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# Steiner Education

The Art and Science of  
Classroom Management

Naughty Boys: are they  
trying to tell us something?

School Readiness

Waking and Sleeping

SE Interview with  
Rolf Stanley

The Friends of  
the Art of Education

*India*

*Romania*

*Hong Kong*

*Lebanon*

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Trevor Mepham (interviewed in the last SE) has been visiting schools and advising for some years now. There are few people with more experience of *other people's* classrooms than he has. His article on *classroom management* brings the question of how we teach and how children learn into sharp focus. Great teachers have always had the intuitive ability to do the right thing at the right time. For those of us who are not consistently great, Trevor shows how to identify some of the weaknesses.

Amanda Bell reflects on the concerns many parents and teachers have about boys. Her article does not offer simplistic remedies but highlights a phenomenon of the times and directs our attention to the higher tasks of education *for boys and girls*.

Just when should children start formal learning? In connection with this question the International Curriculum Research Group have been researching the question of school readiness and the Alliance for Childhood are campaigning to highlight the dangers of starting too soon.

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### LETTERS PAGE

So far we have only received letters praising and occasionally criticising *SE*. We will print letters that refer to themes raised in the magazine, so readers are invited to become writers.

The cover of this issue shows a painting by Eleanor Fuller of Class 5a, Michael Hall School

### PICTURE CREDITS:

Cover and pages 2, 3, 4, 5, 6, 13, 22, 23 – Martyn Rawson;  
Page 7 – John Lee; Pages 20, 21 – Die Freunde; Page 22 –  
Man Lam

## SE Editorial

### An Easter thought



War looms its angry head again. At the time of writing, we do not know if it will be war or not. Perhaps it has already begun. War leaves the survivors with physical wounds that may heal eventually. The emotional wounds though may never heal. Once hatred born of hurt grows in the human soul, it takes immense powers of goodness to transform it. Hatred can express itself in evil deeds and so the cycle of conflict grinds on.

Conflict often results when individuals and communities feel that their existence has no meaning for other people. People commit evil acts in a tragically mistaken attempt to fill the vacuum of meaning. Some follow the path of self-destruction and despair; others take arms against what they see as their oppression. One of the most painful forms of oppression is lack of recognition, being undervalued or even being treated as less than fully human. This provokes the classic response; destroy that which is destroying (or threatening) you. This is the prime motivation of terrorists and suicide bombers, as well as despots. Having power and weapons of mass destruction escalates the scale of response from stone throwing to war. History teaches us that one of the prime underlying causes of war is the systematic lack of recognition by one people of another people's human rights. If hatred and conflict grow out of the soil of neglect and lack of respect, then perhaps goodness grows with interest, care and recognition of being.

Viktor Frankl described human beings as having an innate will to seek meaning in the world. A world without meaning has no source of ultimate values, including the value of human life and human rights. If we ignore this aspect of the human being, we are only dealing with part of the picture, the part that affects us. We end up responding to images of other people that reflect our own values (or lack of them). We project onto other people what *we* think of *them*. In doing so we lose sight of who they really are. We even lose the possibility of recognising who they are. Reducing people's humanity makes it easier to hurt or kill them.

Meaning is about recognition, also one being of another. Our highest gift is to recognise the being of the other person. It is the most valuable gift we can offer another human being. When we recognise the being of the other person, we give them space to be. We let them be and, in doing so, we enable them to realise their potential.

Waldorf education is an approach that recognises the unique emergent being in every child. It leads the children to recognise being in the natural world and above all it teaches them to recognise and value the being of our fellow humans. It does so, not by exhortation and certainly not by threat, but through love, not sentimental love but practical love that guides and sets free. Love of this kind is deed not words. To love something we have to be able to perceive it, to perceive it we have to have an interest in it. To show an interest in the world we must feel safe and recognised in our own being. Fear, anxiety, stress, disorder and insecurity all undermine the confidence we have in our ability to open ourselves to the other. If we lose that confidence, we will always be mistrustful of others. That is a precondition for conflict.

The highest value in Waldorf education is to nurture goodness and meaning. Both grow from the same soil of freedom. So do peace and the community of peoples.





### Seasonal tables

These two photographs show the seasonal changes from autumn to Christmas, laid out on a single domestic sideboard. The influences of parent and child can be seen in the lively assemblages. In following issues of SE we would like to show snapshots of memorable blackboard drawings, seasonable displays and other artistic ephemera of home, garden and classroom. Readers are asked to submit pictures. Photographs of blackboard drawings are particularly rare, for obvious reasons. So please keep a look out.



The cover of the last issue of SE showed a work of art I stumbled on while out on a walk. Indeed the whole wood was full of such arrangements, reminiscent of the work of the artist Andy Goldsworthy. Apparently throughout Europe and North America there is an informal movement of nature artists who enhance the landscape (and cityscape) with cairns and arrangements of objects. Whether elemental beings are involved is uncertain. One can have no doubt however that they express something of the spirit of the place. M.R.

