

Steiner Education

Vol 36 No 2

Tradition and change

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Steiner Education

ISSUE THEME:
Tradition and Change

"When the first phase of material civilisation stands at its climax, it will be [superseded] by a certain kind of spirituality. For...when the material civilisation emanating from the British Empire has reached its full expansion, scorching and exterminating the spirit...the opposition to it will spring forth out of the [same people]. They will feel the inner need for recourse to what remains of [Goetheanism;]...the healing of the world will be founded on what will be derived from the Goetheanistic impulse."

*'An Historical Background for the
Formation of Judgment of the Social Question'
Rudolf Steiner: Lecture 4, 16 November 1918*

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The Secretary, Steiner Education,
The Sprig, Ashdown Road, Forest Row,
East Sussex RH18 5BN.

Editorial: Telephone (0134282) 2758.

Individual copy price:

UK £3.30, USA \$6.60.

Canada \$8.70.

Subscription Price (2 copies per year):

UK £5.60, USA \$11.10.

Canada \$14.25.

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

© 2002 by Steiner Schools Fellowship Publications.
ISSN 1361-7400 Charity No. 295104

Typesetting and printing by

DAP (Sussex) Limited, Rowan House, Rowan Close,
Portslade, Brighton, East Sussex BN41 2QQ

Front Cover: Detail from weaving done by a pupil in the
St Gallen Rudolf Steiner School. Legend and history
both tell of ancient connections between Ireland and St
Gallen through the monks in the Middle Ages, whose
mission it was to take Celtic culture south into Europe.

Inside Front Cover: Biscuit making in the
Kindergarten: a pupil in Riga crushing nuts with pes-
tle and mortar. Photo: Ligite Gaile

Journal for Rudolf Steiner Waldorf Education (formerly 1930-1995 *Child and Man*)

July 2002 Vol. 36 No. 2

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

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

Editorial

To mark the occasion of the seventy years of *Steiner Education* and, with this issue, the completion of twenty-five years of the present format, some sort of jubilee is called for. But what?

We eschewed seeking accolades from amongst our thousands of readers, which, though we are extremely heartened by them, and notwithstanding their coming through the post with every issue, might read too much like icing on the cake.

So if not the icing, what about the ingredients? We considered a selection of articles looking at the broad sweep of Waldorf from pre-war (the 'ten' years of the three-score-and-ten) to post-war to the 60s/70s to our post modernist times—the first part of the selection of historic interest, the second part at the cutting edge of today's classroom—but felt this would not have been distinctive enough, since our publishing policy is basically just that: bring the contemporary situation into the public eye via a current topic that Waldorf is addressing from its basic principles.

Then a further thought arose, prompted by one of our readers—similar ingredients, one might say, but with a befitting jubilee recipe. This was to make a selection of articles (some of them, as a bonus, frequently requested as reprints) but with a hitherto unexplored theme in mind. —An intriguing theme though at the same time one that could be a sensitive issue, as the following will show.

In November 1918, only a few days after armistice, Rudolf Steiner spoke of the future in a way that gave 'the British' an important part to play in re-invigorating spirituality in a world whose spiritual past had been hastened towards its end ('scorched and exterminated' was how he put it: see quote at the head of contents page). The question naturally arose: *How* would such a "healing of the world... founded on what will be derived from the Goetheanistic impulse" come about?

Clearly a lot of research would be needed to deal at all adequately with such a sensitive issue. The work of D.N. Dunlop in establishing the World Power Conference, the first one inaugurated on 30 June 1924 by the then Prince of Wales, stands out as a beacon amongst the examples one might cite. However, *purely within the confines of Waldorf education*, it is noteworthy that much of its spread across the globe is due to what Waldorf teachers from Wales, Scotland, Ireland and

England have been able to contribute by visiting or settling in countries all over the world, taking with them the gift of their experience first gained in Waldorf schools in these islands. So it occurred to us: might this not also be a modest example of what Steiner had in mind?

Cecil Harwood, founder-editor of our journal, is naturally the first that comes in question. Others include Francis Edmunds (who was an inveterate traveller in both the USA and in a few of the former British Colonies), Alan Howard (who became a leading figure in Waldorf education in Canada and who was North American Correspondent for the journal for some years), Werner Glas, René Querido and Norman Davidson (all three former 'principals' of major teacher training programs in the United States), and dozens more. Some of these (writing during the years 1977-2000) are recorded in the *Index of Steiner Education and Child and Man* published by the Steiner Schools Fellowship Publications in 2000. Others date back much further.

Thus, as a token of that impulse which has taken Waldorf education out from the land where Steiner gave no less than three substantive educational lecture courses (in Oxford, Ilkeston and Torquay), in this number of *Steiner Education* we reprint articles by seven colleagues who come within the above category. There is something satisfying, intrinsically right, about a sea-faring nation having a changed role—that is, as an empire devolves, dissolves and disseminates sovereignty, the possibility arising simultaneously of a cultural-spiritual stream spreading out across legal and national frontiers, across language barriers, across economic injustices and across diverse faiths. A way of looking at the developing human being in childhood, that, while adapting to the 'spirit of place'—Jerusalem, Durban, Dublin, Helsinki, Milan, Alexander Township in South Africa, Lima, Riga, Athens, Tokyo, Bombay, São Paulo, Moscow, Almaty, Melbourne, Lisbon...—nurtures universal human qualities that can be renewing for the individual and regenerative for culture.

The present writer could readily list twice seventy places that he has visited in one Waldorf capacity or another. Multiply that by the number of other Arthurians who have ridden out from the Siege Perilous and you soon have a global network. But it is not Waldorf trumpet-blowing that

the present issue is about, despite the affinity between fanfares and jubilees. Rather is it an attempt to recognise and acknowledge how some of the more prominent figures in the Waldorf movement have contributed towards the re-kindling on the world stage of what Steiner termed *Goetheanism*. Although the writers included here are amongst the more prominent, one also realises, of course, and it is worth emphasising, that the experience of those concerned is embedded in the collegial work of all who have taught in these 'green and pleasant'—and, some might add, industrially grimed and imperially acquisitive—lands.

The themes of the articles which follow manifest a blend of traditional Waldorf maxims alongside the recognition of the need for change. *Traditional Waldorf maxims*—e.g. the human limbs as a primary factor in education, the incarnating of the human spirit during childhood, the curriculum as a means of nurturing child development and of awakening optimum interest in the subject matter presented; *the need for change*—e.g. adaptation according to the spirit of place, modification and transformation of pedagogy in meeting external influences as they affect the development of the child, change of emphases in response to the never-ending debate that rumbles, ripples, rasps or rages in orthodox education. In the past, this debate has covered issues such as Comprehensiveness in Education, and Child-Centredness; at present, issues that have been taken up include the Parents' Role, Early Years, and Learning Support. The Fellowship office has reported more than once recently that the Waldorf view has been sought by the media and others in the high profile that is accorded education.

One of the brightest candles aglow amongst the seventy-year retrospective is associated with Owen Barfield, the Oxford contemporary of Tolkien and C.S. Lewis (co-founders of 'the Inklings'). Barfield remained a close friend and, might one say, a life-long philosophical confidante of the latter. After hearing Steiner lecture during his last visit to London in 1924, Barfield's inner work in anthroposophy gradually culminated in his becoming a much sought after visiting professor at Drew University, New Hampshire, and in other American universities. During his lifetime, one university even ran a module in Barfield's philosophical outlook, acclaim which is now further evident in the establishment of the Owen Barfield College. In an article written for *Steiner Education* in 1990, Barfield reflected: "I

have always felt a deep concern ... with the possible success or failure of Waldorf education. It appears to me to be deeply wound up with the possible success or failure of Western civilisation, if not of humanity itself as an institution."

A bright candle indeed. But how to protect its flame from dying down? The only real way, surely, is to nourish it with substance that can withstand the buffeting winds of opposition, whilst at the same time providing the 'oxygen' that sustains its burning.

Immediately after the Second World War, Harwood travelled officially to parts of Germany to help re-establish education, thus being directly instrumental in Waldorf education becoming the 'force' that it is in the land which was, after all, the cradle of Goetheanism. During the Falklands War, Ron Jarman, Chairman of the Steiner Schools Fellowship and one who had developed strong connections with Waldorf in South America, sent a message to the Waldorf schools in Buenos Aires reassuring colleagues there of our inner support. During the Gulf War, the Senior Academic Consultant for Waldorf Education in Israel (an English appointment) met in Jerusalem with the Israeli Minister of Education in support of pluralism in education, a pluralism that would allow government support for Waldorf. This was a development that constituted one of the first major Waldorf breakthroughs into cultures other than 'Western'.

The spirit of Goetheanism is always bound to be vulnerable where materialism is rampant. But it would be indulging in sensationalism to say that there is always a war on, where not merely the survival, but the expansion, of Goetheanism in a materialistic world is concerned (though Barfield and Lewis didn't hesitate good-naturedly to call their philosophical banter 'The Great War'!). But if not war, certainly there is conflict—the struggle of any minority in society, be that society democratic or otherwise. We believe that the effort made by so many in the past has provided a fair wind for the exploits of future generations. And, as these seventy years draw to their close, we wish those future generations God's speed and 'auspicious gales' as they hoist sail.

B.M.

A Midsummer Night's Dream

Performed at the New School, Streatham, London

by JULIET COMPTON-BURNETT

On Saturday, June 21st, an audience of considerable size assembled in the beautiful garden of the house recently acquired by the New School, London to witness a performance of *A Midsummer Night's Dream* given by the children of the school, both boys and girls. The performance proved a delightful experience. Some of the children taking part were very young, some were reaching the older, more self-conscious years, but, nearly without exception, they threw themselves into their roles with a spontaneous enthusiasm which was a pleasure to see.

Such a performance as this reveals many things. It reveals the unity of the school life, the fearless and trusting attitude of the children towards their teachers and also towards their audience (a slip of memory is no tragedy in this atmosphere; an expectant glance towards the prompter and all is well again); it reveals the joy with which the children, unspoiled as they seem to be by the harmful tendencies of our age, are able to enter into the sparkling, imaginative, humorous world of Shakespeare; it reveals, indeed, yet another proof of the way in which the teaching of Rudolf Steiner illumines all that it touches.

The occasions on which its friends are able to be present at the New School and observe its work are all too few, owing to the difficulties of very limited accommodation. A collection was taken during the interval of the play towards the Building Fund for the School Hall. How much this hall is needed can hardly be realised except by those in close contact

with the artistic work of the school. But that the need is great is apparent to all visitors to the assemblies. Feeling that there may be many who would have responded, had they been present, to the appeal delivered with such fervour by the little Bottom, I will quote it here:

*Wonder not, Gentles, you that late descried
An Ass-head, silent led to fairyland,
To see Nick Bottom now, with tongue untied
And ass's-head unloosed, before you stand;
Titania's self commands me back to say
(Herself dispersed in the whispering air)
If we have pleased you with our half-done play
Set in the Summer of this garden fair,
Then sadly think how soon this leafy spot,
Our stage, shall be laid waste by Autumn's gale,
How then to please you with another plot
Midsummer's Dream being turned to Winter's Tale?
Yet grieve not; there's a plan to make all good,
Could we between these houses build a Hall—
As well, with your most Courteous aid, we could—
That were a place to act the Seasons all!
So, Masters, Bottom pleads to generous ears,
In Summer's height remember Winter's need,
Be prodigal to my fairy messengers
Peaseblossom, Cobweb, Moth and Mustard Seed!*

Happy are the children whose destiny has led them to such a school! Theirs is the opportunity to develop that 'healthy human understanding' upon the value of which Rudolf Steiner laid so much stress.



Just as Goetheanism contains the seeds of cultural renewal (see Editorial), so Shakespeare, also one of the 'sons of culture', constantly finds his place in education, where his unfailing relevance to modern life can make an impact. An open air stage production (here of 'The Tempest') is frequently part of the midsummer festival tradition in many Waldorf schools.

The Human Limb System

by A. C. HARWOOD

There are two opposite ways of considering the form and composition of the human body. In the first it is thought of as an instrument of survival, conditioned by the necessities of its own continued existence on the earth; in the second it is regarded as an instrument of spiritual expression, conditioned by the need of spiritual faculties to incarnate and express themselves in the sphere of physical matter. The first method of regarding the body is that of Natural Science, and its modern exponent is Sir Arthur Keith [1930's]; the second is that of Spiritual Science, or Anthroposophy, and its protagonist is Rudolf Steiner. Arthur Keith holds that the spiritual faculties of man arose by a kind of accident through the reserve of brain power with which the human being was intended to meet the emergencies of physical survival. Rudolf Steiner worked throughout his life to establish in scientific detail that imagination of the human being which could say of him: In Form and Apprehension how like an Angel!

It is of course true that whenever there is an interpenetrating of matter by spirit, whenever mind is working as a formative force on matter, there are two points of view to be considered, and the question of use may be answered from the physical or spiritual standpoint. To take a crude example: someone who wishes to investigate the nature of music may begin by examining the works of a piano; or they may endeavour to experience spiritually the forms of music and the qualities of its notes and tones. You cannot say that the one who examines the piano is wrong; for there is a sense in which the piano creates and conditions the music. But there is a far more important sense in which music creates and conditions the piano; and the person who has grasped that sense and that importance may be pardoned for sometimes feeling some impatience with his fellow who only examines the piano, however careful and painstaking his researches.

It is not very different with the consideration of the meaning and origin of the members and organs of the human body. If we ask: for what are the human teeth? the obvious answer is, to bite with. If we ask: for what are the human legs? the obvious answer is, to go from one place to another. In fact one might ask all the questions which Little Red Riding Hood asked the wolf, and give all the answers which the wolf gave to Little Red Riding Hood, and not one of

them could be said to be a *wrong* answer. Yet these are not always the important answers; and the strange thing is that the important answers are sometimes the direct opposite of the unimportant ones, and yet both, at their different levels, are true. For the important thing about the human teeth is not that they bite, but that they are comparatively so little adapted for biting. They do not constantly grow, as they are worn out, like the teeth of a rabbit or a mouse; they are not again and again replaced like the teeth of a shark. The wolf could say of his fine long teeth: "All the better to bite you with!" But if it had been her true grandmother whom Red Riding Hood had found under the bedclothes, what could she have said? Probably she had no teeth, or such as she had were ground down to useless stumps. In the same way the important thing about the human legs is not so much that they carry the human body about, as that they are *not* adapted for carrying to the same extent as are the legs of a horse or a frog; or the human arms and hands that they are so little calculated to serve the physical needs of the body as compared with the claws of a tiger or the prehensile hand of an ape. Indeed, it is precisely through this reserve of forces, the fact that our human organs are not carried to their logical conclusion, as Rudolf Steiner has shown, that we are able to develop spiritual powers in life. Our unspecialised hands, our undeveloped teeth, can become instruments of spiritual perception. Our limbs are not only instruments of motion, they are the expression of one of the greatest of human faculties. Without the limb system the human being could not have developed a life of will.

The intimate connection between the act of will and the human limbs must be a matter of personal experience and common observation to everyone. Who has not instinctively planted their feet more firmly on the ground (put their foot down, in common language) when called upon to make some important decision? Who has not contrasted the firm step and broad gestures of people of determined will, with the feeble, uncertain movements of the irresolute? But what has not been understood, until the patient investigations of Steiner brought light on the subject, is the working of the human limbs as one part of a threefold system penetrating the whole human body, and the way in which the life of the human soul in childhood is centred in turn in each

part of that threefold system, beginning in the earlier years with the limbs themselves.

For it would be altogether wrong to consider the limb system alone as separate from the other members of the threefold human organisation, from the rhythmic system and the head-nerves system, or as bearing to these other systems merely the external relation of servant to master. On the contrary the limb system penetrates every part of the body; it can only be separated from the other systems as one note of a chord may be separated from the rest for some special consideration. In this respect the system of the body shows an exact correspondence with the faculties of the human soul of which they are the expression. An act of will (for example) is in many respects the exact opposite of an act of thought. Yet in every process of thought there must be an undercurrent of will; every form of willing must be penetrated by some element of thought, on however low a level. The *willing* must always enter to some extent into *thinking*; and the limb system—the system of the will—has its representative in the human head. That representative is the human jaw, which is not a mere organ of mastication, but is of infinite importance for human spiritual life.



Photo: Alik Sapountzi

This close connection between the limbs and the jaw was once demonstrated in a very pathetic way when Rudolf Steiner was in England. Some parents brought him a child who had some difficulties in its speech and asked his advice. He soon brought to light the fact that some years previously the child had developed the habit of biting its nails and finger-ends so severely that at last they had felt themselves

compelled to tie its hands down. The child had therefore failed to develop its natural freedom of movement, and in course of time the mobility of the jaw had been affected. The remedy for such a child was not to exercise its jaw, but to recover by movements of the arms the freedom which it had lost. For in children, especially, all defects of speech are best corrected by suitable eurythmy exercises with the arms and legs—the larger movements of the limbs reflecting themselves (sometimes with extraordinary rapidity and effect) in the smaller movements of the jaw. With adults, too, it is interesting to observe how closely the character of their speech and thought corresponds to the way in which they walk. And much again can be seen of the quality of a person's thought in the set of their jaw. It is impossible to imagine an incisive thinker, a person with a strong *will* element in their thinking, except as the possessor of a firmly set jaw, which will again bear its relation to the whole limb system.

Coleridge's thought is torrential, tempestuous, choleric; Wordsworth's, calm, tidal, phlegmatic. It is recorded that the latter liked to compose his poems walking gently on a level path; the former rushing down steep declivities or breaking his way through thick undergrowth.

