that, though out of sight, the unprepossessive joker, with quizzically friendly smile, still tumbling but untumbled in the card box, is neither forgotten nor discardable.

B.M.

* * * * *

Teachers' Trilogy

by REX RAAB

To the preparers of the preparers

You recognized the teacher when he came,
And he chose you because you heard the call.
Through life itself he taught you man's true name:
Not I, but Christ in me; the one and all.
He showed you how to turn the crying shame
Of knowledge crippled by a second fall,
Into a voice to celebrate the fame
Of Him who frees what darkness held in thrall.

Because you saw the spirit in the child,
Your reverence and cheerfulness made school
The very pattern of community.
Your discipline was beauty, strong and mild,
Claiming obedience to a single rule:
Only to further truth that makes men free.

To the preparers

Have we fulfilled our rich inheritance?
The trust once placed in us? our sacred task?
There were occasions when we failed to ask:
Did we then leave the answers to mere chance?
The truth that made our teachers leap and dance:
Has it become a custom and a mask?
Without an effort, do we merely bask
In others' warmth? Is there no real advance.

The higher worlds are waiting for mankind!
Angelic powers are working in the will
Of those whom life has given us to prepare.
Heart-searching only clarifies the mind
Of those who labour, trustingly, and still,
In self-forgetfulness, with loving care.

To those who are being prepared

Oh generation of most tender souls!
You are among us who will fight the fight!
In an arena built of blackest night,
Stretched between rivals at opposing poles,
Only within you can you find the goals,
The things worth working for, the strength, the light.
You must decide in freedom what is right;
Yourselves distinguish diamonds from coals.

All we can do is offer you some hints.
What we have gone through cannot fit your case.
Life is a painting painted by a hand
That mixes out of fair and ugly tints
The likeness of an archangelic face
In majesty no man can understand.

Class 12 Hiram Summer Camp

Introduced by AONGHUS GORDON

A one week camp for Class 12 is a rare opportunity. Roger Duncan, tutor of the forestry and woodland project at Ruskin Mill, brought together the class from Michael Hall in the realisation that 18 year-old adults need to be confronted with a space that their creative and intellectual faculties can form and fill. Discovering self-reliance, creativity and social dialogue out of one's own resources is often not easy. A small green field site provided this backcloth, or one might call it an outside classroom. No toilet, no running water, no cooking facilities, but materials which may be harvested and available.

An 18 year-old today will often be found searching through an intellectual framework to test the evidence and correctness of their thoughts and actions placed within the contemporary framework of sustainability. These pupils were thirsty to have themselves tested, not solely on an intellectual level, but so as to confront a threshold experience of an inner nature; a test which sustains and contributes long term to human development. What the Hiram Trust offered the pupils is no different in essence from that which is fostered by the Waldorf pedagogical framework.

The way this enabled parents and educationalists to see the interdependence, resourcefulness and morality of the Waldorf curriculum is, we hope, an inspiration to future initiatives. The following impressions written by three Class 12 students speak for themselves.



A Class 12 student spoke-shaving the peel for the bread oven. Beneath the same canvas other crafts are in progress.

Students' Impressions:

SAUL GRANT

Having variously heard that we would be going on a survival week, and that we would spend a week building compost toilets, I wasn't quite sure what to expect from this trip arranged by the Hiram Trust. Arriving to find an empty field didn't exactly ease my doubts either. I soon discovered, however, that the idea of our time at Ruskin Mill was that we should utilise the raw materials offered by our immediate surroundings to create the amenities we needed. It may have sounded daunting, but once we got started it was extremely enjoyable and educational.

Working with the issue of sustainability in mind, we acquired hands-on experience of the use of such materials as wood, clay and iron in our activities. The result was that each of the four groups faced its own individual challenges which the students themselves had to overcome with guidance from the tutors where necessary. Thus the complexities of a sewage system, a bread oven and how to fit a chair together without straight pieces of wood were tackled and overcome.

I was in the metalwork group which made a rudimentary open forge and learnt how to make charcoal so that we could forge knives and a few basic tools for use around the site. We also struggled with the mechanics of a bellows and realised the need for a shelter – not just because of the rain, but also to provide shade during the day so that we would be able to see the different colours of the heated metal, which was necessary to judge when the metal was at the right temperature to forge or cut, as well as for hardening and tempering.

Conservation issues were also raised during the week, due to their obvious links with our theme of sustainability. In a town you often think you have done your bit for the environment by buying 'Ecover' washing-up liquid: conservation ends with recycling your paper and glass. In Ruskin Mill we were encouraged to go beyond that, challenging us to really think about the

consequences of every process we used and how to make sure that no lasting damage was done. For example, the wood came from a managed woodland (coppicing in Park Wood) and was therefore sustainable, and the iron we used was scrap we found around the farm. Our blacksmithing tutor informed us that there is more than enough scrap iron in the world today to make it unnecessary to dig up new ore, so we were not cheating by not smelting our own ore.

Having spent my entire life living in towns (London and Brighton), a week in a field at Ruskin Mill, where we had to provide pretty much everything ourselves, was probably more of a novelty to me than it was to my classmates; and although I attend a school situated in the countryside (Michael Hall) and have been on camping trips before, the whole set up was very unique. We weren't working as we would in school, from books or from a blackboard, and yet it wasn't like a holiday despite the atmosphere being very relaxed. Instead we were presented with a forum in which we had wider freedom to think for ourselves and could put into practical use the knowledge we had gained from our studies at school. It was an opportunity to see a process through from beginning to end rather than just picking up a book from the shelf and reading about a single part of the process.

I feel the combination of both physical and mental work not only helped us to understand what we were doing, and learn better, but was also quite refreshing. Somehow being outdoors in a social atmosphere, resting when necessary, made every new challenge more enjoyable. The atmosphere was so much more natural and relaxed than in a silent, stuffy classroom, and did not hinder our ability to think and tackle problems quickly and efficiently when they arose, as far as I could see. On top of this a new social awareness and closeness built up in the class, as we were finally given freedom to be ourselves once more after tense months locked up in our own (head) worlds as we prepared for our 'A'-level exams.

All in all, I feel that the week we had at Ruskin Mill was extremely valuable, both experientially and educationally, and I would recommend it to all future Class 12's.



For bread-making, mix flour, salt, yeast and blood-temperature water... but first dig clay and construct your oven! The Hiram 'Guild of Bakers' doing precisely that.

DANIELLE RADOJCIN

I am sure there is a general abhorrence among post-examination students of doing anything even remotely exerting, especially if it involves spending a week in a field "engaged, in a very direct way, with contemporary issues of sustainability, requiring skills and resourcefulness in the understanding of wood, iron and clay." Fortunately, we were clever enough not to decline an offer which proved to be the perfect antidote to 'A'-level work.

After setting up camp and being introduced to the craftsmen, we were immediately divided into four groups to do greenwood turning, iron forge work, construct a cooking stove and build a compost toilet. I was recruited for the last activity.

We soon discovered that the activities were not dissimilar to arts and crafts lessons at Michael Hall, but with one significant difference: rather

than simply watching and then taking part in a craft, which, it seems, is productive only insofar as it provides gifts for one's relatives, at Ruskin Mill we were actually applying what we learned to serve a useful human need.

Building a compost toilet requires much physical labour, and we worked hard digging a pit, erecting a reassuringly sturdy shelter, and, of course, a rustic-looking 'engaged' sign as the finishing touch. Parallel to this, Roger, our 'leader', educated us on the state of our sewage systems (which, incidentally, have not been altered in design since Victorian times, when the 'indoor toilet' was first invented), the idea behind the compost toilet being that, by giving back what we take from the soil, we refrain from disrupting the natural cycle, and simultaneously develop an awareness of being responsible for our own wastage rather than flushing it away and forgetting about it, which inevitably results in water pollution.

This pleasing balance of intellectual and practical learning generated a real enthusiasm amongst us, which was also heartily applied to our lusty singing around the camp fire and our daily meetings in which we related our experiences of our work to each other and debated on environmental, social and ethical issues, sustainability being top of the list. Roger ordered each group to set up a case, to be presented on the final day, of having created the most sustainable facility – a mini-war ensued, of which the 'toilet people' superficially appeared to be the victors (a creditable retaliation against the many derogatory names with which we were labelled!).

We soon found, however, that self-sufficiency in a facility-devoid field meant that each group became dependent on the other for resources. This made for a lesson in social awareness, a closeness which had been perceptibly lacking during the exam period.

These are only some of the realisations Ruskin Mill provoked; it is certainly catering to modern needs through environmental application, and helping people by working with nature in an organic and effective manner. I believe that one week to be more valuable educationally than months of exam work: by simply working with the most primitive aspects of each activity and

then following it through to its completion, we were able to develop a consciousness of some of the most pertinent environmental issues today, by way of direct application – and the results are there for all to see.

THOMAS FORWARD

For many years I have been very interested in ornithology and the conservation projects which were under-way trying to save and protect our environment. I read the monthly WWF (World Wildlife Fund) magazines but soon realised that I wanted to do more than just donate money and read the sad facts about the destruction of many precious habitats and ecosystems. I wanted to get involved and have 'hands on' experience.

Naturally when, towards the end of Class 12, we were informed that the Hiram Trust were going to sponsor our class for a week on a project at Ruskin Mill, I was very excited. I made a decision to really get as much out of the project as possible even before we arrived, because I saw the opportunity as one stepping-stone of the many in front of me towards finding a career in environmental conservation. On arriving, in an empty field, however, we were somewhat daunted by the lack of facilities which one so easily takes for granted in the comfort of one's 'sweet home'. It did not take long before most of us adjusted to the reality of our situation and the prospect of squatting over a hole (a make-shift toilet) became curiously appealing.

I joined the green woodwork group in which I learnt about how to manage green wood and also about wood coppicing which we discovered is a viable resource for the future. We also discovered that, when working with wood and coppicing, it is necessary to enter a different 'time-scale': that is to say, you no longer have to think in terms of days, weeks and months but in terms of years and decades, because, as we know, trees don't just appear. During the week spent at Ruskin Mill, the green woodwork group constructed two beautiful chairs from one tree that we had cut down, and these we offered to the Kindergarten at Michael Hall as one possible way of entering this different 'time-scale'.

Each day before going to our separate groups

we would have a meeting together in which we would discuss what each group had done and the practical implications which went with this. We also discussed our work in 'world terms' as well as in terms of the small field that we camped in. We also discovered that, although each group worked autonomously, there were certain elements which would need the help of the other groups. It was clear that for our success and benefit we needed to maintain a healthy communication between the groups and that the sharing of ideas was more constructive than attempting to argue that one group was more suitable than the other.

This kind of experience is conducive to a better understanding of such matters as sustainability and should feature in every proper education, as it is clear that our environment is going to play a large part in our future on this planet.

Post-examination blues! 'A'-level students crowd into their nearly-completed project, a compost toilet, for an ad hoc 'ribbon'-cutting ceremony.



Virtual Reality – Fact or Fiction?

by CHARLES TOLMAN

Introduction

Virtual Reality, usually abbreviated to VR, has become a subject where the name more aptly describes the way it is publicised rather than the technology itself. To quote one of the workers in the field – “The media perception of virtual reality is fixated on one potent image: the blind mask of inner vision, the head mounted display (HMD). Indeed even when reporting work that has abandoned the HMD, television reporters sometimes insist on wearing one.”¹ Given the generous amount of hyperbole about this subject, I hope to bring some clarity by describing the actual reality of VR systems requirements and uses, followed by relating it to some of the effects that Information Technology has had upon our society.

Virtual Reality – The Technological Reality

The current VR systems are still in their infancy. To be of any credible use they need to be high performance workstations that are capable of performing of the order of 20 million floating point operations per second (or 20 Megaflops). For simulation applications the processing required is performed by specialised display hardware which creates scenes comprising objects that are displayed as faceted shapes. A process called rendering. The illusion of a smoothly curved surface is then produced by varying the lighting across each facet. Texture is then applied, or mapped, onto this surface using a simulated or camera-captured pattern, repeated as required.

VR display technology must deal with moving images which must change at least 10 times per second (10 Hz), although ideally 50 Hz is required. 10 Hz is the absolute minimum needed to make the human visual system fuse the individual images into a believable moving display.

VR systems also need to provide stereoscopic images to facilitate depth cueing, and this doubles the amount of image calculation required. This requires either twice the processing power in a given processor or twice the number of processors. As a display device the head mounted display is popularly thought to be the usual choice. However it is inadequate for precision work or extended use and some later systems use LCD stereo shutter glasses.² These require a synchronised display monitor that produces images at twice the 50 to 60 Hz rate of normal television. The glasses blank the left eye while the right eye views the computer display. The glasses then blank the right eye and allow the left to view the display, and so on. Thus images are being displayed at 100 times per second and each eye is being blanked 50 times per second. For interaction three dimensional pointing devices (usually called wands) perform the same function as the two dimensional mouse on a personal computer. For the high accuracy that is needed to provide credible feedback, ultrasonic systems are used to track both the glasses and the wands.

To give an idea of the amounts of memory and disk space required we can consider a high end application area for VR systems, that of scientific visualisation. The area of computational fluid dynamics (CFD) is one of the most data and computation intensive as it entails displaying large sets of data for the analysis of real world situations. A modest modern data set is considered to be that which represents the airflow around a Harrier jump-jet while it is hovering near the ground.³ The data set for this example contains 5.6 gigabytes (1 gigabyte = 1000 megabytes) covering 103 discrete time intervals.

This amount of data can be held either within computer memory or alternatively it can be

retrieved from computer disk. The former solution has the advantage of high speed when creating the displayed images, but necessitates very large amounts of memory. It is possible now to obtain systems containing up to 10 gigabytes of computer memory (16 Megabytes would be a typical requirement for a windows PC). The latter solution of disk files usually requires what are called RAID arrays (Redundant Array of Inexpensive Disks). Currently there are systems used in the television production market that can pack 160 PC type hard disk drives (each of 4 gigabytes) into 8 racks of equipment to provide 8 hours of high quality video storage.

Needless to say prices for these systems run into millions of pounds and I find it a salutary experience to work sitting next to a system where just one component costs much more than my house. Although the above statistics may seem daunting it is important to realise that the development of this technology has actually occurred incrementally over time. However this does not detract from the truth that a phenomenal amount of human creative energy has been harnessed in order to create these technologies.

Virtual Reality – In Use

VR applications are being developed in many diverse areas: medicine, design, scientific visualisation, education, simulation, the arts, entertainment. It is easy to have the feeling that the computer is encroaching upon more and more of our life and that virtual reality is just the latest fad. However, I think that these applications can be categorised into two main areas, those that are used for entertainment, and those that are not. To me, entertainment is characterised primarily by the inner need of the entertained to relax and escape, whereas non-entertainment applications are those that are characterised by a definite external need or purpose, such as in the area of medicine where surgeons want to improve surgical procedures.

As an example of the non-entertainment application types we have medicine, scientific visualisation and so forth. To take one example of a positive use we can look at the area of medicine where we have what are actually called ‘Augmented Reality’ systems. This is where the

user, in this example a surgeon, will have previously scanned image data of the patient.¹ This will then be annotated as required showing, for example, planned incisions and important locations so that this plan can then be overlaid with the ‘live’ scans during the operation. This technique primarily enhances the visual senses of the surgeon but also provides a link between the planned action and the current situation. For these application types the usefulness of the technology is self-evident. In this example operations can be better planned in advance, improving their safety, while other operations become possible that before may not have been attempted.

When we consider the use of virtual reality in entertainment, we are dealing with questions of the aforementioned inner need. Analysis of this need requires far more in-depth consideration compared with the need expressed through the use of VR systems in medicine. If we are not clear about exactly what this inner need is, then the external need of the entertainment business to make money can overshadow the whole situation. In the light of this it is important to consider the history of how we have come to use the current entertainment systems such as the radio and television.

Virtual Reality – The Entertainer

In his book “Amusing Ourselves to Death” Neil Postman⁴ has given a very perceptive account of how communication technology has affected public discourse and it is worth recapitulating the pertinent points here. With the invention of the telegraph, information could be transmitted instantly across large distances, albeit using a very terse form of communication. The telegraph modified what Postman calls our information to action ratio because before the advent of the telegram it was far more likely that any information we received would affect us directly allowing us to take action as required. Our information to action ratio was low. The transmission of news from distant parts of the world then began to increase our information to action ratio. This has led to the current situation where the vast majority of the information we receive via television, radio and the newspapers is not relevant to us in our daily lives, no matter how much we may care about the consequences.

Another model that I find useful here is the 'Circle of Concern vs Circle of Influence' of Stephen Covey.⁵ In brief Covey notes that for most of us our area of influence is less than our area of concern. The more we focus on what we are concerned about, yet cannot influence, the smaller our area of influence becomes. To increase our influence upon the world we need to focus more upon what we can realistically affect, i.e. our circle of influence. If we do this, our area of influence increases to cover some of the previously unreachable areas that concerned us. Putting this in the context of media coverage, when we are constantly bombarded by irrelevant yet concerning information it has a tendency to debilitate us which reduces our information to action ratio even further.