A Class 5 pupil makes a presentation to the class



Classroom Management – is there really any more to it than knowing where the scissors are kept? Or, how might a teacher get a class of children to line up, with chairs, and file into a hall in an orderly fashion? Apparently so, if the library shelves of teacher training programmes are anything to go by. On a recent visit to the library at the University of Plymouth, a glimpse at the fiche revealed a grand tally of 835 titles referring to classroom management. One of these tomes describes classroom management as:

*the orchestration of classroom life: planning curriculum, organizing procedures and resources, arranging the environment to maximize efficiency, monitoring student progress, anticipating potential problems. (Lemlech, 1988)*

Set against such a haul of titles it is interesting to note that in his lectures and discussions with the teachers of the Waldorf School, Rudolf Steiner makes few specific references to classroom management. Instead, he has much to say about the invisible and intangible elements of classroom life and the relations between pupils and teachers. For example, in a lecture in 1920, Steiner highlights the importance of working with the children in an artistic way.

*We must as teachers become artists. Just as it is quite impossible for the artist to take a book on aesthetics in hand, and then to paint or carve according to the principles laid down there, so should it be quite impossible for the teacher to use one of those instructor's manuals in order to teach. What the teacher needs is true insight into what the human being is in reality, what he or she becomes as he or she develops through the stages of childhood. (Steiner, 1983)*

Rather than taking the view that these two rather different perspectives are simply contrasting, it is more

## The art and the science of classroom management

by Trevor Mepham

helpful to regard them as complementary and contrasting. Certainly, painting by numbers is not what Picasso was up to. On the other hand, many of the world's great artists – from Leonardo to Van Gogh – applied many, many hours of study to observation and the perfecting of technique, as a means of creating channels and vessels for their artistic expression.

The essence of effective classroom management is being able to do the right thing in the right way in the right place at the right time. Nothing more or less is required. Techniques and instruments will count for naught in the absence of know-how and pedagogical instinct. Yet classroom management is often regarded as a complex and technical subject and, perhaps improbably, it is surrounded by a certain mystique.

At its best, classroom management is a non-event; it is unnoticeable, like health and well-being. Done well, it is largely invisible – the processes intangible, the outcomes self-evident. At its worst, classroom management is a place of discomfort and strife, like tooth-ache. The processes seem impenetrable, while the results are deafening and unsightly. A break-down in classroom management is apparent where nerves are frayed and time is frittered.

Yet management per se is a human activity that seems to be more transparent and comprehensible. The practice of management is well-researched and much written about. Certain key features and characteristics stand out.

### To manage

Managing is a skill. It is also an attitude. It is not leadership exactly, but it includes it. Neither is it simply concerned with power and position; responsibilities and service are just as much features of management. Taking charge, having control, being accountable and acting with certainty are dimensions of management, but so too are sensitivity, flexibility, an ability to communicate and get on with people and a facility to enthuse, motivate and engender trust in those whom one meets and works with.



### Four dimensions of classroom management

Four aspects of classroom management can be outlined, which, metaphorically, can be described as dimensions:

1. The point and the line. Another way of describing this aspect would be 'centre and periphery'. The teacher needs to combine an awareness of the centre of the class – the prevailing mood, the essential qualities and dynamics – with an alertness to what is happening on the margins, or the periphery of the class at any given moment.

2. The plane, or the surface. The landscape of classroom management consists of the daily, down to earth planning, organising, deciding and implementing of decisions and actions. This is the pragmatic underpinning of classroom life, the caring for quality, which provides safety, certainty, regularity, continuity and a general sense of well-being in the pupils and the teachers.



3. In geometrical terms, the third dimension is concerned with volume. In this context, the third dimension of classroom management is concerned with the substance and breadth of preparation and meditative study and the heights and depths of the sleeping hours. The volume of classroom management is the linking of the days inwardly and the intention to provide educational continuity by allowing the power of sleep and the helping hours of the night to work. Urieli (2001) describes sleep as a 'holy realm'. In medicine and science, the state and activity of sleep is a subject of keen research and enquiry. In Waldorf pedagogy, the 'night shift' is regarded as the place where pupils and teachers can meet beyond the day-awake concerns and tribulations, to complete and deepen the activities of the day. For the preparing teacher, the hours beyond the classroom are for reflection, consideration and inspiration. Ironical though it may seem, forces of renewal and transformation that are active and vital during slumber, aid all of these.

4. The fourth dimension is hard to pin down, although it is a pivotal factor. To describe it, one must go into the intangible realms of pedagogical instinct, human fallibility, authority and teacher-ness. In this dimension of classroom management, the teacher is moving, in the task, towards self-direction, self-recognition, self-disclosure and self-transformation.