Such a method of considering the powers of the human being in relation to the threefold organism of the body is of especial importance in the education of children for the following reason: whereas adults enjoy all their powers in their full fruition together, the child develops them, builds her life in them, in a natural rhythmical succession. Children of a few years old (genius excepted) do not solve mathematical problems, they are too preoccupied with the movements of their limbs. From the moment of waking to the moment of going to sleep, their arms and legs are in a perpetual motion, and without this motion they could not build up their strength of will. If the adult who always says "Sit still" to the child could have his way (fortunately he very rarely does, because a child has generally a much more vigorous will than an adult), the child could not develop a strong character in later life. Nothing is so important for the child during the first six or seven years of life as that he or she shall be free to develop the right kind of limb activity.

But it must be the right kind of limb activity—it must spring (if this expression may be used) from the heart of the limb system itself. The system of the head and nerves penetrates into the limbs no less effectively than the limb system into the head. It is the function of the nerves, radiating from the head as their centre, to incorporate a certain element of

thought in the limbs. So that the human hand, for instance, may be used as an instrument of thought rather than as a member of the limb system proper. A clock-maker or a draughtsman *thinks* with her hands; a sawyer or a hay-maker *wills* with her hands.

It is one of the troubles of modern childhood that children, especially in towns, see less and less genuine limb activity for them to imitate, and in imitating to develop their own life of will. It is very instructive to compare two children, one of whom is pretending to drive a team of horses, and the other a motor-car; the former shaking and pulling at the reins, cracking his whip of string, and imitating in his cries of "Whoa!" those deeper tones of the voice which rise from the lower part of the body, with all the strength of the human will; the latter clutching an imaginary steering-wheel, buzzing through his teeth in imitation of the engine, and occasionally pinching an imaginary horn and uttering a "Toot-toot"—feeblest and most nervous of sounds! The former child is living in movement, the latter only in idea. Nor is it only in their surroundings that modern children are unfortunate. The characteristic toys they are given to-day are toys to develop the intellect. The child who uses his hands to fit jig-saw puzzles together, or to build with Meccano, or to construct with any of the hundred and one kinds of plastic segments which abound in children's toy shops, is working with his nervous system no less truly than if he were set to solve mathematical problems or crossword puzzles. Only he is developing that intellectual quality in the sphere of the limb system, instead of directly in the system of head and nerves. In schools, too, a great deal of teaching apparatus is often brought to little children—boxes in which they can fit letters together to make words and many such devices—which are only calculated to develop the intellectual element in a child's movements.

Parents and teachers, however, who have once grasped the importance of the limb system as an expression of the human will, must endeavour to work in precisely the opposite direction. So far from bringing the thinking element, which belongs to later years of life, into the limb movements of young children, they will endeavour to bring the will element into the thinking powers of later life. In this respect, above all others, education must become a corrective, a healing, for the tendencies of the age. To speak in an example, a boy of seven years has been taught arithmetic considerably beyond his years, and the sums he does are both neat and accurate. He is a very quiet boy, and is found to have much less capacity than the average child for mak-

ing pictures with chalks or water colours. He shrinks from creating a picture of his own and would like to have something to copy. One day his teacher notices that, as the children march round the room counting some table, he cannot keep step with the rhythm of what he is saying. Taken later by himself, he cannot count his own paces as he walks, or the treads of the stairs up which he goes; his will, the system of his limbs, has never brought its movement into his imagination and thinking. Yet the judgment, the conclusion of thinking, arises from the will element in the thought, and if children do not develop a firm grasp of things in their limbs when they are young they will hardly develop a *grasp* of thought when they are older, the realities of life will elude their thinking. So that (if arithmetic may be taken as a typical example) the wise teacher will see that all counting and reckoning grows out of movement as the trunk of a tree grows out of its roots. That little children should jump and run and skip and clap as they count, forward and backward, is far more beneficial for them than to do bookwork sums, when they have not yet sucked the honey out of their age, developed to the full that strength of will which only their earlier years can give them. There is a pretty story told of Isaac Newton as a boy bringing his limb activity



See caption on page 9.

into his mathematics. During the great storm which raged over England at the death of Oliver Cromwell, he wished to measure the force of the wind. This he achieved by first jumping as hard as he could *with* the wind, and then *against* it. The difference between the two distances he jumped gave him the means of making the measurement he desired.

When teachers and parents begin to look upon children in their development with a more artistic eye, they will find quite different standards for measuring their progress than those which now obtain. They will not ask of a child of six or seven (before the change of teeth): Can she read and write, and do this or that kind of sum? Rather they will look lovingly at the way she walks and plays. Are her hands capable? Does she move with a swing, rhythmically? Do her feet seem to grasp the ground as she walks? If so, they will be happy in the knowledge that she has laid the foundation of a strong character. But if her movements are weak and agitated, if she trips excitedly more on her toes than on the whole of her feet, if her actions are checked and paralysed (as

they not infrequently are with modern children) by her ideas, if her complexion is "sicklied o'er with the pale cast of thought", then they may be sure that, unless help is given her, she is in danger of growing up nervous or irresolute.

This education of the limb system, is not of course confined to the first seven years of life, although it is then of paramount importance. It must be continued into the second seven years of childhood, when the life of the rhythmic system, the life of feeling, should preponderate; and into the phase after puberty when the intellectual powers are awake and alert. But it is in this education of the limb system, in the first place, and of the rhythmic system in the second, as well as of the intellectual powers, that the answer lies to the modern problems of education. For the question, How shall my child be educated? becomes of ever-increasing importance for all classes of a modern society. On the one hand there is the deep and true feeling that every child should be helped to enter into the spiritual and cultural heritage of humanity, to realise and develop itself as a spirit, as an ego. On the other hand there is the experience that the education which has endeavoured to lead children into this heritage has often seemed unfit to them for the necessary tasks and occupations of life. Hence arises a characteristic desire that education should be more technical, that children should learn the elements of a trade or commerce. But what is needed for a child's spiritual and cultural life is not really in opposition to the practical demands the world will make of him. For, as the more far-seeing industrialists recognise, what society needs is not children trained in technical processes which, as likely as not, will be out of date by the time they come to put them into practice; but children with an all-round capacity for undertaking whatever task the changing conditions of life may present them with. And when children are educated in such a way that their limb activity is fostered in their younger years, they are indeed preparing the will to enter into their thinking in later years, but at the same time they are becoming inventive, resourceful, adaptable in their limb activity itself. Hence it was that, although his methods of education are founded on a purely spiritual science, Steiner always claimed that the object of those methods was to produce *capable* men and women. The foundation of that capability lies in the fostering of the will, in the right education of the human limbs.



Mask made by 15-year-old.



(Above): Who's boss? Kindergartens are increasingly providing children with role models that supplement that of the parents, both of whom are often economically forced to, or are choosing to, go out to work. The Waldorf Kindergarten excels in addressing the activities of the day to the limbs (see also illustration on page 7). Photos: Ligite Gaile



(Left): The education of the limbs, naturally, changes during the course of school life—here a pupil from Class 6 (age 10/11) where woodwork lessons have begun. Photo: Alik Sapountzi

On the Animal Teaching in the Fourth and Fifth Classes

by L. F. EDMUNDS

In the last issue of this journal we described the importance of Northern Mythology for children aged about ten. We showed there how the moral imaginative pictures of these stories make a direct appeal to the feelings of children of this age, and, through the feelings, to the heroic element of will. It is our object, in the present article, to show how we may lead children of the same age along their first steps towards the *observation of nature*. It will not yet be a scientific approach in the modern sense. Our task will be to present nature to the children in such a way that we may call forth in them feelings of wonder, sympathy, reverence, enthusiasm; we wish to bring into play their own powers of fantasy. Such feelings, experienced in a right relationship to facts, and such activity of soul, will later be transformed, with the growing life of thought, into a true scientific interest in the world—a warm, searching interest, that will not stop short at cold, surface objectivity, but that will lead the thoughtful student to enter also into a moral-artistic relationship with the phenomena of life. Observation reveals the facts, thought can penetrate to the laws, the artist within can lead us to the creative source, and religion unites us with that creative source: all these together make up a knowledge of life, and we must pay attention to all these in our lessons.

The mythologies could awaken in the children a feeling for the moral-creative forces in the soul of the human being. Now, in looking at the forms of nature, they can learn to feel that these are life-filled images of the creative powers of heaven. In the fourth class we consider the kingdom nearest to man, the animal kingdom.

* * *

How shall we begin our approach to the animals? Our starting-point must be 'Man' himself—who alone in all nature has been raised to a free, upright position. Around the human we see how the animals, in successive stages from the apes downwards, fall away from this free, independent uprightness, to ever humbler conditions of earth-bound existence. Of the animal it is possible to say that what we perceive of its bodily form and processes marks the limit of all its possible experiences. With the human

being, this can never be the case: the bodily form and processes are, at most, but the groundwork for what is truly human. The most trivial conversation is proof of this. The life of thought, of feeling and of will carry us completely beyond the bodily as such.

We will begin, then, by speaking quite simply about the human being. What follows in italics may be regarded as a summary of lessons given in class.

* * *

Look, children! Here is the head. It is like a ball—the roundest part of the human body. How different it is from the long arms and legs, the limbs! They are as different as can be—and between them is the trunk, which is different again. So we can see three parts, the head, the trunk, and the limbs.

What do we do with the head? In the head we have eyes with which to see the things around us; we have ears with which to hear; we can smell with the nose; we can taste with the tongue. Without the head the world would be quite dark; no sound could reach us; there would be no scents and odours; there could be no taste.

Last year you learnt about chaos, and how, out of chaos, God created the world. Without the head, the world would be chaos for us. With the head we learn about the world. We not only learn, but we think about the world, and so we can come to understand all the many things around us. When we think, the light of God shines in us and lights up all things.

The head is the roundest part of the body. And what is the roundest thing in the world? It is the sun. The sun in the heavens is quite round. The sun lights up all the world. The head of man is like the sun whose light fills all the world.

The sun does not live only for itself. It hides nothing. It holds nothing back. It sends its light to the moon, to the earth, to all the world. It sends its powers to the earth so that all things may grow. Without the sun nothing could live, could it? All things that live owe their life to the sun.

The head, too, does not live only for itself. It takes in food. It breathes in air. Whatever it takes in, it passes on to the trunk so that the whole body may grow and be strong. What it learns of the world, what it takes in through eyes and ears, what it thinks, it

also sends down to the body so that we can act and do things. The more we learn, the more we are able to do. The head helps us to know about the world. Then we can learn to love the world.

The trunk is not round. The head is always the same shape, but the trunk never is. It changes its shape with every breath. It is always changing. What do you know that is always changing its shape, now being fuller and now thinner, always waxing and waning? The moon! The trunk is not round like a ball; it is more like part of a ball, like a crescent moon.

In the trunk we have the lungs with which we breathe, and as we breathe in and out the chest rises and falls. So, too, as the moon waxes and wanes, the great tides of the earth rise and fall, like a mighty breathing. Mariners must watch the rise and fall of the waters very carefully. They are always looking to the moon. Remember your farmer of last year. Farmers also watch the moon, for they know that the rains come with the moon. The moon helps all things to grow. The trunk, too, works for the whole body so that the body may grow.

And now think of the limbs. With our arms we can stretch out in all directions—we can reach out towards the farthest things, towards the stars even. Indeed, when we stretch out our fingers wide, our hands are themselves like stars. We can point to the heavens from which we are born. Our feet point to the earth below us that supports us. Heaven and earth have built our limbs.

So, when we look at a human being, we can think of sun and moon and stars, of the whole heavenly world, and of our mother earth.

And now, let us think of the limbs again.

What can you do with your legs and feet? And what can you do with your arms and hands? How much more you can do with the arms and hands! What do you do chiefly with your legs? They carry the trunk from place to place over the earth. They are the bearers of the trunk, and they also belong very much to the earth.

But the arms and hands are quite free from the earth. We can lift them to the heavens, we can fold them in prayer; we can also till the earth, we can write, we can paint and model, we can play music, we can do a thousand things. The legs serve the trunk. With our hands we can serve one another.

* * *

It is important for children to be taught in such a way that when they look at a person, they may feel there is much more than they can see—in people are assembled all the powers of worlds visible and invisible. The human form is not earthly, but is born of

heaven. What the sun does for plants, lifting them away from the earth, that the human spirit does for each one of us, raising us to the free upright position.

After such an introduction, extended over several days and interspersed with much conversation, we can proceed to select characteristic types of animals. The descriptions must be vivid, accurate, dramatic, and filled with contrasts; our aim is to give living characterisations. The children must feel—we enter a magic world. The word 'magic' is connected with the word Magi—with an entry into the deep wisdom of the world, a wisdom that is beyond ordinary sense and reason, that is quite beyond mere logical cause and effect. The various animals are living images of divine thoughts. When people think they have *ideas*. With these ideas they direct their conduct and achieve results in the world. When the Beings of Creation 'think', they engender *beings*, for so has the world been made and all that is in it. Our thoughts are reflections of the deeds of heaven. To us is given a life in ideas because we ourselves are the central 'Idea' in all the created universe. To speak in terms of the Gospels, we are the expressed image of the living Word—the Word that became flesh. In the human being alone does the God, 'I AM', find immediate utterance. Looking from humanity to the kingdoms of nature, we perceive there the dismembered parts of all that in humanity has been brought to the perfection of harmony.

We can perceive in the separate animals, one-sided developments of particular parts of the human being. From a study of the animals alone, including even the higher apes, we could never conceive the form and appearance of humans. Looking at the human form, it is comparatively easy to recognise the origins of the different animal creations. For such a view, we are indebted to Rudolf Steiner. It is a view that does not divorce us from the fruits of scientific observation; on the contrary, it makes full and adequate use of them. It is a view that would teach us to look at nature from above downwards rather than from below upwards. Stage by stage we can descend from the heights and, having grasped the depths, re-ascend to the heights. Merely to build from below upwards, is to construct, in modern terms, a Tower of Babel that must surely end in confusion. 'Man', who stands at the pinnacle of earthly creation, is at once the central edifice and the key to the understanding of all the creatures.

Having formed thoughts about the human being, we can now turn to the animals. Our first approach will be from the aspect of form—what can the *form* teach us. To this end, we have selected certain animal types whose *forms* can be specially suggestive.

taking up Steiner's recommendations: the cuttlefish, the mouse, and the horse.

* * *

Children, deep below the surface of the water, far from the air and the light, there lives a creature called a cuttlefish. This creature has a rounded, hollow body. The walls of this body are like a shell. One end is closed and round like the back of the head. The other end is like a big, open mouth. With this mouth it takes in food. It also takes in water and so it breathes. The food we take into the mouth we send to our stomach. The air we breathe through our nose we send to the lungs. With the cuttlefish, mouth and stomach, nose and lungs, are all one, and all this is inside the head, for it has no separate body or trunk. It has two big eyes, one on either side of this head, just behind the mouth. It has no ordinary lips, but its lips are drawn out into long feelers, which are forever moving this way and that. Sometimes they open out wide like the petals of a flower; at other times they draw close together. These drawn-out lips, or feelers, take the place of arms and legs. They help to direct the cuttlefish from place to place. It also has two long suckers. Perhaps these take the place of a tongue. With these it can seize hold of its food and draw it into its hungry mouth. When it is not using its suckers, it carries them folded back in little pockets on either side of the mouth.

It also has something else. Do you know what Tinte means in German? It means 'ink.' In German, the cuttlefish is called a Tintefisch—an Ink Fish. It has a little pouch reaching up somewhat like a nozzle. When it meets something it does not like, something that makes it afraid, it suddenly spurts out, through this nozzle, a dark inky fluid. The inky fluid spreads out like a dark cloud making a screen which hides it and so it can get away more easily. This is really very clever though I do not suppose the cuttlefish knows that.

Think of the cuttlefish in the water. It has no trunk, no real limbs. It is really just head and it has made for itself what a head would need if it had no trunk and limbs to help it. What the cuttlefish does with its feelers and suckers and opening and shutting mouth, we do with our heads when we watch and listen and take in the things we wish to learn. And sometimes I have noticed even this—that when you do not wish to learn something, you do very much what the cuttlefish does when it hides itself behind a cloud of inky fluid. It really does happen sometimes that when I think you are in the class listening to me, with your heads you are very far away, and I have to call you back.

Remember this then, the cuttlefish is a head ani-



Octopus: during the fourth class main-lesson on animals (age 9/10), many sea creatures can be compared with the form and structure of the human head.

mal—it is really all head. It does not think as we do. Its life there below the water is like a kind of dream.

Of course, there are many other head animals. (One little boy: 'the octopus'. Another child: 'the jellyfish'.) Yes, and there are still other animals that are really head animals. Think of the head. It is all hard outside. Do you suppose it is hard right through? What animals are there that are hard outside and soft inside? Do you know the mussel? It has a shell outside and is soft inside, and it is always opening and shutting like a mouth. Then there is the crab, the lobster and others. They are all hard outside and soft inside like a head; and even the limbs are not at all like our limbs—they, too, are hard outside and soft inside as though they have just grown out of the head body—all such animals are really head animals. We will speak more about these animals later.

* * *

To-day we will think of the fish—an ordinary fish. It really has no head to speak of but a kind of head end to its body with eyes and a big mouth in it. It has no real limbs but only fins and a tail. The fish is really all trunk from beginning to end. That is why it has so many bones, like little straight ribs, running all the way down its body.

Eagle in flight (below) & ruminating cow (right): the animal main-lesson in the fifth class (age 10/11) moves a step further in its pedagogical approach with opportunities to compare the 'archetypes' of the animal kingdom with the function of the head, heart and limbs.



How gracefully the fish can bend its body this way and that. As it dives and darts and curves in the water, it seems to speak to us with its trunk. And how hungry this trunk can be sometimes. With a lash of its tail it leaps forward and just snaps with its head at anything it sees to eat—just as you might leap forward with your legs and take hold of something eagerly with your hands—and then the trunk is quite happy and can remain still for quite a long time. So the head and the tail and also the fins are all like special limbs serving the trunk. The fish is really a trunk animal. It is altogether different from the cuttlefish.