Given that we are affected by such a large one-way transmission of information, perhaps it is not surprising that there is a trend towards immersing ourselves in virtual 'worlds' as a form of leisure activity. The implicit hope here is that we will be able to forget about the real world and take on a new more powerful persona in the virtual 'world'. What implications does this trend have for human development? I think this question is best answered by looking at the currently available computer games. These I consider to be the forerunners of what will surely become powerful VR systems, affordable by the general public as the technology becomes cheaper. These games are marketed fairly and squarely at the adolescent audience and it is notable that adolescence is the time when life ideals and meaning are of prime importance to the individual. If we are to believe the majority of the news we receive via the media, the world is becoming more meaningless and devoid of ideals by the minute. Escapism into game playing in the future virtual 'worlds' may provide a temporary relief but as with any form of such escapism, there will be costs. I want to make it clear that I do not consider occasional computer game playing to be bad. What I am talking about is the all too common situation of people being captivated for hours upon hours while playing a computer game to the extent that some systems can actually hypnotised some people.⁶ Escapism of this kind I consider to be a corruption of the healthy human drive towards the

search for meaning and the realisation of ideals.

Virtual Reality – The Questions

In our preoccupation with virtual reality, I do detect the faint echo of the search for the higher self. It is interesting to reflect upon the quote in the introduction regarding the "...potent image: the blind mask of inner vision...". If we think of the human body from the currently prevalent mechanistic view, it could be considered to be the ultimate virtual reality system for the higher self. Looking at it from this viewpoint, I find it no surprise that virtual reality has fired people's imagination.

I believe that every tool asks us a question and that the more powerful the tool, the deeper the question. Possibly virtual reality, although still an immature technology, is beginning to question the relationship we have towards our ideals and purpose in life. This is a question that adolescents have been asking us for a long time and I feel that we should be looking closely at how we can bring high technology to our young adults in life affirming ways. Virtual reality as a tool in the right hands will provide major benefits to humanity. I believe that virtual reality as entertainer provides us with yet another opportunity to face such questions as: "Who am I?"; "What are my ideals?"; "What is my purpose?".

References:

1. Poston, T. and Serra, L. "Dextrous Virtual Work". Communications of the ACM. May 1996. pp.37-45.
2. Deering, M. "The HoloSketch VR Sketching System". *ibid.* pp.55-61.
3. Smith, M., Chawla, K. and Van Dalsem, W. "Numerical simulation of a complete STOV aircraft in ground effect". Paper AIAA-91-3293. American Institute of Aerodynamics, 9th Aerodynamic Conference. (Baltimore, Md., 1991).
4. Postman, N. "Amusing Ourselves to Death". Penguin. ISBN: 0-14-009438-5.
5. Covey, S. "The Seven Habits of Highly Effective People". Simon & Schuster. ISBN: 0-671-71117-2.
6. Article in "The Guardian" newspaper. Tuesday September 17, 1996. p.5. Reporter: Geoffrey Gibbs.

Charles Tolman is a parent of Alder Bridge School, Reading. He is employed by Quantel, manufacturers of TV/Film effects and editing equipment.

...And Angus Played on his Harp to Us

by ZITA BARACSI

On a bright and frosty November day, I, together with my class, visited Newgrange on our first school trip. I had some doubts about undertaking the long journey beforehand, and whether the children could cope with it or not. We had a four hour drive ahead of us. It was not an easy decision to make but the children wanted to go so much. They talked about Newgrange every day. At last, I gave in and collected many games that one can play in a minibus, prepared lots of stories, tuned my guitar and we were all ready to go.

The children were very co-operative throughout the whole journey and the four hours passed quickly and happily. My class was very excited to be going to Newgrange as they had been learning Irish myths for six weeks. They wanted to see the home of Tuatha de Danaan in Brú (Newgrange). The magic of Irish mythology (which is like the enchantment of fairy-tales) was real for them and they wanted to experience it for themselves.

They believed, indeed, that the de Danaan moved "under the cloak of invisibility" in Brú when the Gaels came to Ireland and that they'd been still living there since, having great feasts and playing on Dagda's magnificent harp. Whenever Angus, the God of every young played on this harp, the music became visible, golden apple trees grew and countless birds fluttered around in the sky...

We had to participate in a guided tour if we wanted to see the tumulus. In the chamber the guide told us lots of facts and numbers and that Newgrange was a burial ground with many tombs and graves. She did not speak to us about sacred places or about the de Danaan with magical ethos, but about "primitive, Neolithic people

who had a strange religious belief." It seemed to me that she talked a very different language than we did. She asked a few questions of the children and they answered very well but the guide wasn't satisfied with them. When she wanted to hear about "the decorative art of primitive people" the children talked about how the spiral and other symbols on the stones speak to us about the sun, moon and stars... The children tried to listen to the guide attentively but what she said was far too strange for them. They looked at me sometimes, asking with their eyes to assure them that all the beauty and magic that they had heard about for many weeks was true and present in this special place. They seemed to ask to be protected from the guide who devalued the magic into dry numbers, facts and ashes. I pointed to the 'trial spiral' of Angus on the wall. It was familiar to them as their little fingers had scribbled it on paper many times. The spiral led them back to the enchantment again and they managed to wait patiently for the 'light show' of the winter Solstice.

After the guided tour, the children wanted to stay in the chamber a bit longer but they were sent out as the next group of people were waiting to come in. They were not allowed to experience the peace and quietness of it, the magic that they had so looked forward to. I was sorry for them and rather worried about their disappointment. But then, the most extraordinary thing happened.

When we left the tumulus, the children started to run a bit wild in the warm sunshine and icy fresh November air. They aimed for a little building, a kind of 'folly' on the side of the hill. It was a sort of imitation of the tumulus from the Victorian age – it is used as a shelter from the rain nowadays. All that I could see was that my

children had disappeared into the building. Soon I went after them. When I stepped into the hall, it was quiet. I thought they were hiding in the inside chamber and wanted to give me a surprise. I went closer carefully when one of the children came to meet me and showed with his finger that I had to be quiet too. I asked whispering what they were doing. He answered, (in a most serious manner) that they were listening to Angus playing the harp for them... I couldn't believe it! When I stepped into the chamber, my heart started to beat heavily. In that small cave-like room all of my children were standing in perfect stillness and listening to something extrasensory like those who are under a good spell. It was beautiful. As I looked at them, I heard that invisible harp for a few seconds too. Then the parent who drove us to Newgrange came in and suggested we sing to Angus. So we did. We sang "I am the Wind who blows over the sea, Ah-ro-he." Well, it was very special. The children created their own magic in that 19th century Folly because they were not allowed to experience it in the original monument.

After all that the only thing that seemed fitting was to go up to the Hill of Tara (which is not guided in the winter season) and play a sort of hide-and-seek around the Stone of Destiny, imitating the great battle of the Gaels and the de Danaan.

On the way home there was a very special atmosphere in the minibus. The road was icy and dark but the four hours of the journey flew even quicker than on the way to Brú.

Zita Baracsi is Hungarian. She is the pioneer class teacher of the first 'combined' class of the Waldorf school project in Duffcarig, Republic of Ireland.

The finished product: a kantele made by a Class 6 pupil in Finland (further illustrations on Inside Front Cover & p.19). Photo by Robert Evans.



Ethics and the Spirit of Place

Gottesfreunde – The Friends of God

by LUCIE HAGNAUER

If many Europeans at present are seeking or trying to deepen religious and spiritual experience in Eastern religions or under the guidance of Asian gurus, in most cases it is because they are not aware that in Western Christianity itself there is actually a centuries-old tradition of spiritual practice and experience. For some time now, esotericism has been 'in', but the question can be asked: must it be sought in the Far East? In Central Europe it became a popular movement, deeply anchored in Christianity, already in the 14th century. Among other things, this was especially due to the mendicant friars, particularly those of the Franciscan and Dominican orders, which were founded in the 13th century. Working principally as preachers and confessors, these friars brought the gospel to the common people as they had hardly known it previously. It was then that many Christian laypeople realized that the great discrepancy between the message of the gospel and the actual practice of the Church. They saw not only the luxurious pomp and the power politics of its official representatives, but also its method of keeping the people in ignorance and in fear of eternal damnation, and thus in a state of dependence.

In addition to this, the 14th century was a time of wars, natural catastrophes, the plague of the Black Death and schisms. Everything seemed to teeter on its foundations. Today, in a similar situation, we speak of the loss of all values. Then as now, however, the reaction of the people was the same: some devoted themselves to acquiring riches and possessions, while others sought solace in religious experience, whether by entering the cloister or else – as most of them did – by seeking spirituality in the original Christian sense, in free communities *outside* the official Church, such as

the beguines, beghards, tertiaries, and many others.

Autonomous spiritual striving, something that previously had been practised only in cloistered communities or by isolated individuals, now became a lay movement, (which ultimately was to lead to the Reformation). Today we know this movement as German mysticism; it included of course both laypeople and clerics. The laypeople especially called themselves and were known as *Gottesfreunde*, Friends of God. This mysticism was centred in Basle and the Alsatian region along the Upper Rhine.

Three figures stand out among the *Gottesfreunde*, the first among them being Meister Eckhart (c.1327 – 1387?, before 30 April 1388). Although not yet among the *Gottesfreunde*, he is considered to be one of the great Christian mystics. He desired to know God, as the following passages show: "...Spiritual knowledge makes a being independent from God; it is higher than love. But as two are better than one, for this reason knowledge bears love within itself... In love, without knowledge I would be blind... Knowledge guides love..." Or: "God resembles the human soul in respect of freedom; this raises man above the highest angels."¹

Eckhart knows that man is the original cause of the entire Creation and that he has been present since its very beginning: "My essential being lies beyond God, insofar as he is the origin of the Creation. Where God is above every creature without exception, there I was also; there I wanted myself and knew myself as the one who is to create this human being that I am. For this reason I am my own cause according to my *essential being*, which is eternal, and not according to my *becoming*, which is temporal... According to my birth in eternity I am eternal; I

have been, am now, and shall remain eternal.”²

These few sentences of Eckhart give some impression of the height and depth of Christian esotericism and ethics around the year 1300. Indeed, it is no wonder that he was summoned to appear before the pope and barely escaped the clutches of the Inquisition.

Eckhart's most famous pupil was the second outstanding figure of this movement, Johannes Tauler (c.1300 – 16 June 1361). Like Meister Eckhart, he was a Dominican and was regarded as the leading preacher of his time. Around the age of 40 he experienced an encounter with a person, which changed his previous spiritual striving in the sense that he experienced a profound deepening and ‘acceleration’. He was transformed from someone who had been engaged in teaching the spiritual path into one who lived it. The person who gave Tauler the impulse and guidance to achieve this transformation was, according to a nearly 500 year-old tradition (since 1498), the third outstanding figure of German mysticism, *the Gottesfreund*, “the dear Gottesfreund in the Oberland” in Tauler's own words. Rudolf Steiner says of this person: “He does not desire to be one who knows God – whether hidden or revealing himself – but to be a friend of divine work and activity.”³

Some researchers identify this figure as Nikolaus von Basel (c.1308 – 1393 or 1395), while others say that he is a pure invention of Nikolaus Strasbourg's student, Rulman Merswin. For Rudolf Steiner, the existence of this ‘Gottesfreund from the Oberland’ is just as much a fact as the encounter between this person and Tauler.⁴

In almost every one of his sermons Tauler refers to the ‘Gottesfreunde’ as those who carry the Church and give Christianity its right to exist. “On these the holy Church rests, and were it not for them within holy Christianity, it would not exist an hour.” (S 43 and passim).⁵ In such statements Tauler always refers to the “Gottesfreund of the Oberland” and his circle. The conclusion seems likely that the content of Tauler's sermons reflects the teachings which this ‘Gottesfreund’ communicated to him and inspired in him.

Whatever biblical text he bases his sermon on, Tauler spoke of his fundamental theme: How

do I come to God? How do I attain spiritual experience? He is concerned about the path. He demands preparation of the soul as the precondition and his central spiritual exercise is *detachment*, the leaving aside of the earthly, the all-too-human, to leave oneself entirely to the divine will. To do this, *humility* and *self-knowledge* are required. These virtues must be exercised: “The person who does not to the best of his ability go to the foundations (contemplate or meditate) at least once every day, does not live as a true Christian.” (S 6) “One must cultivate [spiritual] exercises at all times, but neither build on them nor rest on them.” (S 84)

Tauler is convinced that every human being has the possibility of setting out on the path to God, since “it is not your works that hinder you [from doing so], but your disorder in their execution”. (S 23)

Man should “master all his inner forces and put them in order, using his highest powers of judgement, so that you learn to know yourself and remain true to yourself, that you learn to pay attention to your words... that you observe your movements, whether they come from God and strive to return to him, as well as your thoughts, that you willingly entertain none that are evil and useless...” (S 15b).

The agreement of these few examples with what is given in Rudolf Steiner's *Knowledge of the Higher Worlds and its Attainment*⁶ is astonishing. Tauler also knew of the double nature of the Evil One, the fact that mankind has the possibility of attaining the 10th Hierarchy (S 75) and that the 40th year in a human being's life is a spiritual threshold.

We can therefore say with some justification that anthroposophy began to establish a foothold in Europe already in the 14th century. The activity of the ‘Gottesfreund from the Oberland’ and his circle can also be understood in this sense.

The essential aspect of these teachers is that they never appealed to an authority, whether the Church or the Bible. For them the only thing that counted was the ‘inner person’, the actual experience of God in the soul. The aim of their striving was to awaken this in others, but always while leaving them free. They only offered inspiration and instruction on an individual basis. In addition



Celtic ‘saints’ taking their particular version of Christianity up the Rhineland – a drawing by a Class 2 pupil in Basle.

to this, the ‘Gottesfreund’ always held to the rule that one must wait until the person's 40th year of life before giving this impulse; his followers were independent and self-possessed.

The 24 points he gave Tauler as exercise steps agree to a great extent with what is said by Rudolf Steiner concerning the path of Christian mysticism.⁷

On two occasions the ‘Gottesfreund from the Oberland’ changed the course of the world. On 17 March 1379 he met on a mountain with seven, and again on 22 March 1380 with twelve “great friends of God in secret”. These thirteen people were the ones who had the true knowledge of spiritual striving at that time. One could say that by their prayers they deflected the divine justice from striking Christianity in Central Europe. One of the members of this circle was Christian Rosenkreutz.⁸

We can justifiably regard the circle of the ‘Gottesfreund’ and the disciples of the ‘Gottesfreund from the Oberland’ as those personalities who, shortly before the beginning of the modern age, laid the foundations for a modern Christian spirituality.

Lucia Hagnauer has a wide variety of teaching experience in both Lower and Upper Schools and in teacher training. Since recently retiring, she has become a member of the Vorstand Rudolf Steiner Schule, Basel.

Footnotes

- 1 Translated according to F. Pfeiffer, *Deutsche Mysterientexte, Eckhart, XXXV and VI*
- 2 Ibid. LXXXVI
- 3 Steiner, R., *Die Mystik*
- 4 Ibid. and Steiner, R., *Dokument von Barr GA 262*; and Steiner, R., *Zur Geschichte und aus den Inhalten der esoterischen Schule GA 264*
- 5 S - Sermon of Tauler, quoted in Johannes Tauler *Predigten, vollständige Ausgabe*, Johannes-Verlag, Einsiedeln-Trier
- 6 Steiner, R., *Knowledge of the Higher Worlds and its Attainment*
- 7 Steiner, R., *Beiträge zur Rudolf Steiner Gesamtausgabe GA 60* (7 March 1908)
- 8 Steiner, R., *Zur Geschichte und aus den Inhalten der esoterischen Schule GA 264*



Experiencing wool carding in a Parent and Toddler group. Photo: Alik Sapountzi.

psychological level in this time-honoured activity of story-telling. Waldorf teachers believe that the images in the tales told – though naturally not only those of an ‘extra-sensory’ nature – are images of realities, dressed as often as not in human garb, as experienced in the child’s inner life. Moreover, in order to indicate the quality of that inner experience, the human form within the image is changed: in the dwarf the form is *reduced*; in the God Thor it becomes *impressively strong* (p. 23); in the witch, it is *distorted*; in the princess-to-be (p. 29), it is unusually – almost unattainably – *beautiful*; in the giant (p. 23), it is *cumbersomely gargantuan*; in the dragon or serpent (pp. 24 & 25), it has become metamorphosed to such an extent as to appear *degradedly animal-like* in varying degrees of grotesqueness.

In each case, however, the pedagogical aim is (or could broadly be said to be) to *keep the dialogue* alive between those elements in the human soul and spirit that wrestle with one another as moral, immoral and amoral human ‘thought, word and deed’ – elements, to put it simplistically, of good and evil. Indeed, the aim is probably more than to keep the dialogue alive: rather, to help strengthen the soul and spirit in such a way that the moral becomes freely triumphant over the immoral. Were this not the true and steadfast pedagogical aim of the teacher, based on a true understanding of child nature, stories that depicted triumph as forcefully as do some (p. 23), could be alleged to be instilling or encouraging a propensity for violence. So often in life, the greatest good lies only a hair’s breadth away from its opposite.

Let us turn now from those illustrations of pupils’ work that arise from such narrative material – or from the same struggle of good and evil that is to be found in human biography – to other perspectives on the theme of ethics. These illustrations fall into two categories: (a) what we shall term ‘hands-on’ and (b) social.