It is the application to the task that is key. In the fourth dimension it is possible to talk of the teacher actively modelling a framework of learning for the pupils. The teacher's learning and development is not a linear progression, from A to B to C, any more than it is for the children. The teacher's learning path is complex, and differentiated, like a living kaleidoscope with its own form and lawfulness. Just as there is an archetypal three-stage learning process – from perception to consideration to understanding – for the pupils, so is there also for the teacher. The ideal is that the teaching activity wells from the 'feeling cognition' and is channelled into the 'feeling will' and courses from there into the 'willing cognition'. Put very simply, this is the journey from 'thinking heart' to 'heart-felt doing' to 'conscious reflection'. This is a basis from which the teacher can work creatively.

### The four rules

If the four dimensions of classroom management can be sketched on a single page, there are some other models or schemes that are briefer still. A 'four rule' framework outlined by Smith and Laslett (1993) is sparing enough to fit on the back of an envelope. The directness and practical forthrightness of this model may lack sophistication and elegance, yet as a bullet-point formula, it has a certain pragmatic conviction to it. Four rules of effective classroom management are identified. The 'rules' relate to timing and pace, activities, transitions and human dynamics. They are:

1. Get them (the pupils) in.
2. Get on with it (the lesson).
3. Get on with them (the pupils).
4. Get them (the pupils) out.

While these rules may not constitute an integrated blueprint for classroom practice, many of the complex and seemingly intractable problems of classroom management can be traced to difficulties which occur in the application of one of these four rules.

### The three prongs

If this 'back of an envelope' format is too ponderous, then the following three-pronged cue could fit on the back of a postage stamp with room to spare. Content, technique and contact are major themes of classroom practice. When a teacher faces a difficulty or a doubt, which, in concrete terms, is difficult to describe, or pinpoint, the chances are that the problem is located

in one of these three broad areas. Many examples are imaginable of the sort of problem or difficulty referred to: losing the thread in the telling of a story, addressing the low self-esteem of many of the children in mathematics, or the fact that the teacher often seems to have to resort to threats to maintain order.



Some difficulties and problems are multi-factored and complex, yet readily diagnosed and understood. The sort of scenario where such complexity is clearly perceived and understood would be the following:

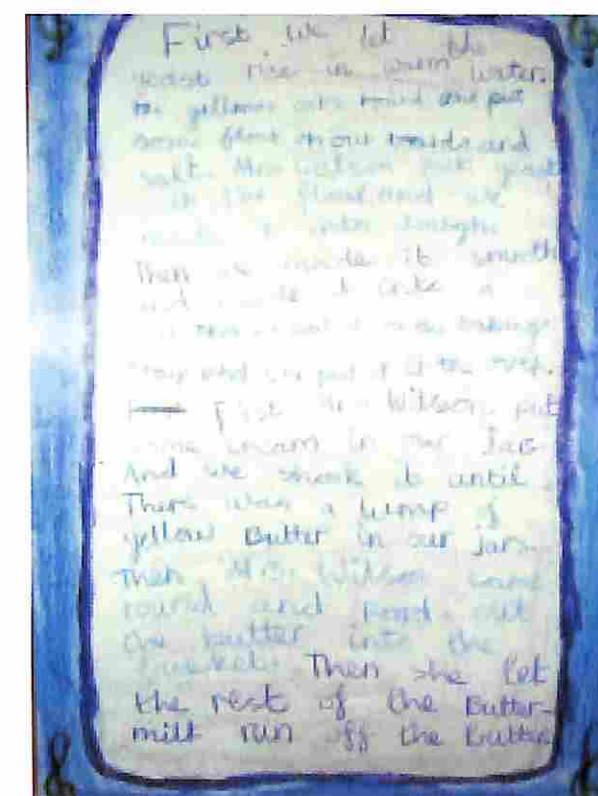
- ◆ There is a 'combined class' of children covering a two and a half year age-range, from ten and a half to thirteen. The size of the class is a dozen. Nine of the pupils are boys, while five of the children have 'special learning needs'. The three girls have an awkward social dynamic between them. Some of the older class-members want to leave. There is a lot of self-consciousness about the older pupils and in some activities, such as singing, drama and games, the pupils are difficult to engage and enthuse. The struggle of this group to find a cohesive social and educational identity and to see themselves not only as individuals, but also as members of a group, is clearly perceived and understood. Such knowledge can be helpful, but does not necessarily lead to working solutions.

In a situation like this, pre-existing approaches and techniques cannot be guaranteed to work. Custom-built solutions, or unknown, 'extraordinary' approaches may have to be sought, which might include radical alterations to the status quo and existing assumptions.

Other difficulties and problems appear straightforward enough, yet are seemingly intractable. This intractability derives from a failure to diagnose the problem in the first place. For example...

- ◆ A new teacher, in the first term of Class 1, reaches the end of November with concerns as to whether the curriculum material for the year will be covered. In terms of material and content, the class has progressed through an introduction to half a dozen letters of the alphabet, while from the great book of number, the children are learning about the qualities

The drawing above shows several activities going on in the class simultaneously, including making bread, the 'recipe' for which is given below.



of the numbers and have reached the number eight. At this rate, the class will need until Easter to complete the letter stories and pictures since the teacher is intending to cover the whole alphabet in this way, and to have heard about the four mathematical processes for the first time.