* * *

Now let us think of quite another creature, the mouse. You have all seen a mouse, I expect. You cannot say the mouse has a head resting on shoulders. It looks much more as though the trunk grew on into a head, and this head-part narrows down quite to a point—a very inquisitive little point that is always busily sniffing at everything. And then, just at this point, you know how it has long trembling whiskers growing out on either side; the whole mouse seems to follow what these trembling whiskers tell it; the whiskers know at once when a cat is near. And now, inside the mouth there are sharp pointed little teeth. How busily the mouse works with them, nibbling and nibbling; not only does it nibble at food very, very quickly, but it can nibble a hole or even a tunnel

for the whole trunk to go through. A mouse's teeth never stop growing; they must always be kept strong and sharp. It has quite tiny little beady eyes, but very large ears that stand out from its head like sentinels. Altogether the head is a very useful tool for the trunk, or rather a whole set of little tools working together for Master Trunk.

The tail of the mouse is quite special, too. It is long and thin but very strong. It has little rings running down it almost to the very tip, and a mouse can really stand on its tail when it is trying to climb up the side of something.

So what is the mouse really? It has quite a long trunk, and the head is a kind of limb, and the tail is a kind of limb, and then it has its four little legs which carry the trunk along.

The mouse, too, is just a trunk, and everything else serves this trunk.

* * *

Think of our friend, the pig—there is another famous creature for you. It is really very difficult, isn't it, to know just where the trunk begins to be head. In the pig, too, this trunk-head tapers down, this time to the hard horny snout. What does it do with its head-snout? It is always working away with it, digging and turning up the earth or the rubbish heap, looking for something to eat; how it snorts and grunts as it works; how eagerly it swallows, swallows all it can to feed its great, big, heavy trunk. Its eyes are quite buried in flesh. Its large ears flap lazily down. The snout is the chief instrument, and the greedy mouth just below it. Its four legs just trot about—pig's trotters—carrying its heavy trunk from place to place; that is all they can do. You can see in the pig that what matters is the trunk. The pig also is a trunk animal.

* * *

Let us think of the noble horse. What graceful legs it has! How it beats the ground with its hoofs and sends the turf flying when it is impatient to be off! How beautiful it is to watch a horse galloping across a green meadow or along the ridge of a hill! Have you ever sat on a horse at full gallop? It is the nearest thing to flying.

This graceful, certain movement, this lightness



and speed, making it the swiftest of creatures, the horse owes to its legs.

And in the cart-horse, how strong and sturdy the legs are!

These wonderful legs all serve the trunk to carry it about. That is their only work. Now watch a horse walking. For example, watch a horse pulling a plough or a cart. Look at the head as it does so. The head moves up and down with every step. The head is not free like ours; it is much more like a part of a trunk made into a head. When it is grazing, with its long neck stretching to the ground, and its strong teeth tearing the grass, the head of the horse is just like another limb serving the trunk.

Let us think, too, of the humble cousin of the horse, the ass! The ass is certainly not graceful. It does not move easily—as you know, sometimes it refuses to move altogether. Have you ever seen an ass gallop? And if it does move more quickly than usual, it is awkward and bumpy. But now try and go up a stony path on a mountain side. How wonderfully sure-footed it is, as it picks its way step by step over boulders and stones. The path may be ever so narrow, and the mountain side very steep, but leave the ass to pick its way and do not hurry, and it will prove a very good ass indeed, and will bring you quite safely to the end of your journey. So the ass may be obstinate and stupid in some ways, but it is very, very wise in its legs.

When the horse neighs it is like a champion calling to his mates, but when the ass brays it is telling a sad, sad story of all the burdens it must bear on its shaggy back, and of a road that is always too long.

Wonderful in their different ways as are their legs, the horse and the ass are still trunk animals. It is the trunk that is all-important, and all else serves the trunk.

* * *

The above are naturally but sketchy descriptions. In class one can enlarge on all this. The children draw pictures of the animals. It is important to describe the environment characteristic of each animal. One can tell animal stories, can recall fables they know and add less familiar ones from the different peoples.

With reference to the last group of animals, the mammals, different though they may be in shape, size, appearance, habits of life, environment, nevertheless one principle clearly prevails: they are, one and all, essentially trunk animals, with head, legs and tail as particular appendages. There is no real threefold division as with the human form.

We have spoken to the children of head and trunk animals. The question naturally arises, are there also

limb animals i.e. creatures whose essential nature is vested in the limbs? We discover the remarkable fact, emphasised by Steiner, that there are not. This can come to the children as a great wonder, and it leads us back once more to humans. As Steiner points out, we are the only beings who have real limbs—limbs that have a life of their own quite apart from their service to the body. It is our limbs that make us truly human. We can compare the human head to the cuttlefish. We can compare the human trunk to other animals, but in all nature, there is nothing to compare to the human limbs. There humanity is unique!

What a miracle are the human hands! Let us think of them, for example as in Dürer's picture, folded in prayer. How much individual life and expression there is there! A whole soul dwells in those hands. Let us think of the hands of a musician—in every movement of the fingers there is a world of expression; the careful, precise hands of a mathematician; the fine, disciplined hands of a surgeon; the skilled hands of a labourer; the hands of an actor, that almost speak to us; or just hands, any human hands—what wisdom, spirituality, variety, is contained in them! How loving they can be, or how cruel! They are indeed not merely tools of the body but something in themselves, real limbs, the bearers of the will of man, the agents of destiny. What the hands have gained in freedom, that the legs have sacrificed. They are much more limited in function, much more bound to the earth—yet they, too, show, in their uprightness, in the straight line with the knee-cap characteristic only of human beings, a degree of emancipation from the earthly, from the all-binding force of gravity, possessed by no other creature. The legs, too, in their expressiveness, completely transcend their merely functional nature. The walk of each person is quite individual. In their own particular way even the legs are not merely servants of the body, but are servants and agents of the spirit.

The human limbs are indeed a wonder of creation, and this all-important fact we can bring home to the children.

We are, after all, at this stage in the education, concerned only with broad and fundamental facts. As a seed for their future, the children can receive the thought that the animal world finds its meaning only in relation to the human; that the animal kingdom finds its synthesis and higher unity in the human being. Without humanity, nature would be meaningless. Such a thought is, as yet, but little acknowledged. Yet without this thought, life is lacking in all real purposiveness: we are merely plunged into

materialistic utilitarianism and a Darwinistic blind struggle for existence. We must rescue the human being from a point of view that would deprive him of all dignity, and ultimately of all humanity.

We can remind the children of the story they had, the previous year, of Adam naming the beasts. He surveys them with a God-like eye; he alone knows them in their innermost nature, and he pronounces this knowledge in the name. We can remind them, too, of the farming main-lesson they had; of the farmers, the people who can care for all nature. These are real pictures of humanity's connection with nature.

* * *

It is always valuable in education to describe the same thing to the children from different points of view. This stirs the will and the imagination, whereas mere definition cramps and limits them.

Having described such animals to the children, we can, perhaps in the following year, in Class 5, make quite another approach. So far we have dealt principally with the forms of man and the animals. We can now take the three contrasted types of animals, the eagle, the lion, and the bull, in relation to the functions of the human head, heart and limbs. The traditions of wisdom have always grouped these together around the human being. Zarathustra, in his first vision of the Sun-Spirit, Ahura Mazda, perceived Him in human form, seated on a throne supported by a lion, an eagle, and a bull, with three hierarchies of Angelic Beings ranged above Him. In the Sphinx, we have a human face, the wings of an eagle, the chest of a lion, and the lower trunk of a bull. We are reminded, too, of the Vision of the Apocalypse with the eagle, the lion, the bull, and the human form. There is a great truth contained in this symbolism. At the present stage we can discuss these three types quite simply.

* * *

Children, let us think now of the King of the Birds, the Eagle. Where does he live? All alone, in high rocky places. His fierce eyes seem to pierce every distance, as, from his eyrie high above, he surveys the world below him. His long, strong beak is like an iron limb of terrible power and strength. When he is not in his stronghold, you see him hovering high in the heavens, on wide, outstretched wings. Suddenly he swoops down to the world below; he has seen a lamb, maybe. And now with his iron beak or his strong talons he has gripped the lamb, and, with rapid strokes, his wings carry him back to his lofty home, to consume his prey in solitude.

If we wished to compare the eagle with some part of human nature, which part do you think he resem-

bles? See the head. Human shoulders are themselves like rocky crags, and on these, the head rests, looking out over the world. The head, itself, does not fly off, of course, but our thoughts do, and we think with our heads. We may seem to be resting, but our thoughts can be far away; they can carry us everywhere in an instant. Our thoughts can fly to the heavens, they can descend to the deeps. We can look back in our thoughts to the past, and we can look forward to the future. We seize hold of what we see and hear; whatever we take hold of with our thoughts, we make our own. We carry it off, like the eagle, to the lonely fastness where we live in our heads, and there we devour it.

How different is the eagle in its airy heights, from the cuttlefish living below in the dark waters; yet they both remind us of the head we carry on our shoulders.

Think, too, of the shrill, piercing cry of the eagle. I wonder if you have ever heard it. You know that when you make a squeaky sound, which some of you are fond of doing sometimes, it seems to come from high up in the head. Perhaps you have been to the zoo and visited the bird houses. When you hear the very high twittering sounds of some of the little birds, and watch them flying swiftly from perch to perch, they are like a cloud of gaily dressed little thoughts, like a lot of little feathery heads flying about.

The shrill eagle's cry is a head cry; compare this sound with the deep soft mooing of a cow or with the deep bellow of a bull; these sounds are not at all head sounds—they come from much deeper down.

Now think of a cow in a meadow. How she loves to rest comfortably on the rich green earth. How quietly and contentedly she chews the grass. Can you imagine a cow taking a flying leap at a tuft of grass and carrying it off at a gallop to a corner of the field to devour it greedily? The cow, with her great, heavy body, is so very different from the eagle—the broad mouth with the thick soft lips, so different from the horny pointed beak! And what does she do this cow? She changes blades of grass into white flowing milk—and this milk is not at all for herself, she gives it all away. What can the cow teach us as she changes grass into milk to give away? She teaches us that what we learn is not just for ourselves; what we learn we shall change into powers to help our fellow human beings. We take in what we learn and we change it into ways of working for others. This is not at all easy. You know that a cow has four stomachs; you have watched a cow chewing the cud. She does not chew the grass just once, but many, many times. She goes over the same food again and again before

making it into pure, white milk. So, too, we must go over what we learn, again and again—and only in years to come shall we be really ready to use it.

And think of the angry, stormy bull, charging across a meadow. He holds his head down like a battering ram, and charges forward as though he would move mountains from his path. Where does the might of the bull chiefly live? Is it in the head? No, he uses his head merely as a weapon. The mighty drive of the bull comes from behind, where he beats against the earth with his hind legs, hurling himself forward. What can the bull teach us?

Think of someone at work. Think of someone driving the spade into the earth, turning wild places into fertile fields. Think of someone digging rocks and stones out of the mountains to make great buildings. Think of someone seeking out the heavy iron to make the vast engines and machinery we use. Think of all the many hard things people must do. It is the bull in us that gives us the strength to do all this. In your morning verse you speak of 'the strength of human limbs'. It is the hidden bull within that gives us this strength.

We can now think of the lion, the Monarch of the Beasts. The roar of the lion certainly does not come from the head; nor is it like the deep bellow of the bull; it comes from its mighty chest, crowned with noble mane and head. With this roar, the lion commands the forest. We can think of it, first crouching, very still, all drawn together, and then making a great and sudden spring through the air. He is so strong, the lion—stronger than the huge elephant, and yet he can move so gently and quietly through the grass or jungle that there is not the faintest sound. The eagle carries the lightness of the air; the bull, the heaviness of the earth; the lion comes between. The eagle swoops, the bull charges, the lion leaps—and in his leap through the air he is the most graceful of all animals, for he is at the same time, light and strong. The crouch and spring of the lion, the drawing together and the leaping forward, remind us of the heart we carry in our chest; the human heart does this always—that is the beating of the heart that we hear. We carry a lion in our heart; that is why, when someone is very courageous and also gracious and gentle, we say they are lion-hearted. There was an English king who was like this. He was called Richard the Lion-hearted.

When we listen to the beating of the human heart, it is as though we could hear, in this beating, the footsteps of God.

Now we have seen that the eagle rules in the human head, the lion in the heart, and the cow and bull in the limbs. But in people, too, there also dwells

an angel, and this angel changes the fierceness of the beasts so that in head and heart and limb there can live the love of God. So we can be swift and brave and strong; quick to learn and understand, gentle and loving, and eager to serve.

My dear children, all the beasts of the world can teach us something, for every beast carries a secret of God. When we learn to understand these secrets, we are also learning about God.



See caption on page 12/13. Photo: Alik Sapountzi

Now you will understand why the ox and the ass were also present at the Christmas Crib. Not only did kings and shepherds seek the Christmas Child, but the ox and the ass were also there to protect Him with their warm breath. Why the ox and the ass? They are called beasts of burden. Behind them we may think of the whole animal kingdom serving, waiting on humanity. The patient ox, the lowly ass, the gentle sheep, stand very close to us. One day they will be followed by all the other creatures—but first, we must learn to understand them.

* * *

We owe much to the science of our times, but, just as Shylock in demanding his pound of flesh, forgot the blood, so does modern science, in dealing with nature, forget the spirit. Such a science can never nourish the deeper forces of the human soul. An unspiritual science that leaves the heart cold, that makes demands on the intelligence but has nothing to say to the moral nature of the human being, can never be a basis for true education. It separates humanity from the world and makes us unsocial spectators.

An imaginative-perceptual view of life such as has been indicated here, a view to which we have been led by Rudolf Steiner, releases the heart forces, brings warmth, enthusiasm and purpose into life, penetrates beneath the surface of the senses to the moral grounds of all existence, and unites the human being with nature. What the children have enjoyed through such a method of teaching becomes the driving force in their own endeavours in later years.

A Lesson in the Dark

by NORMAN DAVIDSON

I walked across the school playground towards the classroom thinking about Ernest Hemingway. It was a fresh, sunny day in late autumn, but inwardly I was transporting myself to the seas around Cuba where big fish are caught, and to the sun-drenched arenas of Spain where the ritual of killing the bull is enacted. In both, the human being relates to nature in a strange and contradictory way—we are predatory yet awed in the presence of death; sensing our own end, hunting ourselves. Such contradictions, translated into social relationships, lie in the feeling life of many a young teenager, and wait to be solved.

Many things go through the mind of a teacher on his way to the classroom, especially if he is new to the school as I was. Had I prepared the lesson properly? Would it be received well? Would it relate to the young people before me? I was sure that Hemingway related sooner or later to the class of thirty or so boys and girls around the age of fifteen towards whom I now walked. But nevertheless the night before I had wondered about presenting Hemingway just at that time in these literature and English lessons. I entered the school and walked down the corridor. It was too late now to change.

Expectancy

When I arrived outside the door it was shut. On opening it there was a double shock. Firstly, I stepped from a bright, sunny atmosphere into complete darkness. The window blinds were tightly down, and I could hardly see my way to the teacher's desk. Secondly, although I could sense a lot of people in my presence, there was hardly any sound.

I had to think quickly. This was not a particularly easy class in some ways. A few days before, a group of them had sat in the playground in a circle after the school bell, protesting against something. So now they were testing me. Instinctively I knew why they were doing it. "Who are you?" they were saying. "Throw away your book, your Waldorf curriculum, and your briefcase. What are you going to do now?"

I walked towards the window where light showed, but quick hands closed up the chink. The first impulse was to admonish them strongly for being so silly, switch on the light and demand that they immediately pull up the blinds. After all, my lesson was being infringed, and time was being wasted. But the hush in the class made me hesitate. I could hear them breath-

ing and listening and occasionally whispering—all thirty of them. The air was full of expectancy. I stopped myself from reacting as a conventional 'teacher' and wondered what I could do as an unconventional one.

Reversed mime

I felt my way round to the front of the teacher's desk and stood staring into darkness. Boy! could these children wreck a lesson! So I thought that the best thing would be to say the first meaningful thing that came to me and take it from there. I heard myself say, "For today's lesson you are going to have to use somewhat more imagination than usual." (There was a ripple of appreciative laughter. Well, that was something. "You will have to listen to my voice today without the help of seeing my movements, gestures and facial expressions. A kind of reversed mime. So you'll have to listen more carefully." (Sounds of "Sh.") "When you don't see someone's face who is talking, you can more easily be led astray as to shades of meaning. I might, for instance, be saying all this to you in a serious voice, but without you knowing it could be grinning like an ape." (I grimaced crazily into the darkness and, sensing it, the class rippled with laughter again, then fell silent, waiting.)

I was at sea, but it was less and less Hemingway's Caribbean. The big fish and the bulls were receding into the dim distances in my mind. I was brought intensely to the here and now of thirty young people who needed something and were teaching me how to teach it. So I plunged into this new sea and into the uncanny experience of having to imagine the young people to whom I was talking, even though I knew them. Gradually, the lesson was drawn out of me. The following are paraphrases of parts of it.

Pure thoughts

"You'll have to see today with your thoughts. For someone like the great philosopher Plato, to think was to see. Even in English we say 'I see' when we understand something with our thoughts. Some people can see with their thoughts very well. Being without sight is a help. During the last war there was a blind resistance fighter in the French underground movement to whom all recruits for the resistance were brought. He could tell by the tone of the person's voice in answer to questions whether he was a spy or not. It is also

known that blind people dream in pictures...

"Now take a subject which involves pure thoughts which you can see inwardly. This is geometry. Next year I shall be taking you for a main-lesson in this subject. At the beginning of the century a famous geometer called Klein deliberately gave a lecture in the dark. He asked his audience to imagine the geometry he was talking about in clear thought, without distraction, showing that mathematics lives in the realm of pure thought. So, imagine now what I shall be asking you next year. Picture two points in space. Now through these you can draw one straight line. What about three points? Three lines. And what else goes through any three points in space? One plane. What about any four points in space? How many lines and planes can pass through them...?"