Regarding the ‘hands-on’: in the ethical use of ‘raw material’, pupils are led throughout the school to appreciate the value on the one hand of material ‘gifts’, and, on the other, of those human skills that can be developed and ‘harnessed’ to transform such gifts. Examples illustrated here are:

- in early years, perhaps in a Kindergarten setting, the experience of wool carding (top left);
- in the Lower School, wood carving in the making of a comparatively simple musical instrument (Inside Front Cover, pp. 14 & 19);
- in the Upper School: pottery (p. 19), smithying and ‘woodland crafts’ (see text and photographs on pp. 6-9).

Regarding the *social* perspective: there is much that could be said concerning the ethical implications of children being educated in a school, to sustain which,



adults are making considerable material sacrifices (a) through parents needing to make financial contributions (which, according to international convention, is an injustice, it actually not being their direct responsibility); and (b) through teachers being willing to accept very modest remuneration. Rather than go down such avenues, however, we have chosen to illustrate the social aspect of ethics in relation to education with other images. These derive as follows.

An adage which, admittedly, one can easily tire of hearing, but which nevertheless is a golden nugget in the dross of much current educational thought is that *education is what remains after you have forgotten everything you have learnt at school*. Though ‘forgotten everything’ is obviously a pleasantly mischievous exaggeration, in what way is this true? Does it not show that what counts in life, more than the *what* (i.e. curriculum content) is the method by which that curriculum content has been conveyed (i.e. the pedagogy, the *how*) and, within that method, the longer term aims that the teacher may have had in embarking on the lesson in the first place?

As young people step into life – and many have already done that with more than one foot by the time they are about to leave school – the unknown they face will certainly demand that they increase and apply their knowledge. But even more will it require that, through attitudes, they develop and apply the *values* they have gained through their education, taking the word in its broadest sense.

Apply values! No situation in life is divorced from the ethical implications of this. Thus, the two illustrations of pupils’ work, not referred to so far (Front Cover and p. 31), touch significantly on this point. Though the original paintings arose from regular curriculum work with 17-18 year-olds (‘the study of the human figure’), as soon as an opportunity presented itself to put this into the context of life (‘human beings in groups’), something of lasting value from the inner life of the young people began to emerge. This is evident in the

Gaining skills: a group of Class 6 are shown by their teacher how to ‘handle’ the material and tools.

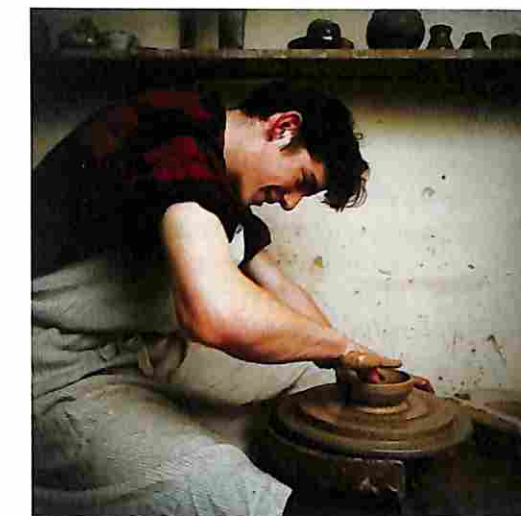
conversations and in the encounters taking place as well as in the choice of *rendezvous*.

Though the uninformed onlooker would not realise it, the budding Class 12 artists modelled the countenances in the pictures concerned on their peers – one (p. 31) through a somewhat stylistic use of form and gesture, allotting colour the role of saturating the surroundings expressively, and thereby conjuring atmosphere; the other (Front Cover) allowing the depths of rich inner experience to surface through a play of colour on and around the countenances themselves.

The images of ‘place’ that have spontaneously arisen are also fascinating. Rather than a ‘pure colour’ background, the figures are set in scenes drawn from life. The former could be a bar in Dublin, the latter an art gallery in Chicago. Whether these images of place present a polarity within the social spectrum need not concern us here: what signifies is that they indicate that the ‘more-than-one-foot-in-life’ treads an ethical pathway. Or unethical, as the case may be. Bar or gallery, cathedral or speed-boat are of themselves neither moral nor immoral: they simply *are*. The fashioning of an ethical pathway comes from within the human being, ultimately irrespective of place.

Unless those involved in education at all levels find the way to give clear direction to those in their charge, as well as freedom and strength of purpose, they will have failed the first generation of the third millennium in providing that which life most urgently

Continued on page 31



Centring, revolving, using the material responsibly, fashioning it aesthetically, transforming cold wet clay through fire into a serviceable utility: crafts in the Upper School become an increasingly conscious metaphor for the conduct of life. Photo: Alik Sapountzi.

INTRODUCING THE WORK OF PUPILS, REPRODUCED IN THIS PUBLICATION

One cannot imagine any child at a Waldorf school saying in schoolboy/girl jargon one supper-time: ‘We had a really ‘cool’ lesson today in ethics.’! Clearly, value or moral education is cross-curricular (though it is on record that Steiner did include, in the timetable, lessons on manners). Hence, all references to this ‘subject’ in the present issue of *Steiner Education* – which would similarly be the case with anything of a cross-curricular nature – must be taken as only the tip of an ice-berg-sized value-education agenda which is hardly visible in the ocean of the Waldorf curriculum. ‘Cool’ indeed!

The many stories told to Waldorf pupils – as a vital ingredient of that curriculum – include the deeds of beings other than humans. Examples are not difficult to cite: they are found:

- in the so-called fairy story, which may contain characters such as *Rumpelstiltskin* (p. 29) or the witch in *Hansel and Gretel* (p. 30);
- in the divine intervention in human life that is one feature of the narrative of Class 2 (p. 17);
- in the Hebrew tradition, often narrated in Class 3, in which the God of Creation (as frequently depicted in medieval illuminated manuscripts) is heard in the Garden of Eden speaking to the Tempter and to Adam and Eve;
- in the gods, goddesses, giants, dwarfs and other other-than-human humans from Northern mythologies who appear in the vast panorama of story-telling in Class 4.

And so it goes on, depending on the teacher’s choice, throughout the school in one way or another.

To those familiar with the ‘Waldorf curriculum’, there is nothing new about the above. Even so, it is worth taking a new look at what is going on at a

The Dawning of Conscience

Moral Education and the Waldorf Curriculum in Class Four

by DEBORAH LEAH

Steiner Waldorf education recently celebrated its seventieth anniversary: it has been practised for one whole human life-span. "How is it changing and developing to meet the needs of the times?" is a question often raised. Steiner foresaw the outer and inner turmoils humanity would face at the end of the twentieth century, also the rapid march of technology which transforms our lifestyles in every decade. What did he offer, and what still lives in Waldorf education today that meets contemporary ethical problems? How can we offer children moral education? How can we prepare them for positive actions in a society where commonly held ethical values face aggressive questioning, and adult responsibility is often undermined?

Aristotle pointed to an aspect of ethics which is relevant to any approach to young people: "Moral virtue has to do with pains and pleasures."¹ He quotes Plato concerning "the importance.... of having been brought up to find pleasure and pain in the right things. [my italics] True education is just such a training."²

The Pearl in the Class Teacher's Oyster Shell

The class teacher in a Steiner Waldorf school is enjoined to bring living pictures to the children in all branches of teaching.

"From seven to fourteen, the image is the pearl in the class teacher's oyster. At this age, one can truly say that a child thinks from the heart and through the heart... An outstanding quality of a good image is that it is 'unfinished'.³

Steiner Waldorf education aims primarily to reach and work with the children's emotions during the central years of schooling, ages seven to fourteen. Whether pupils are absorbing new information about the world, improving their

skills, or slowly developing 'good' habits, all teachers need to reach the children and their capacities by first engaging their feelings. "Boredom occurs when one's feelings are not involved or aroused."

The curriculum of Class Four (age 9-10) epitomises Steiner's guidelines for meeting and developing the dawn of conscience. Conscience is the "still small voice" which Elijah heard in the solitude of the cave, not outside in the elements, but within the inner space of his own self.⁴ Nine year-olds have experienced inwardly their own 'expulsion from Paradise': they know temptation and their own capacity to do wrong and feel guilty, however slight the misdemeanour might appear to adult eyes.

Why Teach Norse Mythology Now?

Many a parent, or a teacher taking a class for the first time, has reached a new milestone in the curriculum and asked: why should this topic be brought just now? One hallmark of the Steiner Waldorf curriculum is the precise nature of the subject matter for each year of children's growth. Every teacher is expected to research for him/herself why this is so. Answers often come from the children as a new topic unfolds.

The wealth of humanity's collective imagination lives in the many mythologies which have been handed down through the ages. Steiner recommended Norse myths specifically for Class Four. Apart from their drama, humour, high literary quality – all of which give them universal appeal – why are they received so enthusiastically by successive classes of nine-and-ten-year-olds?

The children are touched deeply by the battle between light and darkness, extremes of cold and

heat which threaten Asgard, the preserve of the good and the beautiful. Over all hangs the question: will it survive? Will Ragnarok, the Last Battle, cause the eventual destruction of the home of the gods? Despite Odin's wisdom, Thor's strength, Loki's inventive schemes, Tyr's bravery, and all the ruses and alliances which protect Asgard, uncertainty underlies each drama. Uncertainty colours the child's experience of life at this age, when cold realities of everyday existence impose themselves more strongly than the colourful world of imagination which hitherto reigned supreme.

Fairy tales, the 'staple diet' of Kindergarten and Class One, presented pictures of good and evil in clear polarities of beauty and ugliness, reward and punishment, success and failure. The moral effectiveness lies in the picture itself, not in conceptualised 'moralising':

"The child is enabled to carry the thought or idea inwards. The child thinks with it, dreams with it and sleeps with it. In so doing, the child 'completes' the picture and has the opportunity to 'own' it in an individualised form."⁵

These imaginative pictures remain in the children's consciousness through to Class Five, when the Indian Ramayana tells how the hero fought with demons and a dragon. Graphic illustrations are proof of the psychological realities in these ancient tales. Children need to externalise the forces of darkness; then they can face and later deal with them.

Gods and Goddesses in a Fallen World

Asgard is inhabited by many different characters who seem, uncannily, to find their counterparts in every Class Four, for example:

Thor: loud, strong, respected, well-meaning, sometimes tactless to his own embarrassment;

Freya: a beautiful, wilful but beloved goddess, who falls prey to greed for a necklace and behaves shamefully in order to acquire it;

Odin: the wise and noble leader, who nevertheless enjoys a teasing riddle, and makes use of cunning ruses; and

Loki: the entertainer, the mischief-maker, the witty teaser, the artful schemer. It is Loki who indulges so deeply in his own pleasures that his deeds bring evil into Asgard in the shape of his hideous progeny.

Early on we have heard how greed for gold has begun to corrupt the pure ideals of Asgard's dwellers. Jealousy, trickery, dishonesty, mistrust exist amid the noblest deeds of sacrifice and



When Freya enters the 'dark realm', her greed is mirrored by the grasping hands of the lustful dwarfs – a drawing from a Norse mythology main-lesson (age 9/10). See also drawings on p.23.

bravery. The children follow the successive tales of Loki's doings with feelings that range from delight and admiration to horror and disgust. Their burgeoning feeling life now gives them sympathetic understanding for the whole gamut of these traits.

But does Odin, the All-father, decree that evil-doers be expelled from the glorious garden? No. On the contrary, Loki's children are given their own places in the order of the Nine Worlds. The Fenris Wolf, the ravaging destroyer, is brought into Asgard itself, bound in chains at the cost of the god Tyr's sword hand. Sacrifice: this was necessary to hold the wolf in check. Sacrifice,

too, was required of Odin before he could win wisdom and share it with humans through the gift of inspired poetry.

Sacrifice, self-restraint, resisting temptation, waiting patiently for the right opportunity... these seem not to be fashionable today. If they are fostered it is despite, not via, the pressures of the modern media, which promotes self-indulgence and speedy satisfaction without considering costs – to oneself and to others. Yet was there ever a time in history when young people faced so many potentially dangerous and evil invitations, which demand their judgement and inner strength, if they are to respond out of a real freedom?

Human Freedom

Studies of nature take in the fascinating variety of the animal kingdom, no longer as fables and fictional stories, but as factual study; helping the nine and ten year-olds to appreciate especially the perceptible forms of creatures whose developed bodies enable them to function in many wonderful, specialised ways. However, the Human Being and Animals main lesson is not an introduction to zoology and its classifications. As with all else in Steiner Waldorf education, one might say, it is yet another attempt to understand and better appreciate the human being, and our own possibilities and tasks in life.

Compared to the dam-building beaver, the tunnelling mole, or the milk-producing cow, we humans are mere embryos in terms of developed skills. But that is the significant point: whilst the wildcat must become a killer, the arctic tern a traveller, the salmon a leaping migrator, the cheetah a sprinter... every human being has the potential to develop in any or each of these directions.

Human hands, which are not specialised, give us the freedom to create artistically and morally, do good or unkind deeds... the children love to think of many, many possibilities.

Uprightness: Outer Picture – Inner Virtue

The fact that our hind limbs alone are needed to carry our bodies – unlike other animals – leaves our arms and hands free. Free to do nothing, if we choose. Free to do acts of generosity or cruelty. Free to serve and free to play. The aim of these

first studies is to make the children aware of their own intrinsic capacities for free actions. They are reminded what slow developers humans are: they take 21 years to become mature adults, they need to be about 14 years old, and are usually much older, before they become parents, in contrast to the mouse or rabbit, or even the great cow who is a mother at three years. Her calf stands up a few minutes after birth, and feeds independently a few weeks later.

Human uprightness has to be worked for: witness the efforts of the infant to pull itself up, again and again, and its energetic totterings before it achieves a balanced walk. It takes effort, too, to remain upright, especially in later life.

Within these recognisable pictures lies great wisdom concerning the true nature of the human being. Reductionist expressions that would persuade children (and adults) that people are 'merely' higher apes on account of their brains derive from post-Darwinist misunderstandings. Such ideas still permeate our society, and, unfortunately, some children's books. The image of the human being presented to children determines their evolving self-image and the expectations to which they will later aspire.

Self-Knowledge: When Does It Begin?

Am I a pre-determined set of genes, largely at the mercy of my whims and passions, or am I free to determine my path in life, able to say "no" when tempted (at least sometimes!), think independently, choose my own friends and associates, alter the world around me, for good or ill, and work upon myself and my own development? If these questions live in the teacher s/he will meet the children's questions in ways that lead them into future discoveries about themselves, when they ask, as Class Four posed recently, What good do mice do? Does the octopus have a heart? Can it feel, like us? Do they go around in groups?

The fox cannot help killing all the chickens, even though it does not eat them. When can we become responsible for what we do? To what extent? This period is a time of many lively discussions, with earnest questions from the children.

There is much reference made in the media

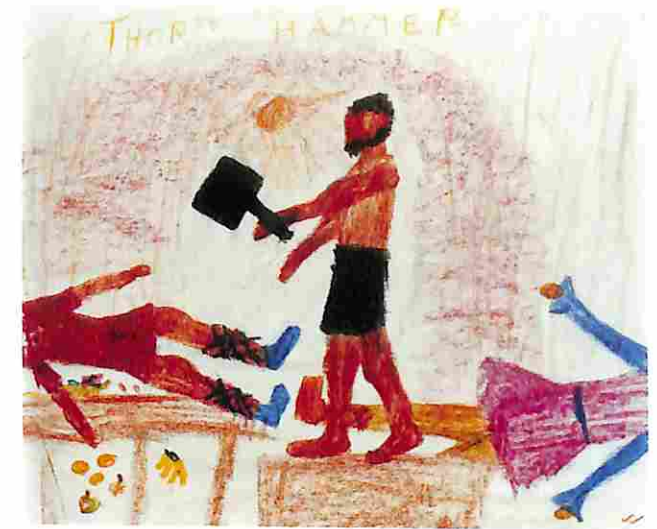
to teaching morality with floundering public figures trying to point fingers at (failing) parents one minute and teachers the next. What lead does Steiner Waldorf education offer, through the moral maze? Self-questioning, feelings of social responsibility, conscience, a self-image of worth and respect – all these need to be underpinned by the will to put ideals into practice. What's in a report? Ethics and ethos: how does a school foster its values as living faculties in the pupils? A Waldorf school report may express how diligently a child has done her regular classroom sweeping task as well as mentioning the careful layout of her arithmetic book. Parents new to the school might be surprised when their child brings home an ink-splashed table cloth with the request s/he wash it. The school has a cleaning staff, does it not? And all agree the stain was unintentionally made. It is fashionable to emphasise concepts of 'blame' and 'punishment', but these are neither helpful nor particularly relevant. What is real are the actual consequences: the ink splashed; the cloth has to be washed. If the child is actively involved in remedying the situation a tiny seed of inner growth has begun to sprout.

"Tell me and I forget; show me and I remember; involve me and I learn."



Thiassi the Giant meets Thor the Norse God (holding the hammer) in Jötenheim.

Having retrieved his stolen hammer, Thor, the Norse God of Thunder, disposes of the giants at the wedding feast in Giant-land.



The maxim holds good for discipline (i.e. discipleship, and the growth of self-discipline) as well as in mastering new subjects. Rudolf Steiner urged Waldorf teachers to train the will – their own and their pupils'. Was this ever so necessary and challenging as today, in the hi-tech labour saving world of the 1990s. Work, especially manual work, has been vilified, demoted to an inconvenience necessary in life as a mere means to earn money. Our society is learning the hard way: those who have been deprived of meaningful work when unemployed can begin to value work anew and experience how essential it is to a truly human existence.