After a couple of day's observation, it is evident that the teacher has employed a mistaken understanding of the stages of learning, as indicated by Steiner (1966) in numerous lectures. Instead of weaving together the three learning stages of conclusion, judgement and concept in a continuous overlap, the approach taken is a deliberate, step-by-step process for each piece of new learning. In other words, the 'quality' of number eight has been given an exclusive three-day treatment, consisting of presentation, recall and the forming of a conceptual element, before moving on to the quality of the next



number in a new three-day sandwich. By way of contrast, a more lively and fluid approach can be devised, where the presentation of new material, recall of previous day's content and the development, where appropriate, of a new conceptual element, rule or law are contained within a single day's lesson. The differences between these two approaches, and the merits – in terms of economy, linkage and interest – of the latter, are relatively straightforward to point out and the relieved teacher is able to adjust lesson-planning over a few days. The 'outcomes' are positive for all concerned – in terms of learning, classroom 'mood' and simply moving on!

### Technical problems

In terms of the scientific method of classroom management J. S. Kounin carried out some research in the 1960's and 70's, looking at specific matters of classroom technique. Some of his findings are rather amusing, others are a bit obvious. However, despite being self-evident, problems in the classroom often surface when one or other of these techniques is absent. By way of illustration, one or two scenarios are set out below. The terms used are Kounin's; the present author witnessed the actual instances.

### Flip-flop, dangles and thrusts

A flip-flop is where a teacher skips from one topic to another and then zig-zags back and forth between them in a confusing and ambiguous manner. With a dangle, an instruction, or comment would be left incomplete and therefore likely to cause some confusion. In a thrust a combination of forcefulness, poor timing and going off at a tangent are featured. The teacher attempts to deal with a disturbance clearly and robustly, yet ends up uttering sentences that verge on the surreal.

At times the results of these contributions are merely amusing, or bemusing, while at others, the outcomes may be chaotic or divisive. See if you can spot which is which:

- ♦ At the end of a number lesson, a teacher was heard to say: "So, will, John! everyone collect their counters and your neighbour will put them all in.... Peter!... Martin!" On another occasion, another teacher gave the following instruction: "I have put some writing on the board which I want you to, Hang on, Just wait, Put in, All desks should be shut, Your red books!"
- ♦ Or, take the hard-pressed class teacher whose patience dwindled to the point where she exclaimed: "Class 5! Class 5!! Right. That's it. I'm not talking to this class any more!" Or, again, the class teacher who in attempting to escort his 11-year-olds through the intricacies of a dictating a poem managed to contrive the following: "No, not like that! When I say a new line, I don't mean a new line, I mean a new sentence!" And finally, the class teacher who, having worked with his class reciting a piece of poetry, was heard to



utter: "Come in when I call you. OK... No, no, no! I didn't mean come in then, I just meant OK".

In teaching, in fact in almost any situation where speaking and listening occur, the clarity of sense and meaning can falter. This means that in giving and receiving instructions and in the flow of messages and information between people, there is an ever-present potential for ambiguity, confusion and misunderstanding.

Kounin also focuses on techniques dealing with general attitudes to discipline. Attention is drawn to the 'ripple effect' of a teacher's manner and the difference between clarity, firmness and roughness. Researchers concluded that when a child is cautioned or reprimanded, the behaviour of the whole class is affected. It was found that when a teacher is clear, there is a reduction in non-conforming behaviour in the class; when a teacher is firm, the non-conforming behaviour sometimes declines; while in response to a rough or sharp approach, children rarely change their behaviour and demeanour in a positive direction.

### By implication

As mentioned at the beginning, Steiner referred somewhat obliquely to classroom management. However, the substance that underlies this theme is addressed, in detail, in many of his lectures. Returning to the indication that teaching, and by association, classroom management, is an artistic activity and discipline, let us probe what is intended in using the term 'artistic'. Steiner describes art as an aspect of truth, "where man tries to give expression to profound inner experiences, imitating with his human powers a divine creativity". He points to the serious rift that exists in our times between art and scientific knowledge and maintains that science can provide immense knowledge of nature, but cannot penetrate fully the mystery of life. To understand the riddle of the human being and the mystery of life, it is necessary to move into the realm of art (Steiner, 1981). The truth of a matter can often be approached more effectively through picture, narrative and metaphor, than via literality and bare fact.

On having his work slated for being untruthful, Van Gogh replied by saying, "All right, call them lies if you will, but they are more exact than literal truth". For the teacher, one of the inner aspects of classroom management is the intention and the aim that the learning work – the creative expression – contains a moral quality and does not issue from either an arbitrary void or a straitjacket.