"In two years' time we shall be together again for a main-lesson in the history of language. We shall first study speech. Speech reveals the whole human being. A whole human being is expressed in its sickness or health, balance or unbalance, in the expression of the voice..."

Awake

"Darkness. What is it? Is it merely an absence of light? Or has it another content? We look for the dark when we want to do something we are ashamed of. (Giggles) What, then, is shame? Why is one ashamed? Should we do things we are ashamed of...?"

"We also seek darkness to meditate. We shut out the outside world and step into an inner one. Homer was a blind poet..."

"Why does darkness sometimes bring fear if we are alone? What are we really frightened of...?"

"Yet in darkness a certain intimacy can grow which is not so easy in broad daylight. I feel your presence stronger, I think, than if I could see you. One can feel more awake in the dark, more sensitive. There is a grand old lady, a teacher at my previous school, who is now blind. The little children run to take her hands and guide her when she appears. Her hands are beautifully soft and one knows that she can see with them when she touches things. And her mind is as clear as a bell..."

"In Class 12 we are studying astronomy at the moment and today we discussed eclipses. An eclipse is an absence of the sun's light when normally it should be there. It is an intervention in life. It brings effects which would not normally arise. For instance, the sun's corona becomes visible which is normally invisible. The activity around the periphery of the sun

actually becomes visible against the darkened sky during a sun eclipse. This lesson does the same. I am not teaching what I prepared, but a completely new subject has become visible to us today. It is the question of light, darkness and inner life of the human being. This will lead us on to further work in other lessons.



"At least I think it will lead to further work with you. I am assuming that you are my English class, although I can't see that you are! In any case, it's been interesting talking to you. Thank you for the opportunity to discuss something unusual. Whoever you are good morning."

Inner polarities

I made my way to the door, went out and closed it behind me. Next day not a word was said by myself or the class about the lesson. There was a warmth in the air, but nothing was said. Something was living inwardly. It was like a secret between us. It would have seemed empty and superficial to have talked 'about' it.

The incident opened up for me in a special way what I had often thought about concerning the puberty age-group and had discussed with my colleagues—the question of inner polarities experienced at this time, of subjective and objective, freedom and authority, inner and outer, light and darkness etc. The dry book of instruction had been left unopened, the briefcase left on the floor, and even the sight of the teacher had been dispensed with. Something was drawing inward, and the darkness had given it space to work. And behind it was an imaginative, inventive call from young people for new life from their environment—a justifiable call on entering the realm of secondary education.

The Child's Descent from the Spirit

by ALAN HOWARD

Every morning when a teacher walks into his or her class to begin the day's work it probably never enters their minds that anything very remarkable has happened to their children in the meantime. But something has. They have been asleep; and were it not that we take this nightly occurrence so utterly for granted, we might ponder with advantage the fact that every night for a period of several hours our children literally disappear entirely out of our control, or any connection with us and the world we inhabit as teachers.

Let us look at this fact a little more realistically for a moment.

Let us imagine ourselves going into the room of a sleeping child. There on the bed in a more or less graceful attitude is the familiar form of little Johnny; and not just the form, but the living, breathing substance of him—still, at last, thank heaven; silent and so perfectly well behaved. Breathing a sigh of satisfaction we creep away to our own pursuits, happy in the knowledge that little Johnny is 'safe and sound in bed'.

Safe and sound he may be; but 'in bed' he certainly is not. Where he is, is beside the point for the moment; but what he is, that particularly engaging and exasperating little rascal we are so familiar with during the day, is just 'not there'. It is simply our slipshod thinking and observation that leads us to attach the same concept to that comatose form in the bed that we do to the lively youngster of the daytime. It is much the same as if we walked into a friend's house and passing from room to room observed every sign of his occupation, but none of him. We shouldn't hesitate to say, "He's out." With no less accuracy, could we say the same about little Johnny.

Then where is he?

It is essential, if this question is to be considered at all, to come to terms with the nature of the child as the supersensible entity which animates and activates the form we see, and that form itself. If it be objected that this is to split him into two and that it is preferable to think of him whole, then we have to answer that this is no more than what nature does to him every night; and if we wish to answer our question it is what we must also do in our thinking about him. We can then say quite simply, that he is in a state inaccessible to our ordinary observation, but one about which there can

be no doubt, for we shall find him presently returned from it in the morning when he wakes. Then he, as a supersensible being, returns from this supersensible sphere and takes up again, indwells, the familiar body. Just because he can do this, and only because he can do it, he can also re-cognise, re-member what he left behind, and can proceed to cognise what is new.

It is our task to educate young Johnny and all his many brothers and sisters, and education must be seen, therefore—clumsy and pedantic as the phrase may sound—as a supersensible activity among supersensible beings, but manifesting outwardly in sense perceptible facts and forms. There is nothing new, of course, in saying this; but it is necessary to say it, so that when we hear of Rudolf Steiner basing the art of education on a spiritual science, which deals primarily with the supersensible, we may realise that he is doing nothing contrary to the available facts.

What then is the task of education within the meaning of our terms? It is no more than we do every day when we awaken a child from sleep although from the point of view of life as a whole it is a much more delicate and complicated business; we have to awaken this supersensible entity, this human spirit, into fully conscious awareness of its task as an earth-being.

Let us hold in imagination for a moment the picture of a young person in his or her twenties just starting out on life, and that same person shortly after birth. What has brought about the amazing change? Obviously, the process of growth in all its biological and chemical complexities. But is that all there is to it? Other creatures grow besides the human being, but they do not need educating. Has the individuality which we begin to recognise in the young person of twenty 'grown' too by the same or similar laws? Was the infinitesimal speck of fertile protoplasm—if we go as far back as conception—from which all this is said to have begun somehow united with an even more infinitesimal 'speck' of supersensibility which likewise 'grew' into the mature individuality? Or, was the mature individuality already there, gradually adapting itself to the means of its expression and activity as that means became available? It is the fundamental question; and the one to which Steiner gives a positive answer in the terms of the latter alternative. He claims that we need

not stop for ever held up at that 'beginning' in the womb, nor, if we must trace it further back, merely repeat the process through an infinity of ancestors that preceded our generation. The origin of the human spirit must be sought for in other regions and by other methods of observation than those we use for knowledge of the human body. This is the basis of what Steiner developed as a new world outlook under the name of *anthroposophy*, out of which his conception of education grew. Education then is the awakening of the human spirit into a human bodily organisation adapted to the needs of its environment. Growth is the means by which nature gradually provides the means for this to happen, incorporating in every single member of the human species all she has gathered and adapted to her purpose out of an experience of aeons of creative evolution. This growth is nature's business, the activity of the human spirit is our business. Part of her work nature does exclusively on her own in the secret workshop of the female womb. At the proper time she brings her work forth to the light of day; and, just because her work is to provide a stage upon which the human spirit can act, although for some time she still takes the major responsibility, she allows other human beings to take part in her task—irrespective of whether they damage or preserve what she has so painstakingly produced.

The human spirit is already equipped at birth as spirit for what it has to do in life. It has to wait, however, while nature and humanity prepare 'the stage' on which it can act. It is not yet mature enough to organise its own entry into the world, or to build up the body with which, once entered upon that task, it will later use for it. That still has to be left to nature; and the human spirit sleeps through that process. At birth it begins to awaken; and as all waking is accompanied by dreams, childhood is the dream of the human spirit. It is our duty as teachers—and not only teachers, but parents and the whole adult world generally—to enter understandingly into that dream world of the child and gradually to transform those 'dream images' into images of earthly reality. Happy are we if we do not change them into nightmares, if we do not, through an ignorance of the way the human spirit dreams its way into life, act towards it as though it were fully awake, a miniature adult. The human spirit will awaken whatever we do; it will have all its gifts and dispositions; it will later do its particular task in life—but with what a difference. Just as it is possible for a person to have his whole day upset because he has 'got out on the wrong side of the bed', so it is possible for that other process of awakening, education, to alter the whole of the subsequent life.

Rudolf Steiner has described the way in which the

human spirit awakens—the path of its progress. It awakens first in the will, then in the feelings and finally in the thinking. Expressed physically one could say: it awakens first in the limbs, then in the rhythmic system and finally in the head.

At the very beginning of the process we as educators can do nothing. Nature is still solely in charge, though already gently relinquishing her responsibility and sharing it with human collaborators—notably, of course, in the first instance, the mother. Jean Jacques Rousseau tried to arouse the women of Europe to feed their babies themselves, on the ground that this was the only natural way of nourishment. Steiner, without making a crusade for it, drew attention no less forcefully to this fact by showing that the first 'educator', the first awakener of the human spirit, is the mother's milk. It would be utterly impossible, he said, for us with all our cleverness to find any approach to the sleeping spirit of the child, did not this truly amazing substance not only feed the child, but penetrating into all its activities, change it gradually into the sentient, active, observant creature we begin to notice after the first few months. To a finer, spiritual observation it is apparent that the effect of substitutes is not the same.

Inevitably, when children begin to take notice of their surroundings we can and do begin to attract their attention even more by talking to them. It is really amazing that this should happen, because we do not for one moment imagine that they can understand what we say. But we talk none the less; and in talking, tacitly acknowledge the genius in human language which can awaken the human spirit to understanding. The child learns to speak; the human spirit awakens to the power of language, but only by hearing language spoken to it. It is a sin against that spirit, therefore, to degrade language to baby-talk, which is not language. Rather should we speak always as one human being to another, confident in the power of language as such to awaken the spirit in the child to its use, as it awakened ours. Whatever the child reproduces as the first efforts of his own spirit to use this power, should not be used by us in turn as our means of communication. We insult the human spirit by speaking to it in any other way than that by which one human being normally speaks to another; and we should no more talk to a child in baby-talk than we should commit the unpardonable outrage of replying to a person with an impediment in his speech by mimicking the impediment.

By the time the children come to school, the human spirit is so far awakened in the will, in all that one can expect young human beings to do, that we can begin to appeal to them in another way—by putting before them the whole story of the activity of humankind and the scene on which it takes place. But the accent here

must be on the word 'story'. We err if we begin to appeal to a logical process of reason, to the concept of cause and effect; for the activity of thinking is not yet awake. Signs of awakening are already there, of course, and they increase as the years go by; but to begin to use them too early can have the same effect as dragging someone half awake from his bed, in contrast to waiting until he can make the effort of rising on his own initiative. He gets out of bed, if one may continue the image, by either method; but with what a difference!

It is a pity that in our curricula we still cling so tenaciously to the concept of 'subject'. The teacher's business at this stage is to arouse the child's enthusiasm for the activity and accomplishments of the human spirit, and she does that best by telling the child the story of humanity and the world as a whole. Here the 'how'—the art of doing it—is of more importance than the 'what'. Naturally in the course of that story she will tell the child about history and geography and natural science, because one cannot tell that story without them; and she will naturally not tell him things which are untrue; but the essential character of it will be of something which somebody *does*, the adventure of human activity, not of something which is: an abstract branch of knowledge existing in its own right. For this reason Steiner advised that one teacher should be in charge of each group of children between the ages of about six and fourteen, and should be with them every morning for the first two hours of the day. What she does with them in so far as it has to have a name is called the main-lesson; what she does with them in so far as it has a content is just what has been indicated: the story of the development of the human spirit. The teacher alone, in consultation with her colleagues, is the sole arbiter of how much she shall say about what we call geography or history or science at any one point, and how long she shall spend on it. Her chief anxiety is so to present her material that in everything she says and does the spirit of the child, living intensely in the feelings evoked by what he hears, shall as it were be continually saying to himself, "This is what human beings are; this is how they work; this is what they discovered here; what they did there; what they made at one time; what they dared at another. This is what I, too, have to take part in. This is why I have come into the world."

In this way, and in this way only, can the human spirit be awakened properly at this stage. As it awakens it also becomes aware of powers which nature has been all the while gradually maturing in the complex organisation of its psycho-physical being. By the time the child is about fourteen, or when puberty has thoroughly set in, these powers—notably the power of judgment—have been sufficiently matured for the

teacher to be able to use them directly as the means of its final awakening call. Then the whole field of human endeavour and attainment is gone over in increasing depth. Subjects as such come into their own. The young human beings learn that there are truths, laws, implicit in phenomena which, while they can find them out, are there not by their agency. Other powers than Man have brought them into being, which we in our efforts to understand them have called now Nature, now God. The human spirit should now respond to the world-spirit active in things. The young person can begin to realise that as spirit he or she is not only a 'child of earth', but is a member—albeit a very lowly member—of worlds existing far beyond the earth.



Images from adolescence: (page 18) a 'free' painting from an examination class (age 16); modelling by a 14/15-year-old (here); and an 18-year-old's impression of a Bach prelude drawn during a music main-lesson (page 22).

It is noteworthy that this time when the clearest call can be made to the human spirit is also the time when nature, having brought man to biological maturity (which is her chief aim), presents the bill, as it were, for all her trouble, and begins to make the most urgent and powerful demands on the sex activity of her darling creature. This is the time of love; and just as the infant loved the world around him; just as the child loved his school and teachers; so at this stage the young person can and should love knowledge. Only in so far as the human spirit can love knowledge will it awaken at this stage—or, indeed, at any subsequent one. It can still acquire knowledge without loving it, even to such an extent that it can pass difficult examinations, and



acquire all sorts of qualifications with it; but in relation to the fully awakened human spirit it does so in a kind of dream. Knowledge is something foreign to it; and whatsoever else knowledge may do, it can do little or nothing to help the young person come to terms with this other love which wells up from the depths of his being.

The 'problem of the teenager', as we call it, has become a cliché in our thinking about youth as well as in our language. All kinds of efforts are made to solve it; but every one is bound to fail which omits to take the human spirit into account as a reality. It is just at this time that education has its supremest and severest task. One way, the young person is pulled by the power of a Nature force—a force which we must not underrate, for it has created all living things. The other way, it has the power of aspiring to the true dignity of all that is human. It is puerile of us to imagine that we are going to guide and counteract the effect of the one force by a so-called 'sex-education', which naively sees salvation in nothing more than a detailed explanation of the love-play of rabbits, and the subtle mechanics of human coitus. The whole concept of sex-education as a separate feature is wrong from the start; and the only thing that will, the only power that can hold such a nature-force in balance is one which is at least its equal—the power of the human spirit. There is no other solution to the love-problems of youth than the ability to make the proper call to the human spirit. A wiser age than ours will not only recognise this, but will be able to do it; and it will look back with horror on an age devoted to education which compelled young men and women to concentrate all their efforts on the acquisition of knowledge without love, and left them to love with no more guidance than a 'scientific'

explanation of sexual intercourse.

The human spirit comes to birth in the sphere of thought; the world-spirit works in the sphere of instinct. In us both are united. We cannot be wholly spirit; we cannot, and still remain human, be wholly instinct. Within the sphere of thought, however, we are wholly spirit; in the sphere of sex we are still, wholly instinct. But we must find the bridge

between these two. Who can build such a bridge? What can bring to terms with him- or herself this creature who at one moment aspires to search out the mysteries of the cosmos, and at another must copulate like any beast of the field?

Three things, and three things only, can bring this about: a living science, a living religion and a living art. Unfortunately it must be left to the imagination of the reader to glimpse what is implied in that word 'living'. It would need at least another article to unfold within the terms of Steiner's meaning what this envisages. But at least the ability of science, art and religion in the modern world to act healthfully on young people is sufficiently obvious by default to indicate what has yet to be achieved. When these three are neglected, wherever they fail to integrate and arouse the whole spirit of youth, then the world of spirit becomes something cold and abstract, the world of nature an orgiastic region of taboos and licentiousness and the world of art an exhibitionism of personal vanity and caprice. To find again what *lives* in science, what *lives* in religion, what *lives* in art, and to know what *lives* in humanity is the essential prerequisite to education. But here we part company both with the scope of this article and the sphere of education proper, and must perforce come to an end—an end, however, which only concludes in so far as it emphasises that beginning.

A Creative Approach to Foreign Languages for Waldorf Teachers

by RENÉ M. QUERIDO

The teaching of foreign languages plays an essential part in the Waldorf curriculum. Rudolf Steiner intended children to be exposed to two contrasting foreign languages, three times a week, from the first through the twelfth grade. The learning of a foreign language greatly depends on imitative musical abilities. Although they are somewhat ebbing from the change of teeth onwards, the language teacher can still make use of them in a most creative way. Much will depend for the future mastery of the language whether in these early grades the children can be submerged in the living atmosphere of the spoken word. The classroom—whether French, Spanish or German is taught—should become for the 45 minutes of every language lesson a part of that particular country. Not a word of the native language should be spoken there. The children will be greeted in French, "Bonjour, mes enfants. Comment allez-vous aujourd'hui?" The class replies, "Très bien, merci. Et vous?" Out of this dialogue, we might come to speak about the weather. "Regardez, il fait beau aujourd'hui. Le soleil brille." . . . "Oh, quel temps! Il ne fait que pleuvoir." After this lively dialogue the class in chorus will practise a number of pronunciation exercises. First, two or three are introduced, and then, little by little, through the weeks and the months, a whole repertoire is built up. It might take three or four minutes to recite these in chorus and individually. The class will also stand up and appropriate movements can be introduced.

"Ton thé t'a-t-il oté ta toux?"

"Tue ta toux avant que ta toux te tue."

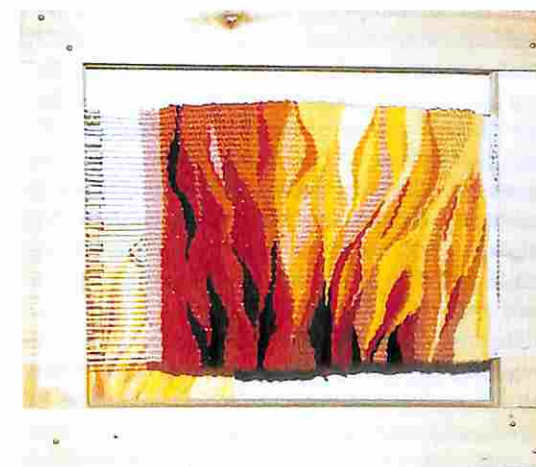
"Bon Papa, ne bats pas beau Paul"

—and many others.