Class Three's farming lessons allow them to enact the whole process of basic food production from sowing wheat to baking bread. They learn to appreciate the labour and skills involved and human co-operation with nature. Waiting, as well as energetic action, are called for.

From Commandments to Parables

Descriptions of the Steiner Waldorf curriculum usually list the subject matter of each age group. Yet the essence of this renewal of education lies in the methodology:

not so much what, as how should we teach? Living pictures, such as those of myth and



Left: Rama slays the dragon with an arrow of light – a drawing of a scene from Ancient Indian mythology (age 10/11). Page 25: The festival of Michaelmas, focusing on the Archangel's power of light, wielded amid dark, dragon-like forces, coincided fittingly with a Class 5's 'study' of demons. The original is a large drawing in wax crayon.

legend, humorous fables, or self-made tales, convey images which the child can contemplate and respond to in freedom. These are more effective than any amount of moral theorising. Certainly children need to hear with clarity a few basic 'thou shalts' and 'thou shalt nots', but in the details of daily living ever new creative, imaginative initiatives are called for. Christ himself taught in pictorial stories. From the parables of the New Testament ever new meanings may be drawn. It is time to transcend rule by laws alone. The way for the future requires humanity to develop enough self-restraint to live socially and morally without recourse to codified laws.

When one child has hurt another, there is a difference between 'making' him/her apologise and asking "What are you going to do to help put right this situation?" The latter creates a space, where initiative, thinking, one's own inner self are pricked into action, and what follows can approach the nature of a free deed. Every truly free action enables us to evolve as human beings. The 'fruits' of such deeds ripen during sleep: our waking life determines the transforming and renewing capacity of sleep. What happens when we are asleep, and how sleep affects our daily lives as spiritual beings would require a whole study to itself. This dimension of a Waldorf teacher's work must at least be mentioned if ethics are to be grounded in spiritual realities.

"The entire educative process is deeply connected with the relationship with [spiritual beings] in the night. They do not interfere but

they fructify what we bring by way of little gifts when we go to sleep. The teacher must lead the children in this endeavour. Every time that he overcomes himself even only to a small degree, this power of uprightness is present... If the teacher has cultivated this moral-religious 'uprightness' the sublime forces of spiritual warmth, of true ego-hood, will then be present within him – and he immediately has a stimulating effect on the children."⁶

The thoughts which precede and determine our words often carry more moral weight towards children than we intend. When Rudolf Steiner lectured on education in Oxford in 1922 he challenged teachers to imbue even a subject like mathematics with conscious moral content. He described the foundation of number on the parts of a whole, so that the concept of a sum originates in the division into parts of this whole.

"In this way we get the child to enter into life with the ability to grasp a whole, not always to proceed from the lesser to the greater. And this has an extraordinarily strong influence upon the child's whole life of soul. When a child has acquired the habit of adding things together we get a disposition which tends to be desirous and craving. In proceeding from the whole to the parts and in treating multiplication similarly, the child has less tendency to acquisitiveness, rather it tends to develop what... in the noblest sense of the word, can be called considerateness, moderation; and

one's moral likes and dislikes are intimately bound up with the manner in which one has learned to deal with number. At first sight there seems to be no logical connection between the treatment of numbers and moral ideas, moral impulses, so little indeed that one who will only regard things from the intellectual point of view may well laugh when one speaks of it. It may seem to him absurd."⁷

"Absurd", or the seed of a new awakening, in a world that has abandoned so much conventional morality and is in danger of losing its true way? Can we begin to study and understand what Steiner meant? Many historical figures whose ideas and teachings were ahead of their time have been ridiculed by contemporaries, only to be revered by future ages.

The Steiner Waldorf curriculum is a living curriculum, ever flexible, as opposed to a fixed syllabus. It contains possibilities of inner and outer development of all concerned, teachers and pupils. What appears to be the content is actually the vessel, the vehicle on a journey from before birth to beyond death. Norse mythology, the human being and animals: these have been topics for Class Four in Steiner Waldorf education for over 70 years, may be for the next 700 years. But every lesson will be a new event; every day's

meeting in school of teacher and pupils will be preceded by sleep, our daily visit to eternity; every morning's work will build on the health-giving transformations of the night, through conscious recall and meditative preparation. In moral education, above all other aspects we deal with 'wide ranges of ability', with 'each one progressing at his/her own pace.' The teacher must lead the way in effort, not necessarily in attainment. The time-scale for results is unlimited. Continuous assessment is in force. There are many, frequent tests which life itself sets daily. What counts is the ongoing striving of the teacher to meet the children's needs.

Deborah Leah has been class teaching for many years, formerly at Nant-y-Cwm in Wales and presently at Wynstones.

Notes

- 1 Aristotle: *Ethics* p.59 Penguin Classics.
- 2 Ibid. p.59.
- 3 Mephram, T., 'The Value of Authority in Education: A Steiner Waldorf Perspective' in *Paideia*, No. 13, p.16.
- 4 I Kings 19 vv. 9-18.
- 5 Mephram, T., Ibid. p.17.
- 6 Smit, Jörgen, *Lighting Fires – Deepening Education Through Meditation* p.67.
- 7 Steiner, R., Quoted from Stockmeyer, K., *Rudolf Steiner's Curriculum for Waldorf Schools*, p.59.



Hand in Glove

Puppetry as Ethnic Bridge-Builder in South Africa

by ESTELLE BRYER

For centuries now, puppet plays have been a source of pleasure. It does not matter whether the text is in one language or another, whether the story is presented in a shopping centre or in a palace, or whether the puppets are worked by strings, worn on the hands, moved by rods or whatever: puppets are always fascinating to human beings. For these miniature actors are surrounded by an atmosphere of unreality and fantasy, of magic, mystery and dreams and, in addition, the humour and satire afford delightful entertainment.

In these little figures there is a mysterious power which can cast such a spell over children and grown-ups alike that they are bewitched into imagining living creatures of flesh and blood in place of puppets made of wood or other materials. The illusion is so powerful that even visible puppeteers and strings and rods are not perceived at all. The audience sees only what they want to see; indeed, they are so gripped by the play that the imagination makes its own contribution and they see much more: they see laughing and weeping and the whole gamut of emotions mirrored in the puppet faces. There is a co-operation of understanding and love between the puppet and puppeteer. The puppet is the voice, feeling, movement and sentiment of the puppeteer and so it gives the puppeteer life.

Nobody knows when these mysteries began. There is a Chinese legend, supposed to be of the 10th century BC, that tells of a puppet master who had to cut open his puppets in order to convince the emperor that they could not make love to the emperor's wives; and this may be the earliest reference to puppet performances.

The puppet play of *Dr. Faustus*, which Goethe

saw as a young boy, impressed him so deeply that 50 years later he created his *Faust* out of it. As he said in his autobiography: "The weighty theme of the *Faust* puppet play resounded and reverberated once more in me, in a rapturous medley of sound" – further, "children must have plays and puppets."

Until he was 14, Friedrich Schiller liked best to play with a puppet theatre, in which, with his sister, he would perform tragedies of his own invention. This applied also to Wagner.

In recent years there has been a gratifying increase in the number of amateur puppet groups; these groups are a living source of creative and artistic talent and their number is growing from day to day. One finds puppet groups in children's hospitals, in the treatment of psychical disturbances, traffic education, therapy for speech defects and much more, for when a child puts his hand into a puppet he takes on a different role. He can talk and act as he wishes and it's all safe.

Television has opened up a new field for puppets but unfortunately, here, another element slips in, for the puppets are being mechanically and electronically dehumanised and have become contrary to what Rudolf Steiner wanted, when he said to Hedewig Hauck (the puppeteer in Berlin whom he guided in the art): "Puppetry is a remedy against the ravages of civilisation." He told her to write this down because it was so important.

My entry into this wonderful fantasy world was in 1962 whilst teaching in the Kindergarten. There arrived out of the Camphill movement as Class 1 teacher, an extraordinarily creative woman, Felicitas Fuhs. She was also a eurythmist, musician and puppeteer. Her beautiful glove-puppets were made of moulded felt and their



The puppet theatre in a sun-drenched shopping mall.

clothes and scenery were of silk. I was soon her ardent pupil, and with her portable theatre we performed fairy tales at schools and hospitals to raise funds to buy musical instruments for her class orchestra.

After Felicitas left and our school moved to its present site in Constantia, my Kindergarten colleague Janine Hurner and I built a small but permanent glove-puppet theatre in the Kindergarten and, together with parents, created seven beautiful Grimms fairy tales and performed regularly for the children and general public.

We also performed, for our Kindergarten, the usual table and marionette plays.

Birthday Parties

Because of the obvious harmful effects on the children of films at birthday parties (prior to TV or videos), I constructed a small solo theatre, created fairy tale plays and performed at the birthday parties of the children of our Kindergarten. This soon became very popular and was a useful second source of income to my meagre salary. Soon, with a small advertisement in the newspaper, I was performing, (and still do) at birthdays throughout Cape Town to children of all different races, communities and religious backgrounds.

At every birthday I also make a ceremony of lighting the candles on the cake, telling at the same time a pre-birth story of the child receiving its planetary gifts whilst journeying through the spheres together with its angel, then its birth and subsequent growth – this all in simple story and song with the children participating. All adults present attend and this ‘esoteric’ story is readily accepted by the various religious groups including Jews and Moslems with not one negative comment to date.

These birthday party shows are challenging and rewarding, as, no matter how rowdy and precociously intellectual the children are to begin with, the magic of the live fairy tale, soft voice, clear speech and singing soon have their effect, much to the astonishment of the adults. The intellectual and TV-damaged children thirst for this fantasy-feeding and quickly respond. There are afterwards comments such as, “Gee, that was a nice programme!”

During tea, there is often the opportunity to dispel false ideas which many parents have about Waldorf education, and also to discuss parental problems.

So rewarding to me are these birthday puppet shows that I have continued them for more than 20 years, averaging 70 per year. The cultural and developmental differences between the various racial, religious and economic groups became apparent and are a most interesting study.

Shopping Centres

On seeing the noisy rubbish shown in puppet shows at shopping centres during the school holidays, with distorted amplifiers on full blast (to try to drown the noise of the shopping trolleys), I decided, after deliberation that it would be far the lesser of two evils for the masses of children to see a beautiful fairy tale with good amplification than what they were then suffering. I therefore created a larger theatre with better lighting (10 minutes to assemble as against 3 minutes with the smaller one) and invested in the best sound equipment. Even under those circumstances the mood of the fairy tale is miraculous as, time after time, what begins as a rowdy supermarket shopping centre ends as peaceful enriched atmosphere. Many strangers now enquire in advance for my holiday programme. Advent time is bedlam but I persevere regardless and perform at Christmas parties in hospitals, factories, old age homes, etc.

Health Hydro

Another project was to perform at our most expensive and exclusive Health Hydro. To this Hydro come politicians, industrialists and general ‘high society’. Giving regular talks there on eurythmy therapy, followed by a eurythmy class, the management discovered that I was also a puppeteer and so suggested a puppet show. The idea seemed utterly ridiculous, but it worked extremely well at the tail end of a talk on the ‘threefold’ human being, leading on to education, then to the small child, fairy tales and lastly the puppet show. (Usually *Mother Holle*, which can be understood on many levels.) Even these ‘exclusive and enlightened’ audiences responded with glowing faces and warm



The miller's daughter, now wearing her crown, is helped with her spinning by Rumpelstiltskin.

comments. These talks continued for three years.

Schools' Programme

The Head teachers of schools in a deprived sub-economic area were distressed when the crime rate in their area soared 700% in 4 years, and asked me for an appropriate puppet show to counteract this. In 1964 I had made up a story to help a particular child who was afraid of a “grey witch who lived inside him and was making him naughty”. This Michaëlic story of *Andreas and the Grey Witch* was so successful that the children in the class requested it year after year. The story has changed and developed over the years and the puppet play which arose out of it proved to have a deep moral and strengthening effect on the children.

By this time I was a eurythmy therapist at the Constantia Waldorf School, but chose to be part-time in order also to pursue this new venture. It was so successful that I devoted two mornings per week to it, doing two or three performances per morning per school. The largest room in the school (seldom a hall) was packed tight with up to 250 children at a time, sitting on the floor or on carpets. In this way about 20,000 children per year attended performances. There were also classroom follow-ups which the teachers had to do.

How to finance this? It developed into a nice little business whereby the shows were

sponsored by Commerce and Industry. The schools sometimes charged a token entrance fee which they kept for their much needed funds, and a report, written by the school principal was sent to the sponsor who was then happy that his money was well spent! So we all benefited – sponsor, school, children and me.

So successful was this Educational Puppetry Programme that the Department of Education and Culture sponsored 40 schools per year – which made life much easier for me.

Teachers and social workers in the schools for ‘black’ children asked for a play to help the black children in the Townships to overcome their particular problems. These children live in great poverty, many in tin shacks with no electricity, one water tap to serve many houses, no flowers or grass: a totally grey environment.

This task presented many challenges. Does one perform stories out of their rich cultural background? These were mostly third generation Township children whose parents had rejected tribal lore as ‘old fashioned’. Tribal culture had broken down and they required something new to replace it.

After much consultation with black teachers and social workers it was decided that the same story of *Andreas and the Grey Witch* was ideal as the symbols within it applied also to the Black culture.

There are 11 official languages in South Africa and Xhosa is the one used in Cape Town. As I spoke no Xhosa and the children were taught in their home language (English being added as a second language in Class 4), the play was 'transformed' into their beautiful, descriptively rich Xhosa. Because their scale is pentatonic with larger intervals than ours, our music sounds out of tune to their ear, therefore their own songs were used.

It was not possible to take a Xhosa story-teller with me for, as most South Africans know, Time does not elicit the same response from the average South African Black person as it does from the White or Brown. (Commonly referred to as 'Africa-Time'.) One is bound to be extremely frustrated at having them turn up either at the wrong place, or an hour later – or both! My time being limited, the only recourse was to record the play on tape.

Due to the above reasons, using four people, the play took three months to record. Usually only two arrived at rehearsal and were usually late!

The play, using black puppets, is a delight and the music is so lovely that it is difficult to keep still while performing.

Seeing the little black faces through the transparent scenery is encouraging and heart-warming. It is impossible to describe the joy these deprived children experience. The scenery with its many colourful flowers has them gasping with delight. Their eyes become enormous, they sing and clap their hands and laugh and become serious, and are by far the most responsive and rewarding of all audiences; this applies to the adults as well. Although they are deprived they are not



tainted by television and modern 'civilisation'.

Of course it is not always safe to drive into the Townships as there is always the danger, during unrest situations, of having one's car stoned or worse. Once I was robbed but could easily have been stabbed as well and so used to telephone the Police beforehand to find out if all was well. Crime is rife and on the increase.

To date, far more than half-a-million children have seen my shows.

Rainbow Theatre

In 1992 my dream was realised in the creation of the beautiful Rainbow Puppet Theatre, the only permanent one in the country, at the Waldorf School in Constantia. It seats 110 and we give two performances every Saturday morning for the general public. Every month we change fairy tales.

There are six of us in the company and we have performed thirteen different plays – mostly Grimms.

Last year, for the first time, we combined glove, rod and shadow puppets in the story of Briar Rose (Sleeping Beauty).

Our greatest 'hit' was in the making of eight look-alike caricatures of various Cape Town anthroposophists, including eurhythmy teachers and inserting skits into the current stories (*St. George and the Dragon* and *Briar Rose*).



Above: The witch entices Hansel and Gretel into her house of supposed 'goodies'.

Left: A crowded audience, enthralled at a performance of the Rainbow Puppet Theatre.



See caption on Contents page.

These then became hilariously funny. They were performed in the evenings for adults. The response was tremendous.

Puppetry is not only enriching for the children but also for us puppeteers for there is no end to the creativity and we are enlivened with each performance.

As many children as possible need whatever seeds we can consciously sow to strengthen them against the materialistic onslaught they face. The potential in all fields is enormous and we can never do enough. Through puppetry one can reach many in an art of 'blessing' *par excellence*.

Estelle Bryer, a South African, has taught at the Constantia Waldorf School, Cape Town, since its founding in 1960, in various capacities: as Kindergarten teacher, Eurhythmy teacher, and now also as Eurhythmy Therapist.

She has also pioneered Puppetry since 1963, taking it, as soloist, into many varied spheres of life and playing to more than half-a-million children over the years. Estelle now also directs the permanent Rainbow Puppet Theatre at the Waldorf School which performs weekly to the public.

Continued from page 19

demands: the 'tools' needed for fashioning that pathway.

The educational context from which the above illustrations have been taken would suggest at least one answer that would avoid such failure: educate the whole human being. Education has had its day if all it consists of is essentially little more than 'calling a spade a spade', a mummy a mummy, a sperm a sperm, an arms race an arms race, a massacre a massacre, an employee an employee, a robot a robot, an actor an actor, a refugee a refugee, a Dublin bar a Dublin bar, a thousand cases of bovine spongiform encephalopathy a thousand cases of bovine spongiform encephalopathy, a politician a politician, or a slice of 'death by chocolate' a slice of 'death by chocolate'...