A working framework for classroom management consists of a series of complementary couplets. Activity and stillness, initiative and responsiveness, planning and improvisation, breadth and detail, flexibility and certainty



Outdoor classroom management can be hard work, whether teacher-led or pupil-

are integral features of this framework. Fundamentally, teaching is an active business that can and should be prepared beforehand and pondered and reviewed afterwards, but which, first and foremost, exists and unfolds in the present. The polarity in classroom management is 'Bohemian broad brush' set against 'Herculean micro-management' (O'Neil, 2002). The task for the teacher is to find the balance between the uncertainty and chaos that accompanies creativity and the restrictive, curtailing nature of form and structure.

Having established a foundation for classroom management, a fascinating paradox arises concerning the teacher's expertise and professionalism. It might seem inept for a teacher to meet a question, or a problem, with an attitude which can be summarised as, "I don't know". Furthermore, it might seem foolhardy for a teacher to adopt such an attitude as a professional stance. In terms of classroom management, this appears to be tantamount to acting irresponsibly and throwing in the towel.

There is another perspective on the "I don't know" phenomenon. The more one knows about something and the more experience one has, the more one is equipped to say, "I don't know what to do here; I don't know how to help. So, I'd better find out. I'd better explore and probe and ask questions and try to find a solution or an answer to what is standing in front of me". Such an attitude is essentially scientific; it is real

and has life. The uncertainty and the 'not-knowing' become powerful dynamics in inspiring the experience and the expertise of the teacher to become active. The conditions for learning are provided, in part, by the admission of 'not-knowing'. Before acting and getting involved, a teacher can turn to theory, formula, advice and good practice, which, in themselves, are all well and good. The key aspect of the "I don't know" approach is that it is constructed on a platform that consists of uncertainty and professional innocence, combined with interest, care and competence. Clearly, to respond to problems of classroom management with a standard "I don't know", is insufficient and empty. However, behind the "I don't know" position lie two other questions which authenticate the integrity of the teacher's stance:

- ♦ Do I have a sense and an idea of what it is I don't know?
- ♦ Do I have an appetite to learn what I don't know?

These questions are integral to the science of classroom management and the process, which they imply, is essentially an artistic process.

From a basis of interest, care and 'not knowing', which dwell together in the teacher's consciousness, the teacher can be very active in an unfolding process. In many aspects of pedagogy, including classroom management, a path of development can be traced, which leads from the teacher's starting motives of care, interest and 'not knowing', towards help, transformation and 'the right thing'. In a sequence which is not linear, the path proceeds from the starting point described above, through stages of observing, noticing, knowing and understanding, which lead towards truthful perception, or insight, which manifest in practical activity and helpful guidance.

In a lecture given to teachers, Steiner referred to the learning community in which pupils and teachers participate and he also pointed to the fact that imponderables are among the most important things in the teaching and learning process.

*We are teaching to begin with, let us say, the 6- or 7-year-old children in a first class. Now our teaching will be bad every time, will never have fulfilled its purpose, if after working for a year with this first class we do say to ourselves – who is it now that has really learned the most? It is I, the teacher!... We would most certainly have taught the best of all if we had entered the classroom each morning in great trepidation, without very much assurance in our own capacity, and then at the end of the year could say, it is really I myself who have learned the*



most... If we had really been capable, at the beginning of the year, of everything we were able to do at the year's end, then our teaching would have been bad. We have given good lessons because we have had to work at them as we went along. I must put this in the form of a paradox. Your teaching has been good if you did not know to start with what you have learned by the end of the year; your teaching would have been harmful, had you known at the beginning what you have learned at the end. A remarkable paradox! (Steiner, 1983).

#### From principle to technique and back

In the business of classroom management, general principles have to be applied to unique, differentiated educational situations. Hence, the need for art and science in this domain. Elkind (1998) makes this general point in a book on adolescence and adolescents:

*One problem with techniques is that they are just that, techniques. They are not founded on the basis of established psychological research and theory nor upon moral or ethical principles. Sometimes they work, sometimes they don't. (p. 249)*

In managing a classroom, general principles and expectations provide the groundwork in which specific situations are handled. This happens in such a way that an environment of general well-being and preparedness for learning is established, in which pupils and teachers share recognition, acceptance and respect.

In terms of expectations of, and rules for, behaviour and conduct, it is crucial that there is a tangible connection between the agreements and shared principles of a group of colleagues and the situation of the individual teacher working with a particular class. Where colleagues have worked to clear an area of common ground concerning behaviour, transitions, rules, habits and so forth, this can be a hugely concrete, economical and supportive feature of the working day. The establishment of a *taken-for-granted zone* of do's, don'ts and working habits can make life simpler, more efficient, less repetitive and generally more interesting, for children and teachers alike. However, on its own, this area of common ground is not a sufficient condition for classroom health and harmony.