The importance, though many of them are humorous, does not lie in the meaning but in the learning to cope with the tongue-twisting sounds. And then, the class will be led into the recitation of a poem. Here again, the musicality of the mood is stressed. Great poetry is chosen rather than the jingles written specially for children. Already at an early age, children can be introduced to the genius of fine poetry: Ronsard, Charles d'Orleans, Lafontaine, Victor Hugo,

Lamartine, Leconte de Lisle, Theophile Gautier and others. Gradually, a rich repertoire of poetry, which is learnt by heart orally only, can be built up. It is an invaluable treasure in later life, and more than anything else it develops a sensitive appreciation for the language. As an example, we quote a poem by Charles d'Orleans (1391-1465) 'Rondeau', which he wrote during his long captivity of more than 20 years in the gloomy fortress of the Tower of London and where he recalls nostalgically the sweet beginnings of spring in his beloved France:

*"Le temps a laissé son manteau
De vent, de froidure et de pluie.
Et s'est vêtu de broderie
De soleil luisant, clair et beau.
Il n'y a bête, ni oiseau
Qu'en son jargon ne chante ou crie:
Le temps a laissé son manteau
De vent, de froidure et de pluie.
Rivière, fontaine et ruisseau
Portent en livrée jolie
Gouttes d'argent, d'orfevrerie,
Chacun s'habille de nouveau.
Le temps a laissé son manteau."*



The weaving on its frame from which the detail for the Front Cover has been taken.

In dealing with such a poem one will of course not stress either difficulties of vocabulary or points of grammar. That would be totally inartistic. The children, out of the mood of the language, will gain a sufficient understanding through the spoken word. No translation need be given. But by way of a vivid introduction in French and the use of the blackboard, the general meaning can readily be conveyed. One could ask the students briefly to retell in English the substance of the introduction that the teacher has given. In working with a poem, it is important that the teacher himself/herself has memorised it well and can recite it with enthusiasm. One might only spend about five to ten minutes each lesson on the recitation of poetry taking a few lines at a time and from one lesson to the next repeating, continuing the process until the poem is known in chorus by the whole class and individually by each child.

The Early Grades

From the first to the third grade, nothing is written and it should be stressed that all the work is done orally. One would proceed in a similar way in German or Spanish. During the remaining part of the lesson in these early grades, a great deal can be done by way of introducing the children to the seasons, to day and night, the kingdoms of nature: rock, plant, animal; the parts of the body, telling the time, the course of the day with its many activities. These can be mimed and acted: we are asleep, we wake up, we open our eyes, we jump out of bed, we wash ourselves, we dress, we have breakfast with the family; what do we eat? what do we wear? how do we go to school? etc. One might also bring a suitcase and unpack the various items that one takes with one on a journey. Shopping, telling the time, and a host of other daily activities in the third grade, when the students have a building and farming block, can thus appropriately be woven into the foreign language teaching. The main activity of the lesson should certainly consist of practising the language by way of speaking, reciting, singing, games etc.—but also by creating moments when the children listen to a story that the teacher tells. The singing of folk songs and rhythmic acting songs accompanied by gestures can also play a major part in these lessons.

The same holds true for German as it does for French or Spanish: only the finest poetry is chosen. What a joy and enrichment for children to be introduced as early as the age of six or seven to masterpieces by Goethe, Schiller, Uhland, Rückert, Morgenstern. Great poets are the creators of language and embody the genius of their people.

'Gefunden'

*Ich ging im Walde so für mich hin,
und nichts zu suchen das war mein Sinn.
Im Schatten sah ich ein Blümchen steh'n,
wie Sterne leuchtend, wie Äuglein schön.
Ich wollt' es brechen, da sagt' es fein:
Soll ich zum Welken gebrochen sein?
Ich grub's mit allen den Wurzelein aus,
zum Garten trug ich's am hübschen Haus.
Und pflanzte es wieder am stillen Ort;
nun zweigt es immer and blüht so fort.*

Goethe

The learning of foreign languages is highly effective and stimulating only to the extent that the teacher is able to bring considerable diversity to the lesson, yet never tires of repeating the form he or she has established. There should be much variety between standing up and sitting down, moving the desks to the side, creating a circle and again reforming the setting of the classroom, and then again spending time listening quietly. Thus, the active and passive elements of the language receive their full due. It is obvious that in the first grades, as indeed later on, the children understand more than they can actually reproduce or express correctly. Great care should be given to beautiful and correct pronunciation; slovenliness should not be allowed to creep in.

The Middle Grades

In the fourth, fifth and sixth grades, we enter into a new phase. Gradually we can now begin to write down some of the poems, stories and dialogues acquired in the repertoire of the first three grades; it is essentially the task of the middle years by way of writing to learn to read the foreign language, to be able to do simple dictation, and to write answers to questions that have first been dealt with orally in a living way. Now gradually the structure of grammar has to be brought in, starting with the verb (the doing word). Conjugations can now be learnt rhythmically by heart: Je suis, tu es, il est—clap clap!—Nous sommes, vous êtes, ils sont—clap, clap! . . . Ich bin, du bist, er ist—clap, clap!—Wir sind, ihr seid, sie sind—clap, clap! . . . with clapping, stamping, and appropriate movements. Out of the will nature of the language, the verb, one gradually develops the noun (the naming), actually a more abstract activity, and then one weaves in adjective and adverb, which represent the feeling element of language. There is no need to teach grammar with the help of a text book. The children make their own. And over the years, it can be added to, unfolding from the simplest rules and exercises to the most complex ones. By and large, the

grammatical points in the foreign language will be taught about one year after they have been mastered in the native tongue; co-operation between teachers can add greatly to bringing structure and form to this aspect of the work. Grammar should always be taught out of a lively relationship with the spoken word. It has an important place in giving a backbone to our understanding, but if it is brought too early or in an abstract way, it can do much towards deadening our connection with the living word. There are unfortunately too many such instances today, resulting in a deep-seated dislike for foreign languages.

Much of what has been practised by way of poetry, songs, pronunciation exercises etc. will be continued in the middle grades, but now, in addition, the printed book will be introduced. At the end of the fourth grade, the students will have learnt to write the language beautifully and to read fluently and correctly from the board or from their own written books. A certain amount of copying is by no means a waste of time. It strengthens the spelling, and attention is thereby focused on a number of grammatical difficulties. We should always be ready to enjoy the oddities of the languages we are teaching, such as, "Un ver vert va vers un verre vert."... "Dirigent, Der Regent". Proverbs and idioms and the etymological derivation of words can now be brought in, adding spice and humour to the lessons, which progressively have also become more formal. An important place is now given to the telling and retelling of stories. One might start with legends and folk tales, and then in the fifth and sixth grades begin to add odd historical anecdotes. The stories are told in a lively dramatic way by the teacher in the foreign language with the support of mime and blackboard, or even drawings that he or she might have made in advance. They should be relatively short, and after a first retelling one can quickly ascertain whether the children have understood the main points. On a next occasion, the story will be told again, but now in a more elaborate form adding descriptions and dealing with points of vocabulary and idiomatic expression. On the third occasion, the children will begin to retell the story and the teacher might write the first version on the board, guiding the process along. This can then be worked on further by the children and can now be used in a variety of ways. It can become the object of a lesson in style, in grammar, in question and answer, can become the basis of a short dramatic scene that is now written down and acted out.

The telling and retelling of stories gains in importance after the sixth grade, and in the seventh, eighth and ninth grades it forms, together with reading, an essential part of the curriculum. The language teacher

will be helped a great deal by considering the history and geography blocks the children receive in their main-lessons: sixth grade, Roman history, Middle Ages; seventh grade, Renaissance, Reformation; eighth grade, Revolution; ninth grade, modern history. From the fifth or sixth grade onwards, the students should also become familiar with the geography of the country of which they are learning the language. But it should always be taught in that language. This could go hand in hand with the customs and habits of the different regions of France, for example, the Breton, the Alsatian, the people from the Provence and the Champagne, their folklore, their national costumes, their food, their legends, their industries and natural resources. This is the time to introduce the children to the French cheeses, the manufacture of wine and champagne, the perfumes of the Côte d'Azur etc. Equally, one would bring examples of the various dialects in German: Bayerisch, Schwäbisch, Plattdeutsch. Again, if one were teaching Spanish, one would bring the regions of Spain to their attention in a lively way: the dances, the music, the cathedrals, the mentality and outlook of the Spaniard. But one would also deal with some representative Latin American countries, Mexico in particular. It should be noted that the audio-visual plays no part in Waldorf Education, as so much more can be achieved through the lively creativity of the teacher in relation to the class.

High School

Treasures of the literature of the various languages in the form, to begin with, of poetry, then of the short story and later of the novel and the play, will continue to be brought to the students. In the ninth, tenth, eleventh and twelfth grades, a careful literature curriculum should be established, but this of course cannot be maintained unless the basic skills of speaking, reading, writing, dictations and conversation have been well established in the earlier grades.

The following guidelines in connection with the high school may be useful. In the ninth grade, the youngsters are revolutionary, in the black and white phase of their development, swinging between the comic and the tragic. Here one can introduce the Sturm und Drang period of German literature: the young Schiller, the young Goethe. In French, one would deal with the French Revolution, and poems of Victor Hugo, André Chenier, appropriately related to the period. The short stories of Alfred de Vigny, Balzac, extracts from *Les Misérables* by Victor Hugo and *Le Comte de Monte-Cristo* by Alexandre Dumas are most useful. The teaching of this grade should be accompanied by a dramatic note spiced with humour.

Literacy in the foreign language (age 10): here a scene from the life of St Francis of Assisi with accompanying text—Italian as a foreign language.

It is also the time in which, as the intellectual ability of the student is now maturing, the grammar and structure of the language should be revised and firmly established.

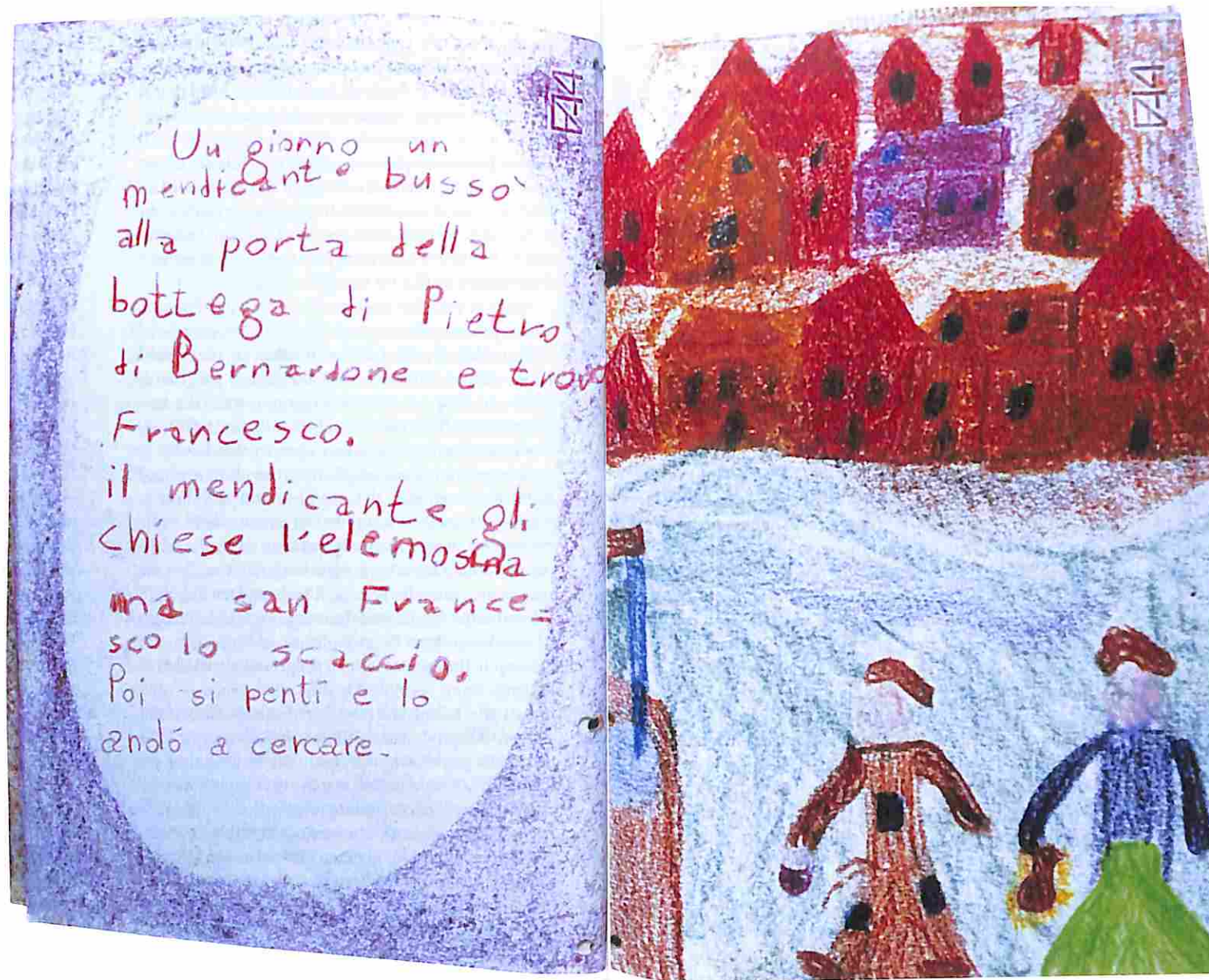
In the tenth grade, Romanticism plays a central part in the life of the teenager. One can now choose examples from lyricism and deal with aspects of the history of the language. Students are interested in etymology and the structure of language as long as it is brought in a lively fashion. They begin to enjoy more consciously the peculiarities of a language and the more one can bring comparative examples, also from Latin and Greek and possibly from some other language, the better it is.

The eleventh grade lends itself to the tackling of drama. No student should leave the high school without having experienced the difference between Racine, Corneille and Molière. Le Grand Siècle, for instance, can be used as a major project and brief excursions can be made into the earlier poetry with extracts from Chrétien de Troyes. In German literature one can contrast the drama of Goethe and Schiller, though a study of *Faust* would best be postponed until the twelfth grade. In addition, one can bring aspects of Wolfram von Eschenbach and other Minnesänger. It is during the eleventh grade that we deal in the main-lesson with the story of Parsifal, the 'pure fool', who fails to ask the crucial question because of his inner dullness. In this grade, the history of music is introduced and the language teacher can be inspired to form his lesson so as to embody aspects of the general curriculum. For instance, he might deal with the biographies of great composers typical of a particular country: Rameau, Berlioz, Chopin, Debussy for France; Bach, Mozart, Beethoven, Wagner for Germany and Austria.

In the twelfth grade, special emphasis is given to the literature of today. Students of French should be introduced to Albert Camus, Antoine de Saint-Exupéry, Anouilh, Ionesco, and in German: Max

Frisch, Dürrenmatt, Wolfgang Borchert, Heinrich Böll and others.

Furthermore, in the upper grades, students can be encouraged to present the fruits of their research in a particular area. Some might choose to speak about a political situation, the social conditions, aspects of government and the judicial system of a particular country. Others might choose to research more deeply the psychological traits comparing, for instance, the outlook of the French and Germans; others again might present vignettes of the crafts and industries of a particular region. Such projects are



presented orally in the foreign language in front of the class, and then in the form of an essay in French, German or Spanish by each student.

From the above considerations, it will already have become apparent that the teaching of foreign languages is not merely of pragmatic use. We endeavour to go far beyond a mere basic knowledge as is so often practised today. What can be the significance of this more comprehensive approach? Doubtless, language is a means of communication between human beings, and it is perhaps one of the most important ones. It is also the gateway to understanding a particular folk

which has its own genius, its own individuality, its own musicality, and expresses itself in countless manifestations of everyday life.

Language is born in the child by imitation during the first couple of years of childhood. First the child moves, crawls, learns to walk, and then out of gesture, speech is born as the mother tongue, and it is by way of speaking that the first glimmerings of thinking arise in the third year. Our whole way of thinking is, to begin with, determined by the language we speak, and it is well known that, once we start learning another language, we also begin to think differently. Every language has its own thought forms. Certain concepts and words are quite untranslatable from one language into another. The French say: *J'ai raison* (I have reason), meaning I am right. The Germans say: *Ich habe recht* (literally, I have right) when they mean to say: I am right. The German has the word *Weltanschauung*; they are constantly striving for a total comprehensive view of the world. The English pride themselves on a 'sense of humour', the French on *savoir vivre* (to know how to live, or a way of living). The French use *penser à* (to think at—which has an analytical connotation); the Germans say *über etwas nachdenken* (literally, over something after think)—the gesture of the word is more towards an all-comprising, synthetic type of thinking; whereas the English *to think about* suggests that one goes around the subject viewing it from as many aspects as possible. Apart from such subtleties, let us take a few more common examples which seek to indicate that much is lost

in translation. The word *tree*—especially if it is portrayed eurythmically—has quite a different sound gesture from the German word *Baum* or the French word *arbre*. The sound gesture of *tree* might be said to emphasise the trunk, whereas *Baum* stresses rather the abundant foliage of, for example, a linden tree, whereas *arbre* evokes the image of the typical slim poplars trembling in the wind that one finds along the roads of France.

More is lost in translation than is generally realised, and one of the tasks of teaching foreign languages in the Waldorf school is to recapture the genius of lan-

guage which—as we master it gradually—can further the understanding of another nation, another way of thinking, another way of relating to life. Without such a bridge, much is lost that is enchanting and captivating, and also seeds of distrust and prejudice between peoples are sown. In addition, through the learning of two foreign languages from the early nursery rhymes and songs in Kindergarten through the first to the twelfth grades, an ever-widening palette of inner colours is developed, quickening our understanding for our fellow human beings. Once we have learnt two foreign languages, the third, fourth and fifth come more readily, and again our range of inner sensitivity is expanded.