Within the education of the whole human being there must be provision and time – years if education proves it to be of value – for the profound awe of simply experiencing wool carding and the joy and satisfaction of knitting such-and-such for so-and-so... as well as provision for the calculating of thermal capacities and the like. This will surely ensure that a world that, in its recent history, has been turning empty away from the nave of the cathedral, and unable to access the wisdom imaged in the fairy story, and is speed-boating towards 'virtual reality', will nevertheless take real virtue along with it – and not have to cry out, turn back and search for: "Man overboard."

Ed.

Robin Blackmore Interviews Ben Fox



The bread peel, made on site, is used for the first baking (see pp. 8 & 9 for further illustrations).

RB You are connected with a lot of activity in Jersey which does not seem to be led or dominated by your job as a Detective Sergeant responsible for crime prevention and community policing on the island. How is this?

BF I am not sure really other than a belief in natural justice for everyone as a basic part of life.

RB You mean justice in a legal sense?

BF No, I mean justice in the broad sense – the right to grow up naturally – have a good education and something worthwhile to do after it.

RB Why is this so important to you?

BF Without it there will never be improvement individually or in society generally.

RB Yes, but how do you make the activity that enables you to move from the broad principle of natural justice to individual improvement?

BF By being able to see things in a wide, very whole way. By seeing all the colours, warmth, brightness, uniqueness of things and what is going on. I guess I have got my Steiner education to thank for that, enabling me to appreciate everything being so full of colour and so different. All those irregular shapes in the buildings! And being able to see what to do, getting on and doing it with people.

RB What is your role in the Police?

BF To supervise and support my team of community police officers and my specialised crime prevention officers working together directly with the public.

RB I sense you like your police work very much: why do you?

BF People, I am a high profile 'people's man'. Everyone on the Island knows me or perceives they know me. 'We' work well

together, either directly or through the local media, radio, newspaper, TV.

RB A lot of your general activity on the Island is associated with schools, for example the Governing Body and Parents' Association of the Hautlieu School and the Island's Parent Action Group for Education. How did you become involved in this group?

BF Just through circumstances at the time. I became involved during a great debate on education when the department tried to make education in the non fee paying sector 'comprehensive', leaving the fee paying sector 'selective'. They needed someone to chair and handle the media. I was used to doing that, so I helped them particularly in this way. I believe in equal opportunities and believe our action during the great debate resulted in this.

RB So how would you describe the role of police work in relation to general activity in a community?

BF Secondary.

RB Secondary?

BF Without doubt, take young people for example. Parenting, educating, caring and providing opportunities for the young must come first. And if this is done well there will be a markedly reduced need for police activity.

RB Is it the young that particularly make you say this?

BF No, it applies to any age or type of group. I love my police work but growing well, caring and providing opportunities for people to have meaningful lives must be the primary aim of any community.

RB I do agree with you wholeheartedly.

Has your police work ever got in the way of your general activity?

BF No, the only comment that has been made

to me – and that was by a senior officer – was whether I amounted to being an unfair advantage for an action group, by being a spokesperson, because I was an ‘honest copper’. I know I have been asked to do the sort of things I do, in part because this is what I am – you can’t have it both ways! I feel my police training and experience has helped me to remain calm under pressure and speak well.

RB A powerful alliance then, a Steiner education and police training and experience?!

BF Yes it is!

RB What took you to Jersey?

BF Sunshine, better quality of life and a more relaxed environment. It is a beautiful place to live and work – it is at the ‘top of the tree’.

RB What is your vision of what life will be like on the Island in the year 2010?

BF I believe the economic standard of living will only be three quarters of what it is today and the wealthy will be the ‘richer’ for that.

RB What do you mean by that?

BF Those that have a particularly good standard of living, materially, will value a wider range of activities than they do currently and this will enhance the general well being of our community.

RB Ben, throughout our dialogue you have referred, in equal balance, to:

- the rights of individuals;
- the importance of education and the cultural and spiritual value of communities working well together;
- economic realities.

You appear to have this ‘three-fold’ approach towards all that you do. Is this intentional?

BF I am not able to say. This is just the way I do things.

RB May I also feedback to you what I have *not* heard you say in our dialogue?

BF Certainly.

RB You have not:

- been critical or judgmental about anyone – just described situations as they are;
- said you ‘can’t do’;

- said you couldn’t do anything, within the police.

I am in awe of your being like this and the effect that I sense this attitude brings about in the community you so clearly seek to serve. Thank you for this dialogue.

From the ages 5 – 16 years, Ben Fox attended the Rudolf Steiner School, Michael Hall, Sussex. He left school at 16 to commence a career in the grocery trade, becoming a Manager of a store in Newport Pagnall by the age of 19. At that time, he visited Jersey, and fell in love with the Island. He gave up his job in England, and went to live in Jersey. For the first two years, he continued with his grocery career, until joining the States of Jersey Police Force in 1971, where he is still employed today. Apart from walking the beat for the first two years, Ben Fox has had a very rewarding career, primarily in crime detection, and for the last 15 years in a specialist crime prevention role.

Ben Fox has worked outside his policing role, very much within the community. This has included such areas as:-

- *Running handicap ‘Variety Coaches’*
- *Supporting the local Duke of Edinburgh Award*
- *Being involved with 3 Education committees, during a great education debate on equal opportunities*
- *Currently is a member of the Board of Governors of Hautlieu School (a grammar non-fee paying school)*

Robin Blackmore coaches young people in companies like British Telecom, the Civil Service and in schools. He does this on a regular basis at the Rudolf Steiner School at Kings Langley in Hertfordshire. He was a police officer with the Essex Police. During his career he served in every operational sphere, held ranks at all levels and trained other officers at the National Police Staff College at Bramshill and in the Middle East. He took his Steiner Waldorf training in the early nineties. He is graduate in law from London and Social Science from Essex. He is passionate about young people being able to develop and use their talents to their fullest extent.

Former Pupils

GUY VASSALL-ADAMS

If a palm reader had told me five years ago that in 1997 I would be working with the UN on emergencies in Central Africa, I would certainly have dismissed the idea as fanciful. At that time my plan was to become a television journalist; I had got my first foothold in that world, had moved to London, and, if I pictured the future at all, saw news deadlines, editorial meetings and endless cups of strong back coffee.

Yet these days instead of waking up to the *Today* programme, catching the tube across London and spending the first hours of the day trying to follow developments in British politics, I wake up to the *BBC World Service*, drive across Nairobi, the capital of Kenya, and try to work out what is going on in eastern Zaire.

I work as a Humanitarian Affairs Officer with the United Nations, based in Kenya, but spending much of my time travelling to other countries in east and central Africa: Uganda, Tanzania, Rwanda, Burundi and Zaire. My office runs a regional information network focusing on these countries, providing up-to-date information on emergency situations, so other UN and humanitarian organisations can prepare themselves and respond effectively.

My last mission of 1996 was to Uganda. My office had received reports that due to conflict the situation in the north of the country had become an emergency situation and I was asked to travel there and try to make sense of what was going on. I flew from Kenya to Uganda on a small UN plane, and from there flew up to Gulu in the north, an area which has been affected by rebel activity.

On arriving in somewhere like Gulu, the priority is to talk to as many people as possible. While in the town I spoke to the head of the local administration, the army commander for the area and the doctor running the biggest hospital, as

well as people who had been displaced from their homes in the countryside and moved to the town in search of food, water and shelter. I was unable to travel outside the immediate environs of the town because of land mines, a scourge throughout this part of the world.

The situation was more serious than I had realized. The combination of rebel activity and attempts by the Ugandan army to quell the insurgency had displaced perhaps half of the district’s population of 400,000 people, the recent harvest was not being reaped because people feared to farm their fields, and health services had collapsed as doctors and nurses had fled rural areas in fear of their lives. The education system had also completely broken down, as rebels have for the past two years abducted school children in search for new recruits.

The role of the UN Department of Humanitarian Affairs, the agency I work for, is to provide information and help facilitate the co-ordination of other UN agencies in emergency situations. The unit I work for, the Integrated Regional Information Network, is the first of its kind within the UN. By raising awareness about the situation in east and central Africa, IRIN helps agencies plan their programmes and raises awareness about human suffering within the UN system and among governments in the wider world. The report I wrote on Uganda was designed with these ends in mind.

Most of the emergencies UNHCR is required to deal with are not caused by natural disasters but are conflict-related. Such conflicts, whether in Iraq, Bosnia, or Zaire, tend to have political causes which require political solutions. A major conflict, with all the hatred and suffering it unleashes, is the gravest crisis any society can face, so it is hardly surprising that swift solutions are

rarely forthcoming. The UN, mandated to respond, inherits these problems which no-one else wants to deal with, and it is required to respond with often inadequate resources and half-hearted political backing from member states. Humanitarian programmes in conflict zones, therefore, soon come up against the harsh realities of geopolitics.

In terms of the work on a daily basis, it is undoubtedly a great privilege to get paid to see something of the world, and this area of east and central Africa is outstandingly beautiful. It is also fascinating to meet and get to know people from very different cultures. Working in conflict situations requires a certain sort of temperament, one has to be relatively unflappable, yet some fear is essential to one's survival. An obvious aspect of the work is that it takes you far from friends and family; this is not always easy, particularly for relationships.

In the popular press, aid workers are often portrayed as angelic figures, motivated solely by the wish to 'do good'. In practice, new aid workers soon learn that doing good is not nearly as easy as it sounds and those with a reflective mind develop a keen sense of the limitations of their work. Aid doesn't always help, sometimes it's downright destructive, and even the best aid programmes are beset with practical problems and moral dilemmas. These are, of course, part of what makes the work interesting and challenging.

Emergency relief work enables one to see how Africans can manage without any of the things we tend to take for granted, which is inspiring, but also brings one face-to-face with people in desperate circumstances. I was particularly struck by the Burundian refugees I met, people who had fled their homes after fighting in their villages, seen relatives killed as they tried to leave the country and arrived in Zaire with nothing in the world. The UN can offer them shelter, water and food, but it can't bring back their dead mothers and brothers.

These experiences seem a very long way indeed from the relatively sheltered life I led as a pupil at Wynstones. Yet I am very grateful for the education I received there, for two particular reasons. First, childhood is not always an easy time and I feel lucky to have had such

a supportive environment – I always felt the teachers were essentially on my side. Secondly, I think that Wynstones encouraged all its pupils to think for themselves and to question 'conventional wisdom'. There is no more important function of education, and this aspect of seeking new answers is of global relevance at this time in history.

I left Wynstones at the end of Class 11, choosing to study for my 'A'-levels at a grammar school in Gloucester. At Sir Thomas Rich's School I also took the Oxford University Entrance Exam, and got a place at St. Catherine's College to read Geography. During my first term, which began in October 1989, the political transformation of Eastern Europe took place, and I soon decided that Philosophy and Politics was far more interesting. I said this to my Geography tutor as we were having an end of term drink in the Senior Common Room, and he called over the Politics Fellow from the other side of the room. The Politics tutor, a charming old gentleman called Wilfrid Knapp, looked me up and down and said, 'Young man, you have one and a half minutes to tell me why you're interested in Politics'. At the end of my first year I changed course.

During my time at university I got involved in student journalism and became editor of *Isis*, the university magazine. In retrospect, it seems well-planned, but I think the main reason for my initial interest in the magazine had more to do with the young ladies then working on *Isis* than any burning journalistic ambition. I left St. Catherine's in July 1992, having won an internship to spend three months as a research intern at London Weekend Television. The prize, known as the Nick Young Trust, was set up after Nick Young, a talented young television executive and an alumni of St. Catherine's, died in a car crash. His father, James Young, wanted young people to have that first opportunity in television that his own son had struggled for.

After three months as an intern, I was offered a five month contract on the *Wadden Programme*, researching interviews with leading British politicians. It was an exciting start into working life, but I became disillusioned with the programme and with the daily routine of tube, office and days

on the telephone. Perhaps it was too swift a transition from university to a very high pressure work environment, but at the end of five months I was glad to leave. I had looked up the greasy pole, seen what my bosses were doing and decided I didn't want to be in their shoes.

For several months after that I really wasn't sure what I wanted to do, but kept myself busy with some freelance research work and long walks in the Gloucestershire countryside. My decision to try to get work in my current field arose after I attended a talk at which someone described volunteering for Oxfam. I decided to write to Dr. Kevin Watkins, a senior policy adviser with Oxfam whose expertise is in debt and international trade, and try to persuade him to accept me as a volunteer researcher.

In January 1994 I visited him at his house in Oxford; and he agreed to take me on as a research intern. I moved up to Oxford, where Oxfam has its national headquarters, in February. My first project was the war in the former Yugoslavia; Oxfam needed some material for a forthcoming campaign on conflict. After six weeks I had written a critique of UN peace keeping in former Yugoslavia. I was then paid for my work and asked to write a series of reports on conflicts around the world. When the genocide began in Rwanda in April 1994 I was asked to write a critique of the world's failure to send peace keepers; this was published by Oxfam as *Rwanda: An Agenda for International Action*.

I was to spend two more years with Oxfam, first at headquarters but with visits overseas, later in a post based in Rwanda itself. When Oxfam's Emergencies Department was offered the chance to second one of its staff to a new UN office working on Rwanda and neighbouring countries I was asked to take the post; this is how I started with UNDHA. As my contract with Oxfam neared its close I decided to stay where I was and took up a contract with the UN office I was already working with.

In six month's time I will have left my current job. After three years working on the same emergency, I need to regain my strength and get a little critical distance. I plan to take a long holiday and return to England in the autumn to study for a master's degree in international human rights

law. After that I would like to take up another post overseas, hopefully with a strong human rights component. And after that? No doubt I'll 'settle down' one day, but there's a big wide world out there, and I haven't seen enough of it.

PETER BRIDGMONT

1939. Suddenly a whirlwind entered the sitting room at our little house in Bristol. Intense whisperings between adults and within moments, it seemed, the family had gone. "We'll meet again very soon, old lad," said father. The home had gone and for some reason I was walking up the stairs towards 'the coloured window', led by a kindly hand, to the dormitory at the top of the building known as Wynstones, Brookthorpe. A transformation scene from a village school in Bristol, a safe haven of a home with Mrs. Cox my nanny to a small dormitory at the top of a large house in the countryside. Parents gone and silence. Only five peaky faces staring as I stood in 'The Dorm' and met the leader of the gang, Cecil Jordan. Immediately I was part of the Whippets. Cecil, possessing the quality which we were not favoured with, namely intelligence, led us into daring action, whispered plans and a world that grew each day to replace a fading past.

Being part of a theatrical family, word went around the Bristol BBC that there were two schools, Dartington Hall and Wynstones, both suitably remote from the cities and the danger of bombing. My mother considered Dartington far too elitist and visited Wynstones. She met John Benians. Her first question was, "If I am killed in the Bristol bombing, which is very likely, will you be guardian to Peter?" Mr. Benians: "Yes." Second question: "I have no money. Can you wait for the fees?" Mr. Benians: "Yes." He waited for the third question but that was enough; my mother felt she had found a haven or heaven, a world, an attitude, a whole style of behaviour which until then had been unknown to her.

I think quite a few of us in those days were a little mad. Many of us arrived at Wynstones. Thank heavens it was there; we were bewildered by parents' behaviour and inwardly apprehensive about the whisperings of the grown-ups.

Words such as invasion, fleeing, hiding, bombing, defending and so forth. This all accumulated into an inwardly frantic activity and an accompanying outward expression of anxiety. I am sure many of us, particularly the boys, were really rather peculiar. A close friend of mine aroused the greatest admiration in me for he would shout, sing, crash his desk when he felt like it, snore, make funny remarks continually. I was capable of this but I felt I lacked the true freedom and anarchy to bang and shout in class whenever I felt like it. When I think back to our behaviour it is not with shame or regret, for at that time I felt the wild behaviour was normal, and quiet diligent study was unreal and ridiculous.

However, I had for my class teacher Mr. John Benians. A strong, resolute, firm, disciplined man, one I could admire and respect. What a great good fortune to meet John Benians. For him I would jump to attention when he came into the room. "Good morning Sir," I would cry; I am surprised, now, I didn't salute.

But he had a strange way with him. Often, I would be talking and banging around during class and suddenly I would look up and see above me his eyes staring down. Slowly he would shake his head as though in pity at my behaviour. I believed I was the most natural one in the class but he aroused a tiny flicker of self-doubt. By looking with sadness at me, I saw how possibly the world might consider my actions, and this caused me to reflect upon myself. I disliked that look. I considered it impudent and uncalled-for, yet my resentment was tinged with personal doubt for the first time.

To break a window was daring but to Mr. Benians it necessitated a swift walk with him to the scene of the crime. A walk in which he whistled. Now, "What is that?" "A broken window." "Who broke it?" "I did, Sir." "I will be back in an hour." Exit John Benians! Myself, in a hopeless situation, would run for Harry the odd-job man to help me. Extremely perceptive was Mr. Benians. He had spoken to Harry first. Slowly a sense of self, of responsibility began to blossom in the 'savage breast'.

"O, 'Man', know thou thyself!" was introduced to this boy and John Benians was the only man that could have done it for me. Mind, I did

think, in the wisdom of my nine years, that he lacked sophistication: his jokes were really too dreadful and I would sigh in despair when, clapping his hands, he would cry at the dinner table: "Come let us eat lettuce." Really, sometimes he was too, too tedious. What he thought of me, I really don't know; but I am quite clear in my own mind what I thought of John Benians.