Beyond the staff room and the in-service training day, and after the drawing up of agreed policies and guidelines, it is for individual teachers, working with children and students in lessons and classrooms, to carry out the implementation of these agreements. This points to the need for a teacher to be both an artist and a scientist in pursuit of classroom management. Yet, for these two qualities and gestures to provide a valid working proposition, the teacher must add an element of individual or autonomous authority (Mephram, 1997). Acting as a bridge between the kingdoms of art and science, the teacher's authority works to provide credibility, integrity to each and integration to both. Kounin (1970) described this quality of authority as a *state of withitness*. This is the teacher who is thought to

have eyes in the back of the head, ears in every wall and general omniscience.

#### Conclusion

Essentially, the effectiveness of classroom management resides in the person and the practice. There are books galore on techniques, strategies, things to do, things to avoid, *top tips* and examples of good practice. However, manuals, checklists, theories and strategies will not serve as replacements for teacher presence and pedagogical awareness. These elusive and indefinable qualities can perhaps be described in the following terms: In order to manage a learning environment well, the teacher needs to have a sense for place, a sense for time and a sense of timing. Married to these senses, a real care and interest in the children and their learning will offer a positive foundation for a healthy classroom dynamic and ethos. Finally, an ability to express this interest and care with clarity and conviction will strengthen the teacher's educational foundations.

In broad terms, the key to understanding the riddles of classroom management – the imponderables – lies in the nature of art, while the knowledge of classroom management – the nuts and bolts – is suited to a scientific treatment and method. The quality of classroom management is served when one-sidedness and extremes are avoided. In other terms, classroom management is enhanced when both fixation and dispersion are avoided. In their place, when the qualities of rhythm, vitality and human presence are able to flow through the lessons, then classroom management is not only present but also unnoticeable!

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*Trevor Mephram was profiled in our last SE. He teaches on the Degree Programme in Steiner Waldorf Education at the University of Plymouth and is a classroom adviser.*



## Naughty boys: are they trying to tell us something?

by Amanda Bell

In the past few years, many parents, teachers, educators and doctors have written and spoken about what they experience as the growing inability of many boys to cope with life. Some have also seen similar signs in girls; these things are never clear-cut. Nevertheless, when my teaching day is over and I no longer have the children in front of me, an after-image, an impression of something like the gesture of each child, is able to arise; again and again the girls appear receptive, rounded and centred while the boys seem defensive, tense, 'thin' and peripheral, as if something were constantly worrying at them, distracting them and draining their life forces.

To illustrate this better, I would like to tell you about two children I know. As toddlers they were both happy, busy and very talkative. When they were about six, both of them started to experience that they didn't 'fit in'; at an age when most of their friends were still content as part of the group, they became 'self-conscious'. The first, a girl, was able to articulate what she was feeling. She became thoughtful and would confide in her mother that the other children left her out that no one seemed to like the games she wanted to play, that they teased her and she wanted to hide. She was puzzled and hurt by what was happening to her, but she never stopped trying to find a way back to the group and continued

to be communicative, sociable and interested in people. In spite of often feeling awkward and wanting, but not finding, a special friend, she remained receptive and open, resourceful, bright, compassionate, obedient, enthusiastic, generally philosophical and, in the end, content with her life.

The second, a boy, responded very differently; he became nervous, afraid of the dark and of being alone, acutely self-conscious and felt compelled to put on a show for visitors and make faces at cameras. Rather than try to live with his new situation, he tried to defend himself against it. He did not want change. He had always spent most of his time in imaginary worlds dressed up as – and being – Robin Hood, King Arthur, St. Michael, Luke Skywalker or Frodo Baggins. He always carried a stick (sword, bow, light-sabre, wand, gun, staff...) and was able to assemble the most exquisite costumes very quickly from whatever was to hand. Now this increased and all of his creative energy went into this play, which was accompanied by an endless monologue of amazingly rich story-telling language. At the same time, he was painfully aware of and frustrated by his limitations, quickly became despondent and angry if he could not make the vivid pictures and ideas he had in his head materialise, which, since he was a small child and lacked the necessary skills, was fairly often.



His games were as real to him as the world around him. When he was small, if you entered into the spirit of them, he was a joy to be with, but he was reluctant to bring himself out of them for school or mealtimes or even conversations. He could not be left to get dressed or have breakfast in the morning because the games began as soon as his eyes were open and, when it was time to leave for school, his mother would find him still in his pyjamas making rings out of cardboard or trying to stick crystals onto the handle of a table knife with a Pritt stick. He had to be frisked every morning for 'props' – biro, penknives, parts of torches he had dismantled, bulldog clips – which would otherwise appear surreptitiously under the desk during the Main Lesson.

Of course, this is not a complete picture of either of these children, and I have to bring temperament, personality and the individuality of each of them into this comparison, but as a teacher I have been able to observe larger groups of children on a daily basis and to see the differences between boys and girls in general. While most of the boys are not as extreme as the one I have described, one of the clearest characteristics they seem to have in common is that they can be drawn easily into a world of fantasy. The kind of games they like to play are generally based in 'other worlds'. Also, in boys of all ages there is a fascination with tools, technological or mechanical things – even simple or mundane things like compasses, rulers, light switches and taps. They seem to prefer working with tools rather than directly with their hands even when this makes the process more difficult, for example in clay modelling. They also like 'facts'; a Class 7 geography project produced, from girls, historical details, language, descriptions of food and landscape, and from boys, population, area, per capita income, rates of exchange and height above sea level.