Each language can be compared to an instrument in an orchestra. It has its own genius but also its own limitations. English lends itself most appropriately to suggestion, to expressing things between the lines; it is full of innuendo, of the partial statement. German, on the other hand, because of its pictorial character, is particularly well suited to philosophical discourse. It always strives to plumb the depths and soar to all-encompassing heights; whereas the French language is the immaculate instrument of precision, the rapier that pierces with a disciplined thrust.

Experience also shows that through the learning of a foreign language, we become more subtly aware of our mother tongue. We rediscover its own particular capacities of expression in speech, in prose and in poetry. From about the fourth grade on, very special attention will be paid to comparing proverbs and idiomatic expressions in the different languages. They are introduced little by little with appropriate examples: "Er hat einen Vogel"—he has a bird, meaning he is crazy. "Elle a une araignée au plafond"—she has a spider on the ceiling, meaning she has a bee in her bonnet. Much quaintness and humour can thus be introduced into the lessons. Also at this time, attention will be given to a beautiful, musical way of speaking. Children should not only learn to speak correctly but also with due respect to the beauty and musicality of the language.

In conclusion, the profoundly social task of learning a foreign language should be stressed. In this connection, it is appropriate to pay tribute to two of the early Waldorf teachers who did more for the development of such teaching than any of their successors: Dr Konrad Sandkühler and Dr Herbert Hahn.

Konrad Sandkühler taught English as a foreign language and French at the first Waldorf School in Stuttgart for many decades. His approach was most stimulating and he was able, out of his own profound knowledge of a number of languages and their evolution, to bring countless examples that inspired his

students. Many under his guidance became fine linguists. Perhaps one may be allowed a personal note: I recall with particular joy a long conversation that I had with Konrad Sandkühler, as we walked along the Boulevard Saint-Germain in the spring in Paris some twenty years ago. We spoke in French about the Troubadours and Scholasticism, and the development of Old French into the modern idiom. Having punctuated this inspiring part of the conversation with cups of coffee on the terrace of a café, we continued conversing in English about Shakespeare and the evolution of the English language through the ages, culminating in the modern American idiom and the usage of English today. Then, speaking German, we returned to the Latin Quarter talking about Goethe and Schiller and their place in the shaping of the German language. I found it most memorable and inspiring in my own teaching of languages.

The other remarkable personality and linguist was Herbert Hahn, one of the founders of the Waldorf School together with Rudolf Steiner. He mastered absolutely fluently no less than twelve languages and gave us late in life his magnificent book, *Vom Genius Europas*, where he discusses the unique contribution of the Italians, the Spaniards, the Portuguese, the French, the Dutch, the English, the Swedes, the Danes, the Norwegians, the Finns, the Russians and the Germans, by way of the uniqueness of their language, their folk, their geographical setting, and their way of life, each contributing to a total spectrum. This monumental work is unfortunately not yet available in English translation. In addition, he gave countless pieces of advice on the practical teaching of foreign languages; and the author of this article owes him a very special debt of gratitude. He never tired of stressing the importance of the oral work, the recitation, the poetry, the conversation, the training of the ear to perceive the 'imponderables' of language. With Goethe, we can say, "What is more precious than gold?" "The Light." "What is more quickening than the light?" "Das Gespräch." Conversation, that which takes place in speech between one human being and another.

Perhaps it may be said that the teacher of foreign languages in a Waldorf school is dedicating his efforts to the re-enlivening of language so that a true sense of brotherhood may arise among human beings.

Class Exchanges

by SHIRLEY NOAKES

Excitement! Our eight week Class 8 exchange with the Rudolf Steiner School in Munich was under-way and we were on the sleeper train to London on the first leg of our long journey. With head protruding into the corridor from the elevated position of a top berth, I had a clear view of a variety of tousled heads peeping out to see if the 'coast was clear' only to be hurriedly withdrawn when they realised they were being surveyed. The kindly sleeping car attendant soon took on the night-watchman duties, allowing the staff to get some much needed sleep—though we made a note to advise against wasting money on sleeping berths on any future exchange trips! Couchettes for the second night, however, were very welcome. After some sight-seeing in London, there were the thrills of walking the decks on the Dover-Ostende crossing; and then staring out of the train windows at unfamiliar little houses looking like slices of iced cake and neat rectangular fields, farmed in colourful rectangular strips. The stop at Munich station in the early morning was a very short one but somehow the, by this time, very sleepy class of 30 pupils made it onto the platform and were collected by their exchange parents.

The idea for a class exchange of this length (6-8 weeks) came to me through my own experience of spending the summer term of Class 12 in the Freie Waldorfschule Stuttgart. I was made very warmly welcome and felt quickly at one with my new class, but for six weeks said nothing more than "Ja" or "nein" in the family. The language barrier was eventually surmounted and conversation, pent up questions and explanations flowed freely with a laugh at the misunderstandings engendered through trying to be polite, out of two different traditions (e.g. hands on the table/hands under the table at meal times!).

But surely it would be possible to prepare children at a younger age, so that they could derive greater benefit from an individual exchange later, around the age of 16-18. And so, since 1965, Class 8 exchanges have taken place practically every year between the Rudolf Steiner School of Edinburgh and schools in various parts of Germany, Switzerland, Austria and France. Long before the Common Market was a gleam in politicians' eyes, a good basis was being laid for these pupils to develop 'adaptability, flexibility, mobility': well-known current EC objectives. A question for

many was whether or not Class 8 (13/14-year-olds) was too young an age for an undertaking of this duration, but thoughts about the advantages were well borne out:

- * the pupils still absorbed much of their environment naturally;
- * they had fewer inhibitions about speaking the foreign language (many can converse freely, if not accurately, in the language by the end of the exchange or at least understand well what is being said);
- * they had the courage for this adventure, backed by the security of their classmates and by their class teacher still being with them.

At this stage in their development there is an awakening impulse to form new connections and a yearning for a bit more independence—and connections are indeed made and friendships set up between families have often lasted for years. And the young teenagers find themselves in situations where, in the main, they take themselves in hand and put their best foot forward (if you'll excuse the metaphor mix)—opportunities that do not present themselves so readily in the home environment. So there is a taste of a bit of independence, but in a guided situation; and parents have often expressed their feelings that it has helped the youngsters in the step from the authority of the class teacher in the Lower School to the more independent approach in the Upper School.

Leaving aside the fact that most of the pupils will have had foreign language lessons for many years (at least from the age of six in Rudolf Steiner Schools), the practical preparations usually start well in advance. As class exchanges in Edinburgh are made in the summer term of Class 8, the exchange teachers visit all the homes of each other's classes even as early as the previous summer. (Yes, it is possible to make 33 or so home visits in the space of a few days!) Then comes the consideration: into which exchange home does each child fit best? We have always found that this process took time and the success of the venture depended to a large extent on the care taken in placing the children. Many parents have said: "Thank you for the child you gave us—I felt it really worked; but it might not have done with one of the others."

Sometimes there were not many direct 'swaps' between two families, but this had the advantage that a pupil had a connection with two families in the country he or she was visiting—the one where they had been placed and the one of the exchange pupil who was in their home.

Of course, there are nearly always a few pupils with specific requirements—diets, allergies, medication, specific religious commitments or maybe even a behavioural difficulty; but miraculously there always seemed to have been an exchange parent who could offer the necessary care and support. There is the opportunity, too, for youngsters to experience a very different family situation. For instance, the eldest of a family of seven siblings enjoyed the opportunity to be an 'only' for a while; and an only child, nervous about being away from his parents, was placed in a family of six children with so much going on that there was no time to be homesick.

When the home placements are settled—often not till after Christmas—the pupils start corresponding with their exchange families. Financial matters will already have been looked at. The main cost is the travel fare, plus money for some excursions and some spending money—all together very reasonable for an eight-week trip abroad; but even this mounts up these days and there will have been careful saving in

Class 7, extra money earned and some fund-raising activities for the class kitty, to help ensure that everyone can participate in the exchange. Pocket money—often a problem because of its social significance—has been tackled in a variety of ways and can take up more discussion time in the preparatory parents' evenings than more fundamental issues.

The journey itself is very much part of the adventure and we have always felt that surface travel is preferable, providing so much more for the youngsters to see and to experience what is new and different.

Long delays, missed connections, lost luggage—it has all happened; but such things worry the pupils far less than the adults! Sometimes there is compensating entertainment. At Dover we once had to wait for the registered luggage which had been sent home from Germany in advance and now had to be brought up from the hold and cleared by customs. Some filled the waiting time by closely observing the customs officers, trying to determine how they 'randomly' selected passengers and their luggage for further investigation. We watched with some fascination while a gentleman had to empty his briefcase, his wash-bag, even his rolled umbrella ... of miniature liqueur bottles!

On another occasion, when SNCF had given up try-



ing to reserve seats on a hopelessly late boat-train from Paris to Le Havre, strained relations with frustrated French passengers who had also had to battle for seats were wonderfully repaired when the class broke spontaneously into singing Beethoven's 'Creation's Hymn' and other songs from their favourite repertoire.

Vital to the success of the whole venture is the support of the staff of the exchange school; and much praise is due to the dedicated assistance of the teachers in the various schools who were specially assigned to help the visiting class and their class teacher. Once arrived, we usually slot into the exchange class timetable, except that we have kept on with the main-lesson schedule in English, for the first two hours or so of the morning. After the morning break, the class has most of its subject lessons—music, crafts, eurythmy, gymnastics and maybe art too—in the foreign language, from the teachers of the exchange school. It is quite a tough assignment for the subject teachers to take on a class from abroad for 6-8 weeks, but the class teacher is prepared to accompany all lessons if required and craft teachers have proved to be very creative in choosing work that can be completed in the relatively short time. Extra lessons in the foreign language the class is living in, are a great help in smoothing the way for easier communication and orientation both spatially and culturally. The daily route to school each day takes a little time to master—often there are younger siblings in the exchange family only too keen to help, chattering

happily on the way—and on arrival at school there are all the funny anecdotes of misunderstandings to be shared and laughed over with class-mates.

One little lass told the story against herself that she had thought she knew at which station to get off the local train in France in the mornings: "The one that reads: Sortie."

Experiencing a different rhythm to the day is quite something—an earlier start to the school day in Germany, plus the effect of all the new impressions raining in, meant that a reasonable bed-time hour was not only desirable but an absolute necessity. In France, keeping awake for an evening meal that sometimes didn't start till 9 p.m. in some families could be quite a problem, while for pupils visiting Scotland, it is difficult to get to sleep with the evenings being light till 10.30 p.m.

Sight-seeing trips may have to be rationed, or the whole 6-8 weeks can feel like one big holiday. At this age many youngsters are not yet very interested in architecture, but visits to ship-building yards, the fire-station and glass-works proved very successful for those visiting Edinburgh. The exchange parents often help each other by taking 2 or 3 pupils at a time on an outing at the weekends; and for this length of exchange we found it very good practice to go for a week to a youth hostel or the like—usually at Whitsun. It gives the exchange parents a little break, the pupils can relax a little and they return 'home' to a warm welcome in their exchange families, experiencing more of the relationship that is forming.



A collage made from various materials in handwork lessons during a Dutch class's exchange visit to the Birseck Rudolf Steiner School in Aesch, Switzerland (above). The wide interest in Waldorf education in Japan has resulted in visits to the West of students from Japanese education colleges, as well as the attendance of Japanese pupils at Waldorf schools in the UK and elsewhere—their culture (opposite and on pages 33 and 34) surfacing in their vigorous Upper School artwork.

Homesickness does of course occur, mostly in the first couple of weeks, and it is wonderful to see how the pupils support one another. I remember on that first exchange being very concerned about one girl and asking some of her class-mates how they felt she was doing. "Don't worry, Miss Noakes," came the reply, "you've got enough on your plate; we're looking after her!" In the event, we did move her to another home and that is sometimes necessary in spite of all the careful preparation, but again, wonderfully, someone steps forward to offer their help.

The greatest homesickness actually seems to occur over food—when it's not 'just like Mummy makes it', so that part of the preparation could helpfully involve introducing children to different types of food beyond the usual home favourites. Pupils of a phlegmatic temperament, however, do not suffer so much in this way and consequently are more likely to return home somewhat heavier!

Who hasn't experienced the difficulties of handling a foreign currency, and trying to relate it to the values back home? The pupils need to be prepared for this. The plethora of new impressions, and the glitter and seduction of different (often 'better') goods on display can provide an initial 'less than real' experience and a topsy turvy of values. It is well to advise caution in spending until the pupils have acquired a better idea of costs and are able to exercise more discrimination with their purchases.

It is quite hard for the teachers to keep the school work going and requires good effort by the pupils to do likewise in the new surroundings.

Usually they are asked to complete a special project on some aspect of the country they are visiting and also an illustrated diary of their exchange. The play they will probably have worked on in Class 8 is often performed, in whole or in part, in the exchange school; and it is most interesting to see the attention, provided they have been appraised of the story in advance, with which the pupils watch the English performance. As the time to return draws near, classes usually arrange a party/concert as a thank you to their exchange parents, with music, recitation, skits and dancing. One class was very pleased to have achieved with their French 'parents' in a matter of minutes a smooth-running Scottish country dance (*The Dashing White Sergeant*) out of an initial, hilarious chaos!

Departure for home is a time of very mixed feelings—excitement and readiness to return home and share all that has been experienced, but also real sadness at parting, so the scene at the station is often a tearful one. The first part of the return journey is rather muted, in contrast to the original departure from

Edinburgh. But spirits revive, gifts are opened, purchases compared and yet more anecdotes related. Soon the long journey is over; tired, soul-filled to overflowing, they are happy to be home again.

The farewell party to the class teacher at the very end of Class 8 is also likely to include skits on the funny mishaps, on the cultural contrasts (often in eating habits) and possibly on some pranks that may have gone unnoticed.

It needs hardly be said that one must guard against the 'for granted' attitude that can easily arise through traditions becoming established. Every exchange, while benefiting from previous experience, must still be worked at afresh. When, after years of exchanging Class 8 with schools in Germany and Austria, an exchange with France was mooted, parents and pupils needed some encouragement to pioneer this step. "We'd always talked about 'when we go to Germany like other Class 8s.'" So changing the course to France was a step into the unknown, but "—it worked!" was the verdict in the farewell speech to the class teacher.

The whole experience is as much a challenge for the parents as for the pupils, but they work hard, and willingly, for their exchange 'offspring', knowing that their own will be equally well looked after in their exchange homes. Later they share their impressions and expertise with the parents of the next class to go abroad. As for the class teacher, well, he/she returns home without doubt wiser, possibly feeling somewhat older and with the invaluable experience of working together with colleagues in another school.

For the pupils there is first of all the realisation of what they have been planning and preparing for months. To begin with the excitement and interest over all the things that are different—landscape, customs, food, language, family life, manners and music—but after a couple of weeks, life becomes more earnest as they essay to come to terms with the reality of living in a different country. A certain flexibility is engendered in the area where our habits become too easily set, and living in a foreign language for a certain time helps to keep open an ear, not only for the music of that language but for the music of another human soul—an important basis for real communication. Foreign language examiners, too, have expressed appreciation of the ease and readiness of candidates who have taken State examinations to communicate in the oral exams.

Through ups and downs we reach a different level of relationships and begin to experience not only the different folk soul but also what, at a deeper level, unites all human beings.

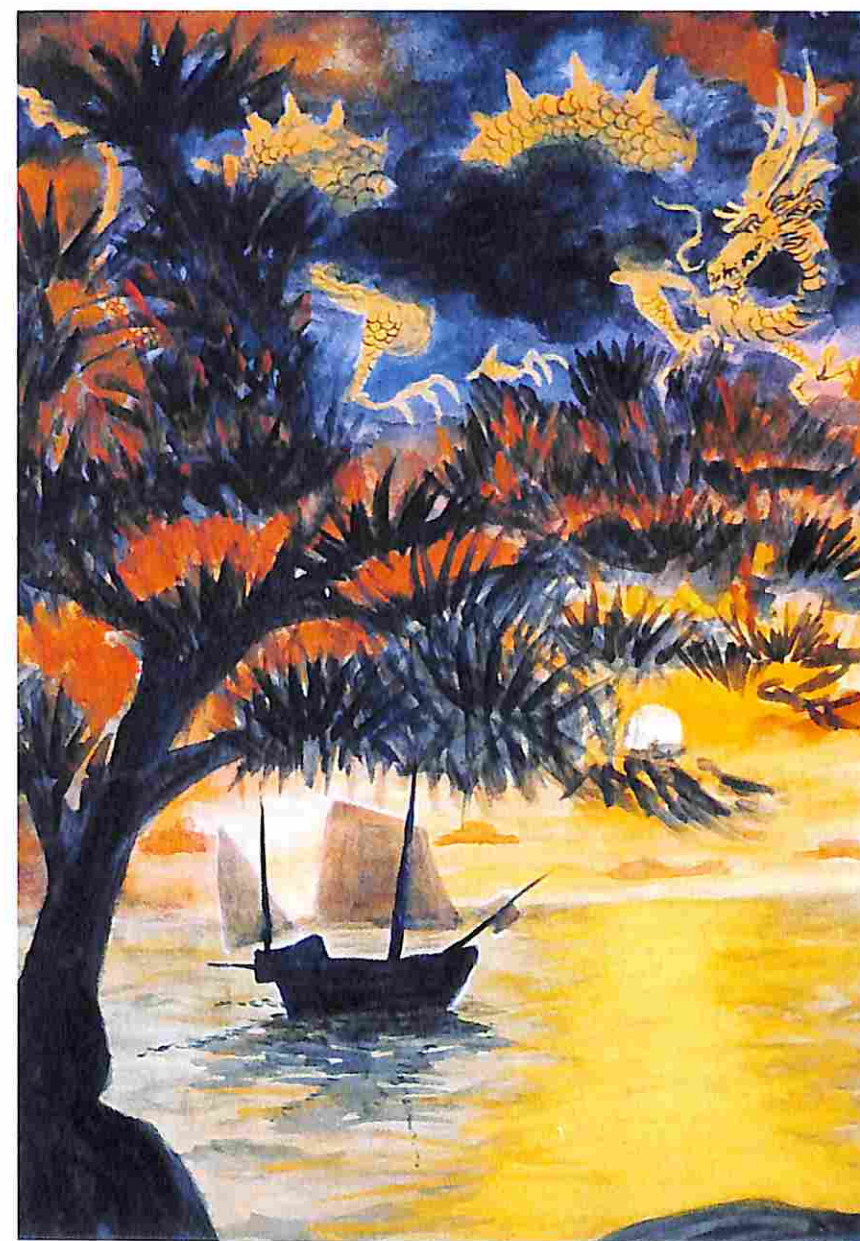
Eurythmy in Japan

by WILLY WOLDIJK

From the middle of September to the middle of November (1982) I was in Japan. The invitation by Professor and Mrs Takahashi came via the Eurythmaeum in Stuttgart.