* * *

[The following biographical notes are taken from a script kindly provided by Susan Snell.] After an extensive acting training at the prestigious Guildhall School of Music and Drama, Peter Bridgmont first made a name for himself as an actor touring popular, twice-nightly productions throughout England in the late '40s and '50s. He began work in film and radio while at drama school, and he continued acting for the BBC in-between tours for the next six years. As understudy for Richard Attenborough in the opening year of Agatha Christie's *The Mousetrap*, Peter played the lead for weeks when Dickie (or, Lord Attenborough, as he is also known today) had severe dental problems.

Dissatisfied with the commercial theatre on artistic grounds, however, Peter switched gears for an alternative vision, joining Joan Littlewood's *Theatre Workshop*, which, under Littlewood's lively guidance pioneered a 'documentary' style of drama which would leave its mark on the theatre and influence the likes of many actors – Corin, and Vanessa Redgrave to name but two. He shared controversial honours in the world premiere of Bertolt Brecht's *Mother Courage*, in translation.

At the ripe age of 30, Peter's career had run a diverse spectrum of methods, styles and approaches to theatre... everything from music hall to pantomimes, drawing-room comedies to Shakespeare, murder mysteries to politically correct plays of the time. His spirit search plunged him deeply into the works of theoreticians and dramatists and turned him in the direction of Edward Gordon Craig. He was to Peter what Beethoven is to any serious musician, simply awe-inspiring. Later, working with Rudolf Laban, the innovative master of movement, would also be a milestone in Peter's well-seasoned

cache of experiences. Laban's technique is a vital force among actors and a hallmark of Peter's professional work.

In a BBC television series entitled *The Great War*, Peter played voices of the German leaders. This provided him with funds to form his own company: The Boundaries Theatre. As the theatre became very popular, students were soon knocking on the door: teaching wasn't far behind. Peter – with his wife, Barbara – began teaching on the premises and invited other professionals in as guest teachers. Here was an ideal opportunity to explore the ideas and influences he had seasoned in his career and artistic search. He soon branched out to teach drama and movement at Guildford University in Surrey, in addition to his commitments at home.

A further training followed at the London School of Speech Formation... and in 1975 the Chrysalis Theatre Acting School was christened and is still going strong.

Peter's publications include *The Spear Thrower*, which explores in detail the technique of throwing the javelin as an effective training for speaking in the theatre; and *Liberation of the Actor*, in which he deepens the method of Greek gymnastics as a preparation for acting and speech, and offers a wealth of discussion on gesture, drama and movement, with a fortune of exercises for the actor to explore.

Steiner Education Monograph

Early Childhood

Prices (surface mail included)

UK £4.80

USA \$9.60

Canada £12.90

Airmail plus 10%

10% discount on orders of £10 and above.

Our usual trade terms are available to booksellers

Cheque WITH ORDER

Payable to 'Steiner Education'

to: The Secretary, Steiner Education,
The Sprig, Ashdown Road, Forest Row,
RH18 5BN, UK.

BOOK REVIEWS

Education and Beyond. Steiner and the problems of modern society by Gilbert Childs. Floris Books sh 222pp £14.99.

Gilbert Childs' opening chapter catalogues a compelling list of contemporary social problems which modern education unwittingly exacerbates.

Childs recounts that Rudolf Steiner foresaw the characteristic problems of our age and, in chapters 2 to 6, Childs shows how Steiner's system of education grew out of what he perceived as an historical necessity, how it related to the influence of Goethe and to the rise and fall of the 'New Education' movement at the beginning of this century. He sets out Steiner's insights into the historical epochs concerning the unfolding of human consciousness relating these to the development of individual human consciousness. He presents Steiner's descriptions of the 3-fold and 9-fold membering of the human being in tabular form and brings together the life stages of human development with key 'actualities concerning education' and 'potentialities concerning society' in an all-encompassing Table of Main Factors.

Chapters 7-9 lead into the elements of educational practice in the first three 7-year periods of life and education, relating these to Steiner's understanding of the needs of children at different stages of development. Sources in Steiner's writing are rigorously cited throughout.

I would like to think that non-Steiner teachers or theorists about education would turn to such a book with interest and anticipation. But readers unacquainted with Steiner's work and thought would have a challenging path to negotiate among the terms and concepts: Childs refers to so many of these and his schematic presentation of them almost makes them seem more "theoretical". It is almost as if Childs steps outside the contemporary historical context when he portrays Steiner education as a system that aims to produce a kind of 'universal' individual, one who is "resilient, adaptable, innovative, versatile, perceptive and appreciative of the essential qualities and needs of his or her fellows". And the book also ends in a seemingly remote context, with Steiner's uplifting vision of fraternity and spiritual fulfilment in a genuine Threefold Social Order in the next Epoch of civilisation (in about three and a half thousand years time).

Childs tends to dismiss non-Steiner teachers as "invariably intellectual to their backbone" but I think a more refined description of the difference between 'orthodox' and Steiner methods may be more helpful. It is not only Steiner teachers who may take on the role of guardian and friend as they try to inspire young adults into the development of moral responsibility and they are not the only ones who cultivate the will impulse in the child through repetitive tasks, such as tending potted plants and being responsible for fetching the register. The difference is that the strategy of teaching adolescents through feeling, and the deliberate strengthening of the young child's will forces are not accidents of inspiration, but rather elements of practice that arise out of pedagogical necessity, once one enters into Steiner's understanding of child development.

Childs indicates a few of the practical ways in which Steiner teachers do things differently: they visit the homes of their children and take home background into consideration in their teaching 'as a matter of routine'. Waldorf teachers, in their training, are given "detailed guidance as to how to tackle classroom problems". But *how* do they do these things? I wonder if these details are not a more powerful invitation to the reader to consider the relevance of Steiner education for the problems of teaching modern children, than are Childs' concise tables of factors and correspondences. And these are the sorts of details that are of course available in many published writings, for example in A. C. Harwood's very accessible and abundantly rewarding study of Steiner's educational work *The Recovery of Man in Childhood*.

Ursula Jeakins

Seven Stars of Gold: Poems for Children by Peter Oram with illustrations by Phil Forder, Starborn Books.

In his *Afterword for Parents and Teachers*, Peter Oram refers to the need of the young child to "find a way out of the all-enveloping turmoil into a quiet inner space, to make an inward journey to a source of strength and light". He hopes that the offerings in his volume of poems *Seven Stars of Gold* may be able to act "as little signposts for such journeys".

Many of the poems were written especially for individual children in Peter Oram's class at a small Steiner school in rural Wales, and each embodies a gentle healing gesture or the image of a threshold to be crossed.

The volume opens with the poem *Dawn*, and the very first lines, "I rise up early with the sun! Out to the shimmering fields I run", evoke memories of a country childhood and the joyous tingling thrill of early morning. We can picture the small child running across the dewy grass, "Where morning light has scarcely kissed! The silver pillows of the mist", filled with amazement at "such wondrous secrets shown to me".

This theme of the secretness of things which children love so much, is a recurring one in some of these poems, e.g. *The Room*, "...And sometimes in that! Light I see! An angel, come! To talk to me". Young children delight in the mysterious, the hidden, unseen, invisible world behind the visible, and will warm to poems like *The Bell* which is full of anticipation: "Until I found a pathway! That led me to a tower..." (and then what happened?); and *The Well* with its beautiful magical imagery.

There are poems in which children will fly with the swallow over a sleeping summer meadow, or float with the eagle far above the ground; they can sail steadfastly through a tempestuous storm, or find the courage to walk across a shaky old bridge, knowing that one wrong step and "I'd... plunge into rocky waters deep". Yet on all their journeys they will know: "I carry a light within me! A brightly burning flame; I Though dark may try to win me! It ever shines the same." With this knowledge, the young child will be able to overcome many obstacles on his path.

I found this a delightful volume of soul-enriching poems which children will enjoy enormously. Also, there are many poems which class teachers will find extremely useful for

speech, movement, and co-ordination exercises with the children in the classroom, e.g. *Me and Hands* and *The Fire* – a lively poem that flashes and flickers across the page.

Phil Forder's sensitive black and white shaded drawings provide a lovely, imaginative accompaniment to some of the poems.

Seven Stars of Gold is a volume of poems which will help us all "Through tangled woods, / Through darkest night," to find that special haven, that moment of peace and stillness in our busy, complicated and demanding lives.

Greta Rushbrooke

Education for Adolescents by Rudolf Steiner. Anthroposophic Press, sh 166pp £10.95 \$14.95.

"...You may enter the classroom in such a way that your words carry weight and at the same time acquire wings."

So Rudolf Steiner encourages his audience of Waldorf teachers at the end of the first lecture. In this series of lectures, Rudolf Steiner illuminates what is happening in the life of a young person (between 13/14 and 18; this period ends at 21) and how the involved adults can best work with this reality. This book is addressed to teachers familiar with anthroposophy but I think it could have a wider readership. The translation by Carl Hoffmann is into excellent, readable English. (The one exception to this is the use of the word *hygienic* in its 1920s sense to mean whole, health-giving: in the 90s it means scrupulously clean.)

Lecture 5 contains a very sensitive description of the inner life of a boy of about fifteen and a girl of similar age. The immediate behaviour can express a counter balance, an opposing force to the delicacy of the inner mood. Again and again in this book I have the experience of sudden illumination of aspects of life which I've experienced but not brought to conscious awareness. Steiner can communicate attitudes and ways of relating without necessarily giving case histories of individuals.

A school should work as an organic whole where teachers know that, for example, what the pupil does in eurythmy one afternoon will influence his ability to learn in a history main lesson next day. The body, soul and spirit of each individual child need to develop together. At nine a sense of wonder and amazement in the world forms a basis for a developing aesthetic sense; a love of beauty which arises from this helps a young person to "learn to love correctly... they develop love in the right way".

The practical, adult skills of surveying, weaving, engineering are recommended. They bring the young person into an active physical relationship with the world around them. Steiner says that what is experienced around fifteen years of age permeates the very being. The astral body and developing ego are coming into a new relationship with the physical world and the body.

The dangers of an educational approach* – which does not involve the thinking, feeling and will – an intellectual approach from the head sound extraordinarily contemporary: "People move about in life without being able to connect with it, without discerning anything in it." And later: "We are led to a thinking which is in no way connected to reality."

I very much enjoyed Rudolf Steiner's robust attitude to the spiritual life and reverence for the physical. This book helps the reader think clearly about her own observations. We must all live in the real world, the real world being permeated and suffused with spiritual activity.

M. B. Wilson

Educating Through Art by Agnes Nobel, Floris Books sh 301pp £14.99.

This book opens up a refreshingly new dimension to Waldorf education or, even more fundamentally, to Steiner's thought. Refreshing mainly for four reasons:

- (i) Agnes Nobel, author, is able to draw on a hinterland of thought that is seldom, if ever, referred to by 'followers' of Steiner.
- (ii) Her scholarly way of writing – though the layman should not be put off at the mention of this, for she achieves scholarship without having to go the whole academic hog – ploughs many familiar furrows but yields a new crop of perceptions and deductions.
- (iii) She is Swedish which brings with it its own brand of vigour (a) of itself, (b) through the country's firm and uniquely wide acknowledgement of anthroposophical activity, and (c) through the fact that she has access to Scandinavian writers not available in English or German translation (as a brief glance at the bibliography soon discloses).
- (iv) Precisely because she is not 'laden' with Waldorf as a result of her life experiences, she dips deep into the causes of its success – not so much because of its praxis but because of the 'lucky star' under which it is born – which the title *Educating Through Art* partly reveals.

But what the title tends to conceal is the way in which the book is limited in its presentation of Waldorf education. Though she has read widely, done her other homework and is mentally honest, it is clear from the references alone that she draws comparatively little from the spectrum that Waldorf offers, however substantially. In fact it is the introduction, entitled *The Philosopher's Button*, a translation of the original Swedish title(!), which reveals that her thesis is about the *approach* to Steiner Education. Not in the generic sense which the word has come mainly to be used (the Montessori approach etc.) but in the sense of what philosophical pathways lead to it and how they converge. This indeed is the joy of the book: her thorough presentation of Goethe's theory of knowledge and how Steiner took it up, what art stands for in life and how important it is that this should find its rightful place in education, and how the social climate was just right for the germination and healthy growth of the first Waldorf school.

This and more – what may be found in the approach – forms the bulk of the book. Seven out of eight chapters to be precise. While the passport authorities are satisfied with the photo of the head (which is reckoned to be 1/8 of the human body), Nobel seeks to portray the full picture of Waldorf.

From her angle. All told it is a very welcome voice in the chorus of Waldorf literature which is reaching such a crescendo in the late 90s.

Brien Masters

Europa: A Spiritual Biography by Richard Seddon, Temple Lodge Publishing sh 125pp £8.95.

For anyone who has had a dry experience of history, taught essentially as a string of dates, monarchs, revolutions and war, this book may appear at first sight little more than an informed chronicle. Its value lies in its rich choice of events, a selection which includes – as the title makes clear – a spiritual spectrum as well as the earthly. It abounds with references to (mostly) Steiner's lectures, so that a ready meeting of such involved concepts as "Experience between death and rebirth of the Mars forces of materialism, which reached a climax in the sixteenth century, gave rise to natural-scientific thinking" (p.61) for the first time, given the initiative and effort, can dwell on something of what lives behind such statements. There are many short paragraphs in the work that appear to summarize the main points of whole lectures in this clear but unaccustomed way. Unaccustomed insofar as, on the whole we are not used to having the results of someone's spiritual-scientific research expressed as matter-of-factly as "British fisherman, denied the right to fish cod off Iceland, turned secretly to Newfoundland waters and set up drying stations there about 1480." (p.70) This unpadded style that the author adopts enables him, in only 113 pages of text, to bring a body of 'knowledge' to bear upon the present day situation in Europe. But readers must not expect the exhilaration of a herd of racing zebra: Seddon moves with the certainty of a glacier, leaving one on the one hand with huge moraines of spiritual and documented 'facts' and, on the other, with waters of his still-surfaced lake, deeply fathomed, ideal for reflection, and refreshing before the onward journey that life may be beckoning, be it aspiring towards the peaks or plunging down into the turbulent vale of daily events – or both.

B. M.

Back Numbers of 'Child and Man'

Price £1.50 (post free) from the Secretary,
Steiner Education, The Sprig, Ashdown Road,
Forest Row, East Sussex RH18 5BN.

- Vol. 20 No. 2 Educating Social Awareness
- Vol. 22 No. 2 Non-Denominational Religion
- Vol. 23 No. 2 Twelfefoldness
- Vol. 24 No. 1 Teacher Training
- Vol. 24 No. 2 Teeth
- Vol. 26 No. 1 Money
- Vol. 26 No. 2 Europe
- Vol. 27 No. 1 Festivals
- Vol. 29 No. 1 Gender

World List of Rudolf Steiner Waldorf Schools

ARGENTINA

Buenos Aires Colegio Rudolf Steiner
Buenos Aires Escuela San Miguel Arcangel
Buenos Aires Escuela Clara de Asis
Buenos Aires Escuela Perito Moreno

AUSTRALIA

Association of Rudolf Steiner Schools in Australia, 213
Wonga Road, Warrnamund, Victoria, Australia 3134.

NEW SOUTH WALES AND ACT

Arimdale Boonagari School
Bega Mumbulla School
Bowral Eukarima School
Byron Bay Cape Byron Rudolf Steiner School
Byron Bay Periwinkle Childrens Centre for R.S.Early
Childhood Education
Canberra Orana School
Coffs Harbour Casuarina School
East Maitland Linuwel School
Glendale Newcastle Waldorf School
Hazelbrook Blue Mountains Waldorf School
Lillian Rock Daystar School
Murwillumbah Kangia Steiner Community School
Rozelle The Michael School for Rudolf Steiner
Education

Sydney Glencairn Rudolf Steiner School
Sydney Kamerai Rudolf Steiner School
Sydney Loren Novalis School for Rudolf Steiner
Education

Thora Chrysalis School for Rudolf Steiner Education

VICTORIA

Castlemaine White Gums Castlemaine Steiner School
Katandra West Milbi Steiner School
Mansfield Maingdample Steiner School
Melbourne Melbourne Rudolf Steiner School
Melbourne Sophia Mundi Rudolf Steiner School
Yarra Junction Little Yarra Steiner School
SOUTH AUSTRALIA
Mount Barker Mount Barker Waldorf School
QUEENSLAND
Burlleigh Heads Gold Coast Steiner School
Samford Samford Valley Steiner School
WESTERN AUSTRALIA
Denmark Hill Golden Hill Steiner School
Perth Perth Waldorf School
Yallingup Yallingup Steiner School

TASMANIA

Kingston Tasmania-Tarremah School

AUSTRIA

Österreichische Vereinigung freier Bildungsstätten auf
anthroposophischer Grundlage, Endresstrasse 100, A-
1230 Wien.

Graz Freie Waldorfschule Graz
Graz Karl-Schober-Schule Graz
Innsbruck Freie Waldorfschule Innsbruck
Klagenfurt Rudolf Steiner-Schule Klagenfurt
Linz Freie Waldorfschule
Salzburg Rudolf Steiner-Schule Salzburg
Schönau Rudolf Steiner Landschule
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.