When I imagine my Class 1 at break time there is a huddle of boys, all clutching sticks and secret signs scribbled on bits of paper, with earnest looks on their faces, their jackets slung around them like cloaks, shouting orders at each other in strange accents and running in packs, while the girls skip, collect leaves, pretend to be cats or horses, argue, smile and ask each other what they did at the weekend, what their cousins are called, why they were late for school and what they've got for lunch; in the classroom on a Monday morning, having talked about what they did at the weekend, the children are drawing. The girls get to work straight away and draw their mothers, fathers, baby sisters, dogs, cats, tables with food on, gardens and houses, while the boys are still insisting they can only remember what they saw on the TV, the game they played on the computer and the simulator at the Science Museum and can they please just draw the screen. These are snapshots, but they are real.

Meanwhile in the Kindergarten, in their play, the girls are imitating things they see in the world around them, while the boys act out, with uncanny sound effects,

things which have no relationship to their own lives at all – aliens, dinosaurs, robots, 'mutants' (particularly at the moment) – and which come through TV, film, comics, books, anything except real life. Look at children's television and you will find that it is filled with these creatures, which really only appeal to boys. Girls tell me they are *silly*, *boring* or *disgusting*, but the boys speak about them as if they were real and desirable. If they have come through some form of technology, that seems to give them extra validity; film is better than TV, TV is better than comics; if things are mass-produced, packaged and marketed this is reassurance that they are worth having. Recently a boy told me enthusiastically that 'Bionicals', human-like characters with robot parts, are human beings who are more developed because they have weapons instead of hands. What is at work here?

Georg Kühlewind, in an article about 'Star Children',<sup>1</sup> says they are dissatisfied with the adult world because they know they can't rely on it. We can see this generally in youth culture. Children no longer look forward to being adults, but teenagers; adolescence is now presented as the highest state for a human being and many people don't aspire to anything beyond it. Kühlewind sees this as a reaction to what these children perceive as a lack of spirituality in the adult world. They don't want to engage with its grey materialism, but instead, as they grow up, they are drawn into a dazzling, cynically manufactured world which appears to be made by the young for the young, full of clever, anarchic, post-modern irony (The Simpsons, Beavis and Butt-head), but which is really a product of the adult world they think they are rejecting. Again, what is behind this? This manufactured world encourages them to stay in their fantasies, which it provides, and there they are unable to remember what it was they were dissatisfied with. They are offered images of human beings who don't converse but kick and punch each other; most are male, but Lara Croft, too, is an icon for boys, not girls. When children want to interact with each other, 'props' are thrust between them: 'craze' toys like Bionicals and Pokemon cards when they are young, moving on to Gameboys, mobile phones, Playstations and the Internet as they get older, so that the encounter is with, or comes through, the object, not the person; in the end communicating without any real human contact becomes a habit. That way, it's easier – you can switch off the mobile, click the mouse whenever you like and the other person just disappears. The process of learning to engage properly with other human beings and the real world is blocked and these young people become more isolated and more dependent on 'things' in order to have a social life.

Media like television, cinema and especially computer graphics clearly have the power to create other worlds and to confuse – or deceive – children about what's real and what isn't. Programmes like "Walking with Dinosaurs", historical, archaeological and



wildlife documentaries which use computer graphics to 'bring to life' what can't be filmed, are presented in such a way that it's very difficult even for adults to separate objective truth from opinion. Everything is presented as fact. When children have seen these programmes, which tell them how and why the pyramids were built, how our brains think and how the universe began for sure, they want to believe it and are not willing to accept another point of view. Again, the medium – the fact that the information has been packaged and broadcast through the media and has not come from a mere human being – makes it all the more acceptable. In my experience, the credibility of that which has a universal stamp of approval appeals especially to boys, and increases as they come into adolescence and want to know The Absolute Truth about things. While the girls are usually able to listen to something different, to hold two points of view at the same time, the boys become indignant, even angry, and argue if you challenge what they think they already know ("it is true, I saw it on TV!"). Similarly, while the girls are happy to write with a pen and often like to develop individual, decorative styles of handwriting at this age, the boys will say: Why do I have to write? Nobody writes any more, can't I just print it out? It'll look much better. They believe that, because the use of technology makes things look slicker, this somehow places the subject matter beyond criticism. Because human beings (their teachers, parents, themselves) are subjective and fallible, they believe that any evidence of individual human activity will diminish their work. This is a very important deception.