The religious background in Japan is the Shinto religion, which is mainly a form of nature worship. Its myths and legends remind one sometimes of the Greeks. Later, Shinto was and is influenced by Confucianism, Buddhism and also Taoism.

In his book *Yet Being Someone Other* Laurens van der Post, the author with a spiritual insight into the Japanese soul, writes: "[I came to realise] much about the Japanese attitude to religion and how naturally religious a people they are, but religious without any marked attachment to doctrine or dogma and with an instinctive predisposition to find common ground in all sincerely held religious beliefs." With this background one can understand that Japan has a fertile soil for anthroposophy and Waldorf education and is open for Christianity as well. However, I was amazed at the number of people, many young ones, who are aware of and seriously study anthroposophy. That Waldorf education is widely known in Japan was firstly through a book by Mrs Michiko Koyasu, who wrote about the life of her



See caption on page 30.

daughter in the Munich Waldorf School. This book became a best seller. Secondly through the translation into Japanese by Mrs Takahashi of Elisabeth von Grunelius' book about the Kindergarten. Also

Education Towards Freedom has been translated into Japanese by Professor and Mrs Takahashi.

My task was giving talks about the Waldorf curriculum in connection with the four temperaments, and doing eurythmy accordingly. Also teaching eurythmy in several Kindergartens. My itinerary allowed me to travel widely in Japan: this included two six-week courses in Yokohama in the Asahi Cultural Centre, one about the Waldorf curriculum and another emphasising the temperaments, both with eurythmy; and a Saturday afternoon in Osaka, again with eurythmy. Then in Matsue, in the University of Shimome, I gave a talk about the curriculum, also followed by eurythmy, to students of the Music Department. The part music plays in the Waldorf school is of great interest to the Japanese. One realises that Waldorf education is imbued with music.

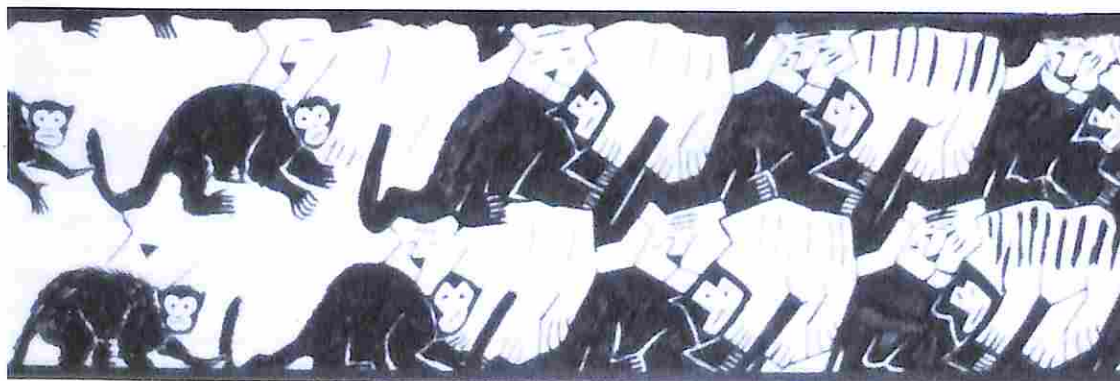
One of the greatest unexpected adventures (and how 'unexpected' many situations were!) was my talk in a college for female education students in Hiroshima. It was founded by Professor Utsumi, a retired professor of the University of Hiroshima, who became interested in Waldorf education through an anthroposophical friend, Professor Wahao, who is Professor of Education at the University. I spoke to the two hundred female college students about Waldorf education, taught eurythmy to thirty Japanese children aged five and six, the students watching it, and later on, gave eurythmy to these two hundred students in an enormous hall. Two circles of one hundred students each learned the development of rhythm in eurythmy, from easy exercises to more complicated music in Classes 1-4. I spoke to teachers and parents in several Kindergartens. Nesu (one Kindergarten and a day care centre), Kamahura, Yokohama, Tokyo, Kyoto, Nagaya; and taught the 5/6-year-old children eurythmy.

In this connection I would like to mention one Kindergarten in particular. Mrs Goto is in charge of

the Kindergarten in Nagaya. She is an anthroposophist with great enthusiasm and a warm heart. She has transformed her Kindergarten so that it is a nearly complete Waldorf Kindergarten. Mrs Goto is allowed by the authorities to have groups with mixed ages and it was a revelation to me to teach a group of children from 3-6 years old. Needless to say, the parents and teachers would like to follow up the Kindergarten with a Waldorf school. Kyoto is not very far from Nagaya, and in Kyoto an anthroposophical friend, Mrs Yushida is also in charge of a Kindergarten.

A real request for founding a Waldorf school came from teachers and parents around Kamahura and Yokohama. Several young Japanese people have already trained or are currently training in Germany, the USA and the UK. It would be a good, positive and healthy development if these world-wide impulses found sufficient support to help such initiatives realise their hopes.

Willy Woldijk (1918-2001) was a Dutch-born Waldorf teacher, who taught many years in English Waldorf schools. Like many Waldorf teachers both in the past and at the present time, she found England conducive to her work and made it her home. She retired in the early 1970s; from which time her counselling and advisory exploits began. She travelled intrepidly through many countries from Japan in the east to Hawaii in the west. Unlike most of the authors included here, she was not a writer. Reading this brief report of one of her visits to Japan, originally published in 1983, may seem rather matter-of-fact. Hearing her talk about the same visit—and her enthusiasm could bubble equally at an anthroposophical gathering or in a queue at the local post office!—gave a very different impression: one of joy, verve, aplomb, challenge, inspiration and mission accomplished.



Geography of Europe

A study in Contrasts with 12-year-olds

by MARGARET SHILLAN

In the plant main-lesson with 11-year-olds we had looked at the vegetation all the way up a mountain, from the luxuriant growth near the foot to the gradually decreasing size of the trees, till finally above the tree line there were only mosses and lichens. We had compared this to the two halves of the earth, being like two mountains with their bases at the equator and their peaks at the North and South Poles. We had then seen how the vegetation of the countries of the world was very like those mountains.

Now as 12-year-olds we could really link this in with our imaginary travelling across Europe, country by country, and, by bringing out the contrasts in the whole of Europe, catch something of the mood and essence of each place.

We started looking at the form of Europe and how it has been sculpted by the oceans. We coloured in blue the waters of Europe as a free-hand, sweeping drawing, and saw what was left—the shape of the land, with great peninsulas jutting out on the west and huge land masses on the east. We also painted it in yellow and blue, and then let the green arise from the meeting of these two colours where the land was fertile, and we added orange where the mountain ranges were.

Having got the feeling of Europe as a whole, we started to look at individual countries. We flew down over Switzerland onto one of the peaks of the Alps and saw how there were mountains everywhere, no sea, but the sources of some of the great rivers in Europe. We followed the rivers and found the countries bordering Switzerland. Stories of avalanches, of farming life in the mountains, and of course the heroic William Tell, all gave the mood of Switzerland. One child wrote: "The Swiss are expensive people," giving perhaps another aspect of the country!

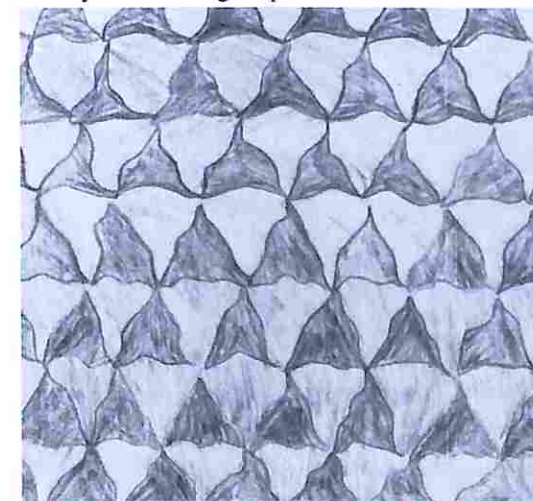
Kalevala chant

Then we went to a country that is a real contrast to Switzerland, a country that has no mountains at all, but lots and lots of water—Finland. From the thousands of lakes and rivers, and the thousands of islands surrounded by sea we thought of all the moods water can have, and from the class came many suggestions of words, so that we wrote poems using all these

words, and built up a rich imagery. Then the children captured something of the mood of this still unspoilt, lonely country right up to the wilds of Lapland where the Lapps still live in tents. It was quite hard for them to imagine how it must be when it is completely dark for several weeks in winter, when the sea and all the lakes are solid ice, or at midsummer at the time of the midnight sun, when the sun stays up all night. We sang the chant of the Kalevala, that wonderful, rhythmic epic of Finland, and also 'From Lucerne to Weggis' a Swiss yodelling song, and the Volga boat song for Russia.

From a quiet, peaceful country we went as a contrast to a very noisy country, where the people are full of life, action and talk—Italy. We discussed how people in different parts of the world behave in quite different ways, especially in northern and southern countries. It was a good opportunity for some impromptu acting. We had one group in a restaurant in England having a 'nice' tea party full of polite conversation, and another showing a family outing in Italy, where an emotional drama comes as naturally as a plate of spaghetti! In these scenes quite unexpected children suddenly shone.

From the icy lands of Finland we looked at the fire of Italy and went right up to the crater of Vesuvius,



Class 6 main-lesson artwork which accompanied the original article—also on page 36 above.



peered into the volcano, and imagined how it poured its boiling lava over Pompei.

Now there is a very small island in Europe that has both ice and fire—and that is Iceland where you can find all the contrasts. The children wrote about an imaginary walk across Iceland and described how it would be to watch a geyser erupting. Some wrote exciting stories imagining they were the Vikings approaching Iceland for the first time across the North Sea, and seeing that great rocky archway or gateway to the island.

We then saw how west coasts seem to be full of islands and inlets, and this is especially so with



Contrasts in geography: Upper School 16/17-year-olds (here and opposite) reaping the harvest of how the world has been introduced to them in the Lower School, a harvest brought to full ripeness through Upper School art lessons.

Norway, where the fjords run right into the land and the rock rises sheer on either side. We imagined going right up one of those fjords in a little boat and seeing the pine forests everywhere, and perhaps an eagle overhead.

Which country has very few forests and is hot and high and treeless? Spain—the plateau, where the hot dry winds sweep across the land. The Moorish patterns on the walls of the Alhambra were wonderful examples for form drawings, and the question of why the Spanish have bullfights provoked a good class discussion.

From a high country to a low country, and perhaps the story of the boy who held the sea back by putting his finger in the hole in the dyke gives the picture for the Netherlands. From a small country to a vast country. We really tried to imagine the size of Russia, from the size of Peter the Great's books to the numbers of races and variety of people that live in this great steppe land.

At the end of the main-lesson we spent three days making a model of Europe as a giant jig-saw puzzle. From a large wall map with a grid over it, the class, divided into four groups according to temperament, copied free-hand the four quarters. We cleared the desks away and all worked on the floor. We then transferred it to cardboard and with the help of a scale built up the mountain ranges in plasticine. It was then really clear to the group with Russia how enormous it was!

At this age the children's interest is observably turning outwards towards the world and two on-going activities grew out of this main-lesson. First, the starting of a stamp club, which gradually interested more and more children in the class with how much you can learn about a country from those little miniature pictures, and many of the children now have wonderful collections. Second, we wrote to many of the other Waldorf schools in Europe, each child writing one letter. It was marvellous how many other countries responded. They sent drawings or descriptions of their schools or countries, and now many in the class have pen-friends with whom they are in regular correspondence.



Waldorf Beyond 'Sleepy Sectarianism'

Bridge-building towards 'holistic' education: a review article

by RICHARD HOUSE

Tobin Hart, *From Information to Transformation: Education for the Evolution of Consciousness*, Peter Lang, New York, 2001, 196pp, ISBN 0-8204-5131-2, "Counterpoints" Series No. 162

Stephen Sterling, *Sustainable Education: Re-Visioning Learning and Change*, Green Books, Totnes, Devon, for The Schumacher Society, 2001; Schumacher Briefing # 6, ISBN 1 870098 99 4, 96pp, price £5/US\$10.95

In the millennial anthology, *The Future Is Now*,¹ Jesaiah Ben-Aharon, among others, explicitly argues that anthroposophists should be prepared to forge alliances with friends outside the movement (p. 56); and in 1919, Rudolf Steiner said something similar, when he warned that 'The time is over when we could allow ourselves... sleepy sectarianism'—30/11/19, quoted in *ibid.*, p. 156). In Waldorf education there have in recent years been growing signs of a movement increasingly willing to relinquish its 'splendid isolation', and to engage more fully both with what the Alliance for Childhood's Sally Jenkinson has called our 'company of friends' within 'holistic' education, and—perhaps more controversially—with those possessing educational philosophies very different from our own. In what follows I want to add to this encouraging 'trend towards engagement' by reviewing at some length two recent books which barely mention Steiner or Waldorf education, yet which are advocating an educational message which has a great deal in common with the philosophy and praxis of Waldorf education.

From Information to Transformation...

In his new book, *From Information to Transformation* (hereafter, *FITT*), Tobin Hart, Associate Professor of Psychology at the State University of West Georgia, brings an acute depth-psychological and wise sensibility to his ambitious task—that of developing a framework for a deep understanding of education and learning, and how, as a matter of evolutionary imperative, they must evolve beyond the soulless modernity that currently dominates Western mass educational systems.

Hart's final paragraph succinctly encapsulates his framework: 'information serves as currency for

learning; knowledge brings an economy of interaction; intelligence gives power, precision, and critical reflection to our enterprise; understanding opens the heart; and wisdom balances heart and head, leading us to insight and right action. Transformation culminates and animates this opening as it endows us with the force of creation and communion' (p. 172, emphases added). He thus offers readers 'a map of the depths of knowing and learning' (p. 2) that encompasses these (*italicized*) six interrelated layers. His essential charge—familiar, no doubt, to readers of this journal... is that educational environments in a culture dominated by materialism and 'modernity' are predominantly rooted in the most superficial level of learning—an instrumental and utilitarian worldview that privileges 'information' at the expense of more profound levels of human learning and experience. In contrast, Hart argues for an education that 'balances intuition with the intellect and mastery with mystery, and cultivates wisdom over the mere accumulation of facts' (*ibid.*). The book draws upon a wide range of thinking from fields spanning pedagogy, philosophy, art, consciousness studies, transpersonal psychology and the wisdom traditions—invoking sources as diverse as Assagioli, Bohm, Emerson, Heidegger, Hillman, Krishnamurti, Whitehead and Wilber—to name but eight!... Unsurprising, then, that, in Hart's own words, *FITT* offers a view of education geared to 'the explicit development of human consciousness, character, and culture' (p. 6).

Hart devotes a chapter to each of the levels of learning he identifies—negotiating in the process an evolutionary path (both collective and individual) from 'information' in Chapter 2 to 'transformation' in Chapter 7. *FITT* attempts to locate education within an 'evolution of human consciousness' perspective,

with Hart negotiating a path from a soulless utilitarianism towards an explicitly spiritual conception of learning and human potential development. I found much in this book that cohered directly with Steiner Waldorf theory and praxis—which merely confirms once again that Rudolf Steiner himself was tapping into a universal perennial wisdom in his educational indications bequeathed to us nearly a century ago.

As for Steiner, for Hart, 'The person tends to unfold in a sequence, not a rigid or simply linear one, but one in which new capabilities build on and integrate previous ones' (p. 33). Moreover, for Hart, 'when we teach through story rather than 'discrete dead facts', learning comes to life' (p. 44): 'The tendency toward reductionistic thinking and discrete information flattens stories into component parts. But stories remember parts into patterned wholes' (p. 45).

Community is a central feature of Hart's educational vision: for it both serves the learning process, and is its own lesson' (p. 51). Thus, when 'community' is a central defining feature of the educational environment, it becomes largely unnecessary to coerce children into conformity by demanding obedience to authority (p. 52)—for the joy of the learning experience alone will normally be sufficient to 'carry' the class.

Hart highlights several aspects of philosopher Alfred North Whitehead's educational doctrine in a way that echoes some of Steiner's most central insights: thus, 'freedom in the presence of knowledge' (Whitehead) enables insight and discovery (p. 56); and Hart quotes Whitehead's view that the utilization of knowledge is quintessentially *an art* (quoted on p. 64). I was reminded of the excellent and seemingly little known book by Donald Oliver,² *Education, Modernity, and Fractured Meaning*, in which Oliver draws extensively upon the ideas of Whitehead and Owen Barfield to develop his modernity-transcending 'process theory' of learning. 'Modernity' (or 'materialism') and its associated educational practices are indeed a chief target for Hart,³ who approvingly quotes William James that 'materialism and objectivism' tend to lead us to see the world as alien (p. 92); and Abraham Heschel, that 'We teach the children how to measure, how to weigh. We fail to teach them how to revere, how to sense wonder and awe' (quoted on p. 95)—not that they need to be formally 'taught' these experiential qualities, of course!...