Aalst Vrije Rudolf Steinerschool Aalst
Antwerpen De Hazelaar
Antwerpen Rudolf Steiner School
Antwerpen Hibernia School
Antwerpen Rudolf Steiner School Lohrangrin
Brasschaat De Wingerd
Brugge Guido Gezelle School
Brussels Rudolf Steinerschool Anderlecht
Court-Saint-Étienne Libre Ecole Rudolf Steiner
Gent De Teunisbloem
Gent Vrije Rudolf Steinerschool
Leuven De Zonnenvijzer Rudolf Steinerschool
Lier De Sterre Daalder
Overijse R Steinerschool Kristoffel
Raerzan Freie Martinsschule
Turnhout Michaeli School

BRAZIL

Botucatu Aitiara-Escola no Campo
Camanducaia Escola Araucaria
Florianópolis Anabá Jardim-Escola
Ribeirão Preto Escola Joao Guimaraes Rosa
Sao Paulo Escola Rudolf Steiner de Sao Paulo
Sao Paulo Colégio Micael
Sao Paulo Escola Francisco de Assis
Sao Paulo Escola Waldorf de Sao Paulo

CANADA

Association of Waldorf Schools of North America, c/o
David Alsop, 3911 Bannister Road, Fair Oaks, CA
95628, USA

ALBERTA

Calgary Calgary Waldorf School

BRITISH COLUMBIA

Duncan Sunrise Waldorf School

Kelowna Kelowna Waldorf School

Nelson Nelson Waldorf School

Vancouver Vancouver Waldorf School

ONTARIO

Waldorf School Association of Ontario, 9100 Bathurst
Street, Thornhill, Ontario L3J 8C7, Canada

Campbellville Halton Waldorf School

London London Waldorf School

Thornhill Toronto Waldorf School

Toronto Alan Howard Waldorf School

QUEBEC

Lennoxville Les Enfants de la Terre

Montreal L'Ecole Rudolf Steiner de Montreal

CHILE

Santiago Colegio Giordano Bruno un Colegio Waldorf

Santiago Colegio Rudolf Steiner

COLOMBIA

Cali Colegio Luis Horacio Gómez

Medellín Colegio Isolda Echavarría

CROATIA

Zagreb Waldorfska škola

CZECH REPUBLIC

Dasice Základní Škola

Karlovy Vary Soukromá Základní Škola

Ostrava Základní Škola

Písek Základní Škola - Svobodná Písek

Praha Základní Škola Waldorfská

Příbram Waldorfská Škola

Semily Základní Škola Waldorfská

DENMARK

Sammenslutningen af Rudolf Steiner Skoler i
Danmark, Strandvej 102, DK-8000 Århus

Aalborg Rudolf Steiner Skolen

Århus-Risskov Rudolf Steiner-Skolen Vejby-Risskov

Århus Rudolf Steiner-Skolen i Århus

Copenhagen Michael-Skolen

Copenhagen Vidar Skolen, Rudolf Steiner Skolen

Esbjerg Rudolf Steiner Skolen i Esbjerg

Fredericia Rudolf Steiner-Skolen i Frederica

Hjørring Rudolf Steiner-Skolen

Kvistgård Rudolf Steiner-Skolen

Mertøse Rudolf Steiner Skolen

Odense Rudolf Steiner-Skolen i Odense

Odense Rudolf Steiner Skolen

Silkeborg Rudolf Steiner-Skolen i Silkeborg

Skanderborg Rudolf Steiner-Skolen Skanderborg

Vejle Johannesskolen

Vordingborg Rudolf Steiner-Skolen

ECUADOR

Quito Escuela Waldorf

EGYPT

Bilbeis Sekem School by Bilbeis

ESTONIA

Eesti Waldorfskoolide Ühendus, 14 Koidula Tänav,
EE2100, Rakvere, Estonia.

Aruküla Aruküla Vaba Waldorfskool

Narva 7. Keskkool Waldorfpädagogika Osakond

Põlva Johannese Kool Rosmal

Rakvere Rakvere Vaba Waldorfskool

Tallinn Nõmme Vaba Waldorfskool

Tartu Tartu Vaba Waldorfskool

Viljandi Viljandi Vaba Waldorfskool

FINLAND

Steinerpedagogiikan seura ry -Föreningen för
Steinerpedagogik rf, c/o Lea Blafeld, Jyväskylän Rudolf

Steiner-koulu, Honkajarvintie 6, FIN-40600 Jyväskylä

Espoo Espoon Steinerkoulu

Helsinki Helsinki Rudolf Steinerkoulu

Jyväskylä Jyväskylän Rudolf Steinerkoulu

Kuopio Kuopion Steinerkoulu

Lahti Lahden Rudolf Steinerkoulu

Lappeenranta Lappeenranta Steinerkoulu

Oulu Oulun Seudun Steinerkoulu

Pori Porin Seudun Steinerkoulu

Rovaniemi Rovaniemen Rudolf Steinerkoulu

Sammatti Sammatin Vapaa Kyläkoulu

Selänpää Selänpään Vapaa Koulukoulu

Tampere Tampereen Rudolf Steinerkoulu

Turku Turun Rudolf Steinerkoulu

Vaasa Vaasan Rudolf Steinerkoulu

Vantaa Vantaan Seudun Steinerkoulu

FRANCE

Fédération des Ecoles Rudolf Steiner en France, 11 rue
de Villaines, F-91370 Verrières-le-Buisson.

Champagne dur Arize 'La Ver à Suie'

Chintou (nr Paris) Ecole Perceval

Colmar Libre Ecole Mathias Grünwald

Jurancon Ecole du Soleil

Laboissière Ecole Rudolf Steiner

Lachau Ecole Rudolf Steiner

Lubbersbach b Mulhouse Ecole Rudolf Steiner

Saint Genis Laval b Lyon LibreEcole Rudolf Steiner

Saint-Menoux Libre Ecole Rudolf Steiner

Sorgues b Avignon Libre Ecole Rudolf Steiner

Strasbourg Ecole Michael

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

Backnang Freie Schule Backnang

Bad Nauheim Freie Waldorfschule Wetterau

Balingen Freie Waldorfschule Balingen

Benfeld Freie Waldorfschule Landschulheim Benfeld

Bergisch Gladbach Freie Waldorfschule Bergisch

Gladbach

Berlin-Dahlem Rudolf Steiner Schule Belin e.V.

Berlin-Kreuzberg Freie Waldorfschule Kreuzberg

Berlin-Markisch 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

Düsseldor Rudolf Steiner Schule Düsseldorf

Eckernförde Freie Waldorfschule Eckernförde

Eisenach Freie Waldorfschule Eisenach

Elmshorn Freie Waldorfschule Elmshorn

Emmendingen Freie Waldorfschule Emmendingen

Engelberg Freie Waldorfschule Engelberg

Erstingen Freie Waldorfschule auf der Alb

Erfstadt-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 Frankenthal/Pfalz

Frankfurt/Main Freie Waldorfschule

Frankfurt/Oder Freie Waldorfschule an der Oder

Freiburg Freie Waldorfschule Freiburg-Wiehre

Freiburg Freie Waldorfschule St. Georgen

Freiburg Freie Waldorfschule Kirchstrasse

Freiburg Michael-Schule

Friedrichsthal-Bildstock Johannesschule.

Heilpädagogische Freie Waldorfschule

Gladbeck Freie Waldorfschule Gladbeck

Göppingen Freie Waldorfschule Filstal

Göttingen Freie Waldorfschule Göttingen

Gütersloh Freie Waldorfschule Gütersloh

Gummersbach Freie Waldorfschule Oberberg

Haan-Grüiten Freie Waldorfschule Haan-Grüiten

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
Waldhöfen

Hamburg-Bergstedt 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 Ila-Wegmann-Schule am

Gemeinschaftskrankenhaus Herdecke

Herne Hiberniaschule

Hildesheim Freie Waldorfschule Hildesheim

Hof Freie Waldorfschule Hof

Izehoer Freie Waldorfschule Izehoer

Jena Freie Waldorfschule

Kakenstorf 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

Kleinschmadow Freie Waldorfschule Kleinschmadow

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

Lorrach Freie Waldorfschule Lorrach

Loheland Rudolf Steiner Schule Loheland

Ludwigsburg Freie Waldorfschule Ludwigsburg

Lübeck Freie Waldorfschule Lübeck

Lüneburg Rudolf Steiner Schule Lüneburg

Magdeburg Freie Waldorfschule

Mainz Freie Waldorfschule Mainz

Mannheim Freie Waldorfschule

Mannheim Odilienschule

Marburg Freie Waldorfschule Marburg

Minden Freie Waldorfschule Minden

Mönchengladbach Rudolf Steinerschule in
Mönchengladbach

Mülheim/Ruhr Freie Waldorfschule in Mülheim an der
Ruhr

Mülheim 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

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 Rudolf Steiner Schule

Pforzheim Goetheschule - Freie Waldorfschule

Potsdam Freie Waldorfschule Potsdam

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

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.

POLAND
Biedsko-Biala Stowarzyszenie Wolna Szkoła
Waldorfska w Biedsku-Bialej
Olsztyn Stowarzyszenie Wolna Szkoła Waldorfska w Olsztynie
Warsaw Szkoła Rudolfa Steinera

PORTUGAL
Lagos Escola Primavera

ROMANIA
Federatia Waldorf din Romania, Bd. Marasti
nr. 59, sector 1, RO-71331 Bucuresti
Brasov Scoala Waldorf Brasov
Bucarest Scoala Waldorf Nr.1
Bucarest Scoala Waldorf Nr.2
Bucarest Centrul Pilot de Pedagogie Curativa si Terapie
Sociala
Buzau Scoala Waldorf Buzau
Cluj-Napoca Scoala Waldorf-Cluj-Napoca
Constantia Scoala Waldorf Constantia
Iasi Scoala Waldorf Iasi
Sibiu Scoala Rudolf Steiner Sibiu
Simeria Scoala Waldorf Simeria

RUSSIA
Irkutsk Irkutskaja waldorfskaja shkola
Jaroslavl Serenowskaja swobodnaja shkola
waldorfskoj orientatsii
Kasan I Komplex shkola-sad waldorfskoj pedagogiki
Kasan II Swobodnaja shkola waldorfskoj pedagogiki
Moscow Moscow school no.1060
Moscow Shkola Semeyinyi Lad
Rjasan Waldorfskaja shkola
Samara Shkola waldorfskoj orientatsii
Shtukowski Shkolnaya swobodnaja shkola
Sienodolsk Shkola Nr.9
Smolensk Smolenskaja waldorfskaja initsiativa
St Petersburg Rudolf Steiner School, Kreuzinsel
St Petersburg Waldorfskaja shkola v Datschnom
St Petersburg Swobodnaja shkola pri waldorfskom
centre iskusstva vospitanija
St Petersburg Waldorfskaja shkola na tschernoj
retschke
Tjumen Shkola swobodnowo razwitiia
Wladimir Shkola waldorfskoj orientatsii
Woronesh Woronesh waldorfskoje otdelenie MOK
N2

SLOVENIA
Društvo prijateljev waldorfske šole, Rodiceva 2, 61000
Ljubljana, Slovenia
Ljubljana Waldorfska šola Ljubljana

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

Cape Town (Constantia) Constantia Waldorf School
Cape Town (Kenilworth) Michael Oak Waldorf
School
Cape Town (Wynberg) Khanyisa Waldorf School for
Supportive Education
Durban Roseway Waldorf School
Johannesburg (Bryanston) Michael Mount Waldorf
School
Johannesburg (Meadowlands) Sun, Moon and Stars
Sikhulise Waldorf School
Johannesburg (Alexandra) Inkanyesi Waldorf Centre
Madjetane Lesedi Waldorf School
McGregor McGregor Waldorf School
Pretoria Ubuntu Centre, Max Stibbe School
Stellenbosch Stellenbosch Waldorf School

SPAIN
Las Rozas/Madrid Escuela Libre Micael

SWEDEN
Waldorfskolefederationen, Fridhemsgatan 17, S- 12240
Stockholm, Sweden
Alingsås Linnéskolan
Bromma see Stockholm
Delsbo Delsbo Waldorfskola
Farsta see Stockholm
Garpenberg Annaskolan
Gnesta Gnesta Waldorfskola
Göteborg Rudolf Steinerskolan
Göteborg Emblaskolan
Göteborg Martinaskolan
Hjärnarp Solberget
Höör Emiliasolan
Järna Örnaskolan Jama
Järna Mariaskolan
Kalmar Kalmar Waldorfskola
Kungälv Fredkullaskolan
Linköping Waldorfskolan i Raelstrop
Ljungsbro Björkö Friskola
Lund Rudolf Steinerskolan
Mälardalarna Mälardalarna Waldorfskola
Märsta Josefinsaskolan
Norrköping Rudolf Steinerskolan
Nyköping Mikaeliskolan
Örebro Johannaskolan
Örnsköldsvik Waldorfskola
Söderköping Söderköpings Waldorfskola
Spånga see Stockholm

Steghebus Steghebus Waldorfskola
Stockholm Kristofferskolan
Stockholm Martinskolan
Stockholm Ellen Key skolan
Taby Frejaskolan
Umeå Umeå Waldorfskola
Uppsala Uppsala Waldorfskola
Västera Västera Waldorfskola
Vaxjö Linnéskolan

SWITZERLAND
Koordinationsstelle der Rudolf Steiner Schulen in der
Schweiz, Robert Thomas, Carmenstrasse 49, CH-8032
Zürich
Adliswil/Zürich Rudolf-Steiner-Schule 'Sihlau'
Aesch Rudolf-Steiner-Schule Buseck
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/Confignon Ecole Rudolf Steiner
Glarisegg Freie Bildungsstätte Glarisegg
Ins Schlössli Ins
Ittigen Rudolf Steiner Schule Bern und Ittigen
Kreuzlingen Rudolf-Steiner-Schule
Langenthal Rudolf-Steiner-Schule Oberraargau
Langnau Rudolf-Steiner-Schule Obereimmental
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
Münster Rudolf Steiner Oberstufenschule
Neuchâtel Ecole Rudolf Steiner
Pratteln Rudolf-Steiner-Schule Mayenfels
Schaffhausen Rudolf-Steiner-Schule
Schuls-Taras Bergschule Avrona
Solothurn Rudolf-Steiner-Schule
Spiez Rudolf-Steiner-Schule Berner Oberland
Wetzikon Rudolf-Steiner-Schule Zürcher Oberland
Wil Freie Volksschule Wil
Winterthur Rudolf-Steiner-Schule
Yverdon Ecole Rudolf Steiner 'Les Bioles'
Zürich Rudolf-Steiner-Schule
Zürich Rudolf-Steiner-Schule Albisrieden
Zug Rudolf-Steiner-Schule für die Region Zug

UNITED KINGDOM
Steiner Schools Fellowship, Kidbrooke Park, Forest
Row, East Sussex RH18 5JG
Aberdeen Aberdeen Waldorf School
Belfast Holywood Rudolf Steiner School
Botton Botton 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
Morayshire Moray Steiner School
Nottingham Iona School
Ringwood Ringwood Waldorf School
Padworth/Reading Alder Bridge School
Snowdonia Plas Tan yr Allt Centre for Steiner
Education
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, 3911 Bannister Road, Fair Oaks, CA 95628.