Above all, for Hart 'The most important capacity in a teacher may be his or her willingness and effort to understand and meet the student' (p. 101); for by nourishing their own growth, teachers '[set] a wave of transformation in motion that will affect our students

as well as ourselves' (p. 153). And Hart quotes Carl Jung in ways that show that Jung and Steiner certainly held at least some views in common, notwithstanding Jung's contemptuous dismissal of anthroposophy as revealed in his collected letters:⁴ for Jung, 'An understanding heart is everything in a teacher... warmth is the vital element... for the soul of the child' (quoted on p. 101); and a bit later, 'Please remember, it is what you *are* that heals [and educates—TH], not what you *know*' (quoted on p. 121, Jung's emphasis).

At a number of points we find Hart echoing central precepts of Steinerian educational philosophy: for example, when he states that 'the most important element for cultivating intuition in students is for the teacher to explore and develop it in himself or herself' (p. 76); when he stresses the centrality of *play* and *story* in healthy holistic learning (pp. 129 and 44-5 respectively); when he argues that 'growing up' is actually better described as 'growing down' (p. 129); when he explicitly advocates 'the living example of biographies' as a pedagogical device (p. 142); in arguing that 'A teacher begins to shift to a more multiperspectival awareness simply by genuinely honoring and understanding the uniqueness of each child...' (p. 170); and that teaching or enabling 'transformation' 'primarily becomes a way of Being' (p. 171). And he approvingly quotes Parker Palmer in arguing that 'The spiritual is always present in... education whether we acknowledge it or not. Spiritual questions, rightly understood, are embedded in every discipline—[it] is not something that needs to be brought into or added onto the curriculum' (quoted on p. 171).

From Information to Transformation brims over with wisdom and mature spiritual and psychological insight—dissecting the pernicious machinations of modernity, and setting out the kinds of consciousness shifts our species will have to make individually and collectively if we are to fashion a truly emancipatory approach to our children's education. In a just world a book such as this would at *some point* surely become an educational classic—if only in 'the history of educational ideas' as being 'ahead of its time'. And in this, Hart would be joining a number of other visionary educational writers—not least Rudolf Steiner—whose enlightened, 'transmodern' visions for child education and learning have, alas, yet to become anything approaching a cultural norm.

Sustainable Education...

In the Foreword to Stephen Sterling's recent book *Sustainable Education*, Professor David Orr writes that 'Most education simply reinforces practices and



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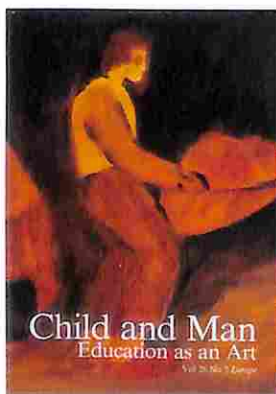
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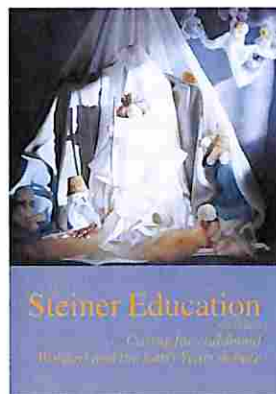
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pathologies that cannot and should not be sustained over the long term... We must take education back from those who intend it to be centralized, homogenized, standardized, technologized, and industrialized' (p. 8). That often over-used descriptor 'ahead of its time' is also eminently applicable to *Sustainable Education*—for the kind of educational experience outlined in this book will surely become mainstream, unexceptional thinking at some point in the future.

The book consists of five succinct chapters. Chapter 1 introduces the new 'sustainable education' paradigm within the wider societal and global context of education, examining its roles and nature in materialistic culture, and the importance of moving beyond the currently fashionable 'environmental education' movement. Chapter 2 explores a number of polarities—including those between 'transmissive' and 'transformative' education; between education *in* change and *for* change; and between mechanistic and ecological perspectives. Chapter 3 reviews the basis for a more ecological educational culture, looking at the power of 'paradigms' or 'worldviews' for affecting educational theory, practice and policy. Chapter 4 presents actual case-studies and existing models which may well serve as precursors to, and harbingers of, the new 'sustainable education' paradigm; and Chapter 5 sets out change models, action points and above all a vision of sustainable education to inform discussion, design and action at different levels of the education system.

What most impressed me about this book was the balance it achieves between critique of existing mainstream education with its fixation with technocratic control, external direction and the relentless assessment of the low-trust 'surveillance culture', and its offering of a vision of an alternative, post-materialist 'sustainability' paradigm which already has a number of practical precursors worldwide (pp. 63-74). I

reproduce a few choice quotations which particularly struck this reader, and which will no doubt resonate with many a Waldorf teacher:

- Most mainstream education *sustains unsustainability*—through uncritically reproducing norms, by fragmenting understanding..., by rewarding dependency and conformity, and by servicing the consumerist machine (pp. 14-15, original emphasis);
- [We must put] heart, soul and spirit back into our thinking and practice (p. 19);
- Education is not about realizing production but realizing potential, not building competitive league tables but building human and social capacity (pp. 19-20);
- Education and learning need to be grounded in the qualities of relationship rather than product, but this truth is lost in the present climate (p. 43);
- From the current situation of overplanning, and too much top-down control—which leads to rigidity and inability to respond to change—we need to move towards the 'sustainable design' of education (p. 80);
- (*Suggestions for policymakers and leaders*):... Forget controlling detail and instead, embrace leadership that designs for and nurtures participation, co-creation, healthy emergence, and self-organization... Reform policy-making and administration on a basis of trust, inclusivity and subsidiarity, and evaluation on a basis of shared and supported self-evaluation. Say less, listen more. Judge less, support more... Ease up! Create space, time and a supportive atmosphere where people feel enabled and secure enough to reflect, think, and innovate... Resist increasing corporate influence on educational policy and priorities (pp. 82-6 *passim*);

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- And finally (echoing Tobin Hart): We have a parallel and related challenge, to shift from 'information education' to 'wisdom education'. Time is short, and we need to summon all our existing wisdom to choose and enact this change (p. 88).

A key point occurs on page 63, where Sterling refers to the 'precursors' of this nascent but growing global movement. He writes: 'Sustainable education is not emerging from a vacuum, but is a potential confluence of many streams of thinking and practice. Some of these influences can be traced a long way back in educational history... *The contributions of key figures such as Montessori, Steiner, Dewey, Rogers, and Freire need to be acknowledged.* The confluence has not yet quite happened, but it may... perhaps under the label of "sustainable education", or perhaps under something else not yet articulated. Whatever may happen, there is a changing mood towards a more integrative conception of education' (emphasis added).

What Sterling seems to be advocating is that the wide range of 'holistic' educational movements and tendencies world-wide start *working together*, and finding a way to achieve *a unified and consensually arrived-at educational vision* which will ultimately become impossible for policy-makers to ignore or to resist. Sterling's book could very well form the basis of a 'manifesto' for such a global initiative. A start might be for a global 'working/networking conference' to be convened with representatives of all the world's major 'holistic education' initiatives—large and small—with a remit to begin the process of fashioning a shared vision and praxis for sustainable education. Any such arrangement would need to fashion organizational processes consistent with the values of 'sustainable education'—for example, consensual rather than hierarchical forms of decision-making, and so on. For as Gandhi said (quoted by Sterling), 'We have to be the change we want to see'.

At just £5 (US\$10.95), *Sustainable Education* is eminently affordable, which puts it within the reach of many a group or individual; and it is also eminently readable—a couple of hours reading time at most. I unreservedly recommend this book to all those who are working towards *finding a better way* that lies beyond crass materialism and environmentally unsustainable consumerism—indeed, to all those sympathetic to the post-materialistic vision offered in this timely book.

Conclusion

Perhaps the time is coming when those who work within Waldorf education may begin to form informal

or even formal alliances with those of like minds within the global holistic education movement (small schools and Human Scale Education, home and 'ecological' educators, Montessori, the 'free schools' etc.)—mutually advantageous alliances which, perhaps, might enable us all to deepen our educational philosophy in the face of what is arguably an increasingly alienating mainstream-educational world. Readers with internet access, for example, might like to visit the US Holistic Education Press web site (at <http://www.great-ideas.org>), to acquaint themselves with the exciting ideas that are coming out of the holistic education movement in the USA (among which Waldorf education is clearly and rightfully included).

As I hope I have shown, Tobin Hart and Stephen Sterling certainly have a lot to say that chimes very closely with the foundational principles and practice of Waldorf education; and for the sake of the children unrelentingly exposed to the arid utilitarianism of much 'modernising' mainstream education, it perhaps behoves us all to look to build alliances with those with whom we have so much in common, and with whom there might be untold opportunities to advance the values to which we all so passionately adhere.

Notes

1. ed. S. Gulbekian, Temple Lodge, London, 1999.
2. Donald Oliver, *Education, Modernity, and Fractured Meaning: Toward a Process Theory of Teaching and Learning* (State University of New York Press, Albany, 1991).
3. For a detailed discussion see 'Education beyond modernity' in R. House (forthcoming), *Education in the Death Throes of Modernity* (Education Now Books, Nottingham).
4. G. Adler (ed.), *C.G. Jung Letters*, Volumes 1 and 2, Routledge & Kegan Paul, London, 1973-4.

Richard House, MA (Oxon), Ph.D., is a professional NHS counsellor, a publishing editor, an early years Steiner Waldorf teacher, and an academic writer, living in Norwich, UK. With Peter Davies, Dr House co-founded the 'W.A.S.T.E.' (Welfare Action for Surviving Teachers and Ex-teachers) web site in the summer of 2001. Address for e-correspondence: richardahouse@hotmail.com

Contributors

Juliet Compton-Burnett (1893-1984) known to her friends as 'Miss Judy' (sic), moved from a musical career to study eurythmy at the Goetheanum during Rudolf Steiner's lifetime there. Having graduated, she and her elder sister, who had done likewise, returned to London to found the Goethean School of Eurythmy, but were approached to teach a class at a school in Kings Langley where the principal, Miss Cross, had become enthusiastic to put into practice Rudolf Steiner's educational ideas. The sisters—and they remained lifelong companions, dedicated to both arts: eurythmy and education—tossed a coin to see which of them would become the teacher. That destiny fell to the younger, Miss Judy's brief review is included here firstly as it appeared in the first issue of the journal—then under the title *Child and Man*—and secondly as Shakespeare is arguably the major cultural influence that has gone into the world at large from these islands.

Cecil Harwood (1898-1975) was one of the original teachers at the New School (now Michael Hall) which opened in London in January 1925. He had only recently graduated from Oxford, and, on hearing Rudolf Steiner give the lecture course 'The Kingdom of Childhood' in Torquay, decided to join the group of teachers who were to become the first Waldorf teachers in the English-speaking world. Initially this represented a withdrawal from a literary career, but after having taken a class as a class teacher, he proceeded to teach English and history in the Upper School. His travels as Chairman and General Secretary for the Anthroposophical Society in Great Britain took him far and near, though he still remained connected at heart with education, his major book *The Recovery of Man in Childhood* being of lasting value both to enquirers and to Waldorf teachers. He was founder of this journal and remained connected with it for thirty years.

Francis Edmunds (1902-1989) is best known as Co-Founder and Principal of Emerson College, the international adult education college which settled in the south of England. He became drawn to adult education after a long career as a Waldorf teacher. His travels in the USA and in a few of the former British colonies. He had a special gift—among others, which were many-sided—for enlivening the observation of his students/audiences in a truly Goetheanistic manner. This, coupled with his own exceptionally sensitive perception of his listeners, enabled him to tune into their psyche in an inspiring way, be it an individual in an interview or—as here—a class.

Following a career in journalism, **Norman Davidson** became an Upper School teacher in England, giving courses in astronomy, projective geometry, history and English. After 16 years he was appointed Director of Teacher Training at the Waldorf Institute, Spring Valley, New York. He is the author of *Astronomy and the Imagination* (Routledge) and *Sky Phenomena* (Floris), the latter being an rich resource book for teachers who wish to present astronomy in a Goetheanistic way.

Alan Howard (1907-1996) was co-editor of this journal from 1954-1967. In that capacity he wrote many articles and comments which were notable for their pithy and perceptive style. He achieved a fusion of basic anthroposophy and contemporary originality, strongly imbued by cohesive thought. He had met anthroposophy through Dr Heitler at Bristol University, went into Waldorf teaching at Michael House School in the industrial Midlands, and then took his vast experience over to Canada. The Alan Howard Steiner School in Toronto is a tribute to his achievements.

The present article reveals those traits in his character whose outer manifestation was described in recollections by a former colleague, "dark eyes often twinkling with amusement, or quickly flashing fire, or deep in thoughtfulness."

Before becoming Director of Rudolf Steiner College in Fair Oaks, California, **René Querido** had had much experience as a teacher. Although he turned his hand to class teaching, his acclaim resulted principally from his language teaching.

The glimpse into his own biography which the short passage in this article gives, indicates something of his cosmopolitan character. Moreover, his is not a mere dabbling in other cultures. Dr Querido has the enthusiasm and inner capacity to enter deeply into the nuances of, and discover what lies at the roots of, other cultures, as his well-known book on the School of Chartres testifies.

After a long career as a class teacher, **Shirley Noakes**, while still retaining important links with the classroom in Edinburgh and Glasgow, now works nationally as a member of the Steering Group of the Steiner Waldorf Schools Fellowship and in Teacher Training. She is internationally valued as a long-standing member of the Hague Circle.

Margaret Shillan is a painter and teacher. She took a class through at Michael Hall and taught art in the Upper School. For the last fifteen years she has worked with adults at Emerson College in the Education Course and other courses. Four years ago she started the Visual Arts Course at Emerson College where she now teaches part-time, spending some parts of the year travelling and working with initiatives in other parts of the world. Her strongest connection overseas is with India.

For biographical notes relating to **Willy Woldijk** & **Richard House** see pages 34 & 42 respectively.

World List of Rudolf Steiner Waldorf School Associations

The full list of schools, Kindergartens and training courses is available from each Association, containing addresses and other information for communication, such as phone, fax and e-mail where available. *Steiner Education* would be grateful to know of any changes to the addresses appearing below so that such changes can be incorporated into future issues, in which case, please inform the Secretary. We would also be grateful to know of the founding of new Associations. The Secretary's address is on the Inside Front Cover. Currently, there are some 800 schools and 1200 Kindergartens worldwide.

Information in countries not listed below may be obtained direct from the Pedagogical Section of the School of Spiritual Science, Goetheanum, CH-4143 Dormach, Switzerland. Countries at present listed as having Waldorf schools but no Association are: Argentina, Brazil, Chile, Colombia, Croatia, Czech Republic, Ecuador, Egypt, Hungary, Israel, Japan, Kenya, Liechtenstein, Mexico, Peru, Poland, Portugal, Russia, Spain, Uruguay.

The monthly updated list of schools can be downloaded at: www.waldorfschule.de/adressen/schulliste/pdf

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

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

BELGIUM Federatie van Rudolf Steinerscholen in Vlaanderen, Kasteellaan 54, B-9000 Gent.

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

ONTARIO Waldorf School Association of Ontario, 9100 Bathurst Street, Thornhill, Ontario L4J 8C7, Canada.

DENMARK Sammenslutningen af Rudolf Steiner Skoler i Danmark, Strandvejen 102, DK-8000 Århus.



Two pupils at the Rudolf Steiner School Mbagathi Nairobi. Photo: Judith Brown

ESTONIA Eesti Waldorfkoolide Ühendus, 14 Koidula Tänav, EE2100, Rakvere, Estonia.

FINLAND Steinerpedagogiikan seura ry-Föreningen för Steinerpedagogik rf, c/o Lea Blafeld, Jyväskylän Rudolf Steiner-koulu, Honkaharjuntie 6, FIN 40600 Jyväskylä.

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

GERMANY Bund der Freien Waldorfschulen e.V., D-70184 Stuttgart, Heidehofstraße 32.

IRELAND Irish Steiner Waldorf Education Association, Raheen Rd., Tuamgraney, Co. Clare.

ITALY Associazione Amici Scuola, via Clerici 12, I-22030 Camnago Volta (COMO).

LATVIA Lētische Assoziācija für Waldorf-pedagogik, Pirma iela 26a, Rīgas rajons, LV 2164.

LUXEMBOURG Veräin fir Waldorfpädagogik Lëtzebuerg, 45 Rue de l'Avenir, L 1147 Luxembourg.

NETHERLANDS Bond van Vrije Scholen, Hoofdstraat 14B, NL-3972 LA Driebergen.

NEW ZEALAND Federation of Rudolf Steiner Waldorf Schools, PO Box 128 Lyttelton.

NORWAY Steinerskolene i Norge, Prof. Dahlsgt. 30, N-0260 Oslo.

ROMANIA Federatia Waldorf din Romania, Bd. Marasti nr.59, sector 1, RO-71331 Bucuresti.

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

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

SWEDEN Waldorfskolefederationen, Fridhemsgata 17, S-12240 Stockholm, Sweden.

SWITZERLAND Koordinationsstelle der Rudolf Steiner Schulen in der Schweiz, Robert Thomas, Carmenstrasse 49, CH-8032 Zürich.

UNITED KINGDOM Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JA, GB.

UNITED STATES OF AMERICA Association of Waldorf Schools of North America, Chairman, 3911 Bannister Road, Fair Oaks, CA 95628.

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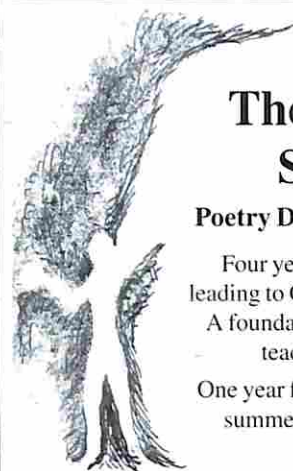
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