CALIFORNIA
Atadena Pasadena Waldorf School
Applegate Live Oak Waldorf School
Calpella Waldorf School of Mendocino County
Davis Davis Waldorf School
El Sobrante 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 Westside Waldorf School
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 & * Garden
Denver Denver Waldorf School
La Porte River Song Waldorf School
GEORGIA
Decatur The Children's Garden
HAWAII
Honolulu Honolulu Waldorf School
Kula Haleakala School
KENTUCKY
Louisville Waldorf School of Louisville
IDAHO
Sandpoint Sandpoint Waldorf School
ILLINOIS
Chicago Chicago Waldorf School
Evanston Great Oaks School
MAINE
Blue Hill The Bay School
Freeport Merriconeag School
W. Rockport Ashwood School
MARYLAND
Baltimore Waldorf School of Baltimore
Bethesda Washington Waldorf School
MASSACHUSETTS
Beverly Cape Ann School
Bourne Waldorf School of Cape Cod
Great Barrington Great Barrington Rudolf Steiner
School
Hadley Hartsbrook Waldorf School
Lexington Waldorf School
MICHIGAN
Ann Arbor Rudolf Steiner School of Ann Arbor
Bloomfield Hills Oakland Steiner School
Detroit Detroit Waldorf School
MINNESOTA
Minneapolis City of Lakes Waldorf School
Roseville Minnesota Waldorf School
NEW HAMPSHIRE
Keene Monadnock Waldorf School
Wilton High Mowing School
Wilton Pine Hill Waldorf School
NEW JERSEY
Princeton Waldorf School of Princeton
NEW MEXICO
Santa Fe Santa Fe Waldorf School
NEW YORK
Garden City Waldorf School of Garden City
Ghent Hawthorne Valley School
Ithaca Waldorf School of Finger Lakes
New York Rudolf Steiner School
Saratoga Springs Spring Hill School
Spring Valley Green Meadow Waldorf School
New Paltz Mountain Laurel School
West Falls Aurora Waldorf School
NORTH CAROLINA
Chapel Hill Emerson Waldorf School
OHIO
Copley Spring Garden School
Norwood Cincinnati Waldorf School
OREGON
Ashland The Waldorf School of the Rogue Valley
Corvallis Corvallis Waldorf School
Eugene Eugene Waldorf School
Portland Portland Waldorf School
PENNSYLVANIA
Kimberton Kimberton Waldorf School
Marietta Susquehanna Waldorf School
Pittsburg Waldorf School of Pittsburgh
RHODE ISLAND
West Kingston Meadowbrook Waldorf School
TEXAS
Austin Austin Waldorf School
VERMONT
Chelsea Wellspring School
Quechee Upper Valley Waldorf School
Shelburne Lake Champlain Waldorf School
Wolcott Green Mountain School
VIRGINIA
Charlottesville Crossroads Waldorf School
Washington Spring Mountain School
WASHINGTON
Bellingham Whatcom Hills Waldorf School
Clinton Whidbey Island Waldorf School
Olympia Olympia Waldorf School
Seattle Seattle Waldorf School
WISCONSIN
Pewaukee Prairie Hill Waldorf School
Viroqua Pleasant Ridge School

URUGUAY
Montevideo Colegio Novalis

Tobias
School of Art

**A CENTRE FOR THE
DEVELOPMENT OF
ART THERAPY**

SUMMER COURSES 7 — 19 JULY 1997

Introduction to Artistic Therapy ♦ Artistic Therapy Deepened
The Four Temperaments – a key to experience colour
Developing Creativity in Painting with Children
The Four Elements through Light and Darkness in Drawing

We are pleased to announce the new part-time Foundation Course
starting this September and the long-awaited Modular Therapy Course
starting Easter 1998

For leaflet with full details please contact
TOBIAS SCHOOL OF ART
Coombe Hill Road, East Grinstead, Sussex RH19 4LZ, UK
Telephone / Fax (01342) 313655

SUNBRIDGE COLLEGE

**A Spiritual Center for Professional Training in the
Arts, Sciences and Humanities**

- ♦ Orientation Year in Anthroposophical and Cultural Studies
- ♦ Waldorf Teacher Training Year with concentrations in Early Childhood,
Elementary or High School education
- ♦ New York State authorized Master's Degree in Waldorf Education
- ♦ Part-time Programs in Waldorf Education, Applied Arts, Bio-Dynamic
Gardening, Non-Profit Administration and Community Development
- ♦ Drama Program (New York City)
- ♦ On-going Lectures, Workshops, Conferences, Summer Courses

Sunbridge College, 260 Hungry Hollow Road, Spring Valley, NY 10977
(914) 425-0055

Located within a spiritually-orientated community 30 miles north of New York City.



RUDOLF STEINER COLLEGE

FOUNDATION YEAR

Anthroposophical Studies
and the Arts

WALDORF TEACHER EDUCATION

Preparation for Kindergarten,
Grades, and High School Teaching
B.A. and M.A. Option

ARTS PROGRAM AND GOETHEAN STUDIES PROGRAM

SAN FRANCISCO
EXTENSION PROGRAM
in Waldorf Teacher Education

also

SUMMER WORKSHOPS
for Teachers and Parents

9200 Fair Oaks Boulevard
Fair Oaks, California 95628
(Near Sacramento)
(916) 961-8727
FAX (916) 961-8731



Eurythmy

visible speech
visible music
language in movement

reaching beyond self expression
changing the way we hear, see
and understand music, poetry
colour and our innermost self

Eurythmy School, Peredur Centre for the Arts
a four year training in eurythmy as a foundation
for working as a performing artist, therapist or teacher
The diploma issued by the school is recognised by the Section for the Arts
of Eurythmy, Speech and Music at the Goetheanum, Switzerland
Eurythmy School, Peredur Centre for the Arts,
Dunnings Road, East Grinstead, Sussex RH19 4NF
tel: 01342 312527 fax: 01342 323401



Hibernia School of Artistic Therapy

A four year full-time training
based on anthroposophy
taught by therapists and doctors

The first two years are suitable
for people on sabbatical leave

Key subjects • water colour painting • drawing
• clay modelling • medical and colour studies

Hibernia School of Artistic Therapy
Hawkwood College,
Painswick Old Road, Stroud
Gloucestershire GL6 7QW, England
Tel. 01453 751685



Sometimes

it's surprising what a little research
turns up about what goes into the
garment you or your children are
wearing. In fact, skin problems
and allergies are often caused by synthetic fibres, dyes, or
stitching in otherwise natural clothing.

Our promise to you - -
Everything we sell is free of chemical treatment
or finishes of any kind.

By careful and meticulous investigation of manufacturers
throughout Europe over 7 years, Schmidt Natural Clothing
offers through mail-order a wide range of baby wear (including
our nappy system unique in the U.K.), undergarments for
children and adults, footwear, personal care, and bedding.
Now available to the same
rigorous standard:
Seasonal Outerwear.

for
information
or friendly advice:

21 Post Horn Close
Forest Row, East Sussex RH18 5DE
tel/fax (01342) 822169
Glenn and Anja Koeltzki-Metzner



Centre for Anthroposophical Adult Education

PO Box 8103, Havelock North, New Zealand
Tel: +64-6-8777174 Fax: 8777014
e-mail: taruna@ramhb.co.nz

World wide web: <http://www.taruna.gen.nz>

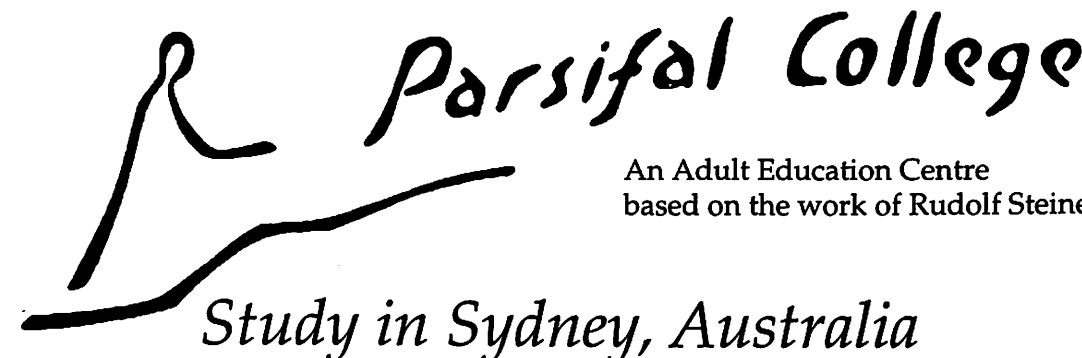
Diploma in Rudolf Steiner Waldorf Education
(Education Year and Practical Year)

**Diploma in Rudolf Steiner Early Childhood
Education**

**Diploma in Biodynamic Horticulture and
Agriculture**

Diploma in Artistic Therapy

Please enquire for further information.



An Adult Education Centre
based on the work of Rudolf Steiner

Study in Sydney, Australia

1st year: Certificate in Anthroposophical Studies
2nd year: Associate Diploma in Rudolf Steiner (Waldorf) Education
2nd year Diploma Course in Steiner Education (Kindergarten)

These accredited courses lead to Bachelor of Education (Steiner) at 3rd year level and
Master of Education (Steiner), offered at the University of New England, Armidale,
N.S.W. On campus or Distance Education. College year begins February 1998.

ENQUIRIES

Parsifal College, 307 Sussex St., Sydney, NSW 2000, Australia
TEL: Int: + 61 2 9261 4001 FAX: Int: + 61 2 9267 1225

Park Attwood Clinic

Anthroposophical In-patient and Out-patient Care

Combining the best of complementary and conventional medicine

For a brochure, please call, 01299 861444 or write to:
Park Attwood Clinic, Trimpey, Bewdley, Worcs DY12 1RE



Steiner Schools Fellowship Publications

Kidbrooke Park, Forest Row, East Sussex RH18 5JA
Tel: (0)1342 822115 • Fax: (0)1342 826004

New Titles

Waldorf Resource Books

First in a new series –

✓ Language Teaching in Steiner Waldorf Schools

Johannes Kiersch and
Norman Skillen

This book provides a thorough introduction to Steiner's ideas on language and the teaching of modern languages. It should not only be of interest to language teachers but to anyone interested in the ideas underlying Steiner Waldorf Education. Price £8

Also Available:

✓ Adolescence Ripe for What?

Rudolf Steiner £4.50

Rudolf Steiner's Curriculum for Waldorf Schools

Karl Stockmeyer £10.00

From the Wellsprings of the Soul

Herbert Hahn

This new edition of Hahn's classic collection will be welcomed by all teachers and parents concerned with moral values in education. Price £6.50

✓ Paideia

A research journal for Waldorf education – 3 times a year. Serious articles and papers on a wide range of educational issues – dialogue, didactic discourse and dissent. £2+pp per issue

✓ Towards Creative Teaching Lesson planning for the first eight years of Steiner Waldorf schools edited by Martyn Rawson

This work arises out of a research project initiated three years ago to review the development of the Waldorf Curriculum. It offers practical advice on the class teacher curriculum Classes 1-8; an overview of all other subjects; guidance on the role of the class teacher and working with parents. This book is a milestone along the path of developing Steiner Waldorf education in the modern context.

Publication Date June 1997

The Care and Development of the Senses

Willi Aeppli £5.00

JA Handbook for Class Teachers

Kevin Avison £5.00

For full catalogue, contact: Steiner Schools Fellowship Publications at the above address

RUDOLF STEINER LIBRARY

65 FERN HILL RD
GHENT NY 12075

RUDOLF STEINER PRESS

51 Queen Caroline Street, London W6 9QL. Tel. 0181 563 2759 Fax. 0181 748 5451

Foundations of Waldorf Education

While many of Rudolf Steiner's lectures on education have been published in the past, some have never appeared in English, and many have been virtually unobtainable for years. The *Foundations of Waldorf Education* series has been published to remedy this situation and to establish a coherent basis for Waldorf education.

This series offers an authoritative foundation for work in educational renewal, for Waldorf teachers and educators, parents, counsellors, and anyone wishing to study Waldorf education.

(All titles are by Rudolf Steiner.)

NEW TITLES

The Foundations of Human Experience

(Previously *Study of Man*)

An essential work for any teacher desiring to teach in ways that encompass the needs and essence of the whole child, as well as for parents and counsellors.

ISBN 0 88010 392 2; £11.95; 352pp

Education for Adolescents

In this important collection of lectures Rudolf Steiner discussed his ideas about the developmental stages of the child and approaches for teaching adolescents.

ISBN 0 88010 405 8; £10.95; 160pp

Education of the Child and Early Lectures on Education

A collection of Steiner's early writings and lectures on Waldorf education including his essential essay, *Education of the Child in the Light of Spiritual Science*.

ISBN 0 88010 414 7; £10.95; 128pp

Rudolf Steiner in the Waldorf School Lectures and Addresses to Children, Parents, and Teachers

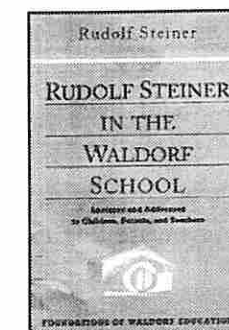
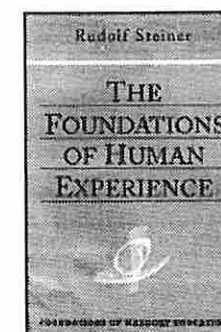
Readers will find here a unique glimpse of what Steiner was really like, and how he viewed the school and the educational philosophy he brought into being.

ISBN 0 88010 433 3; £10.95; 244pp

Waldorf Education and Anthroposophy 2 Public Lectures 1922-1924

Previously untranslated, this collection should be of interest to anyone concerned with Waldorf education. Themes include education and the moral life, eurythmy, and moral and physical education.

ISBN 0 88010 388 4; £11.95; 244pp



Waldorf Education and Anthroposophy 1 Public Lectures 1921-1922

The first of two previously untranslated volumes of Steiner's public lectures on Waldorf education. Themes include understanding the role of health and illness in education and the major phases in child development.

ISBN 0 88010 387 6; £10.95; 256pp

Genius of Language

Observations for Teachers

Rudolf Steiner demonstrates how history and psychology combine to form different languages and how the inmost kernel of language – the penetration of sense into sound – can be accessed today.

ISBN 0 88010 386 8; £8.95; 142pp

The Kingdom of Childhood

These seven talks, given by Steiner on his last visit to England, are considered one of the best introductions to the Waldorf approach to education.

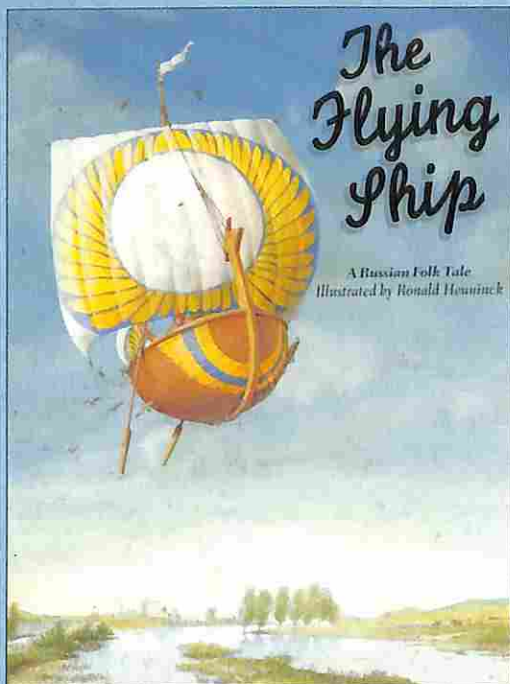
ISBN 0 88010 402 3; £9.50; 160pp

The Spirit of the Waldorf School

These lectures surrounding the opening of the first Waldorf School provide an excellent, inspiring introduction to the Waldorf spirit and method.

ISBN 0 88010 394 9; £10.95; 189pp

Please ring or write for a free catalogue.



The Flying Ship

A Russian Folk Tale
Illustrated by Ronald Heuinck

The Flying Ship

A Russian story
retold by
A N Afanasiev
Illustrated by
Ronald Heuinck

One day the tsar invites everyone to a huge feast, and promises his daughter's hand in marriage to any man who can build a ship that will fly. Simpleton sets off to follow his smart brothers to the tsar's feast and meets a number of strange companions on his journey. (Age 4-6)
32 pp; hardback; £8.99

The Apple Cake

Story by Nienke
van Hichtum
Illustrated by
Marjan van Zeyl

An old lady wants to bake an apple cake. She has everything she needs except apples. So she sets off to market to buy some apples, taking a basket of plums to trade along the way, just in case ...
(Age 4-5)
24 pp; hardback; £7.99

Floris Books

The Apple Cake

Story by Nienke van Hichtum, illustrated by Marjan van Zeyl



Little Folk

Folk and nursery songs

Arranged and sung
by Suzanna Curry

An enchanting collection of British and American folk and nursery songs performed with voices and traditional instruments at a pace that is ideal for young children.

Cassette tape. 2 x 30 min; RRP £5.99

Work and Play in Early Childhood

Freya Jaffke

Rhythm and repetition, together with example and imitation, are pillars on which early learning is based. Freya Jaffke applies these simple principles in ways that are refreshingly sensible and practical.

The author describes children's play in kindergarten and provides well-tryed advice on this important stage of development at which young children imitate the work of adults.

80 pp; colour illus; paperback; £7.99

Sources of the Grail

Selected and introduced by

John Matthews

John Matthews brings together a unique collection of texts from which the enduring legends of the Holy Grail have sprung. From the earliest Celtic tales and medieval romances to new interpretations and wisdom for our own time, this anthology reveals the Grail tradition in all its colourful splendour and depth of meaning.

576 pp; hardback; £25.00

The Essential Steiner

Basic Writings of Rudolf Steiner

Edited and introduced by

Robert A McDermott

Here is a compact, accessible, illuminating introduction to the basic writings of Rudolf Steiner.

464 pp; paperback; £11.99

Education and Beyond Steiner and the problems of modern society

Gilbert Childs

The debate on education cannot be separated from social issues, and Gilbert Childs argues that Steiner's approach to education comes as a historical necessity for our times. Education

is a historical necessity for our times. Education paves the way towards the society of the future, and should be our greatest concern as we face the destructive challenges to the fabric of our civilization.

192 pp; paperback; £14.99

Francis of Assisi's Canticle of the Creatures

A Modern Spiritual Path

Paul M Allen and Joan deRis Allen

In their profound exploration of this hymn to the universe, the authors show how the Canticle of the Creatures can be used as a spiritual path in meditative practice, studying the Canticle in relation to the spiritual hierarchies of Dionysius, the ninefold path, the music of Bach and Beethoven, the work of Rudolf Steiner, and the Kabbalah.

144 pp; illus; paperback; £9.99

EDUCATING through Art

The Steiner School
Approach

Agnes Nobel

Educating through Art

The Steiner School Approach

Agnes Nobel

Agnes Nobel examines the importance of art in the development of the child and looks for some answers to the vital question: what is education for? She goes on to investigate why Waldorf/Steiner schools attach such importance to art in education, and why Rudolf Steiner brought artistic training into all fields of further education.

308 pp; colour illus; paperback; £14.99