In Waldorf education, stories that live strongly in the imagination, where each child creates his or her own mental pictures, are our stock in trade and can work powerfully against what the commercial world feeds to our children. But we have to watch the children to make sure that it really does, not just say that it does. More and more of the traditional Waldorf source material is being subverted and imbued with materialistic ideas; Disney versions of Grimm's fairy tales started to appear 70 years ago, and now we have 'Shrek' which trivialises the whole fairy tale genre. In recent years they have taken apart Greek myths and even Atlantis. Once these images and the accompanying ideas have been impressed on the children, we are powerless to shift them. Mention Hercules, and the square-jawed bull-shouldered American-voiced cartoon springs up before them. What should our response be? Tell them these stories anyway, and maybe waste our precious time.

Fighting a losing battle? Or finding some different ones? Seeking some different ways? We should not be afraid to step off the well-trodden path when the big bad wolf is breathing down our necks. It is vital, at least, that we know exactly what is coming at our children from the media, so that we have a choice. Sometimes this even means we have to go and see the films ourselves! We cannot stop these things from reaching and



affecting our children. If we don't want Waldorf education to become a method which only works for children from anthroposophical homes, we must find other – good, beautiful, true – things which can reach and affect them with equal power, but which will nourish them for life instead of rendering them helpless.

Last year several Class 1 teachers, beginning their first teaching posts in Waldorf schools in Britain, found that the task they had taken on was more than they could cope with; somehow, what they had been taught to expect from 6- and 7-year-olds was not what they encountered in the classroom and they found that they had inadequate resources with which to meet what they did find. This year's crop of Class 1's is no easier; almost every Class 1 teacher I speak to has a group of 'naughty boys'. As Waldorf teachers I feel we should also be looking for and trying to work with the spiritual impulses that lie behind the changes in our children, as well as environmental effects, so that our response is the right one.

As Waldorf teachers we must be real anthroposophists in the deepest sense of the word...we came down from the spiritual worlds to the physical world at a certain time. Those we meet today as children came down later; they were still living in the spiritual world for a while after we had already come to the physical world. There is something tremendously heart-warming and soul-inspiring in regarding the child as a being who has brought something down from the spiritual world that we ourselves have not experienced because we are older. Being older than they are has a special significance for us. Every child brings us a message from the spiritual world about things that happened after we left there. Being conscious of the message that the child brings down is a positive feeling which can gain ground among Waldorf teachers, a feeling, however, which is opposed, in fact stamped out, by the declining course of civilisation.<sup>2</sup> How do we begin to become conscious of the message? Georg Kühlewind says, "*Education ...will only be effective if teachers can school and heighten their own powers of observation to become capacities of spiritual experience. This alone will enable them to do justice to the child's individuality*". This is what Waldorf education has professed to do all along. We have to make sure that we do it; that we work with what we actually find, not with what we expect to find. Kühlewind stresses that these children will be let down if teachers "*persist in clinging to their old ways, namely if they go on shirking the work they need to do for their own inner development*".

The General Anthroposophical Society took as its theme for the year 2002 – 2003, "Humanity in the Tension between the Angels and Adversary Powers", and in his introduction to it, Sergei Prokofieff writes "*The good powers reckon wholly with human freedom and are therefore dependent on our free collaboration... The adversary powers work very differently. They thrust themselves directly into our subconscious, darkening it, taking possession of it*". This is what the children are experiencing. He goes on to say "*Humanity stands within*



this polarity: it can either turn consciously to the spirit or fall further into the abyss of the subconscious". But our children hardly have this choice. Once they have incarnated they have to go through the long process of becoming conscious through earthly experience, and this leaves them very vulnerable to those powers which do not respect or want their freedom but want to divert them. If we, as the adults who are responsible for helping them through this time, fail to give them what they are asking of us – what they need from us – those powers will give them instead what appeals strongly to their lower nature and which, as children, they cannot resist. Before they came to earth, many of them will have seen what was happening in the world; they have all come here with particular destinies, but can they rely on us to help them find their work in the world? If they have seen that they can't, does this mean that somehow they have to shorten the time when they are vulnerable to being distracted? In arriving with their egos already present, as K hlew nd suggests, are they actually trying to bypass childhood?

I steered a path around the whole notion of *Indigo Children* until recently, because it seemed like something of a red herring; that there are some children who are 'special' or at least 'different' from 'ordinary' children. *Political correctness* requires us to say 'all children are special' but this truism doesn't bring me any closer to my experience of the situation either. I have to be willing to accept that real differences reveal themselves to clairvoyant vision and so, inevitably, I did ask myself whether any of the children in my class showed the Indigo symptoms. I found that it was never a case of 'yes, he's one or no, she's not': Most of them had some quality or other that tended in that direction: They are demanding to be acknowledged as individuals; they come with self awareness; they are not willing to be treated as part of a group (class, family) but are delightful one-to-one; they test authority – they are sceptical and expect adults to earn their respect; they want to be leaders; they are driven; they are looking for purpose; they demand explanations; they see through pretence; they know what's real. This is what we read, this is what I experience. But they are not isolated cases, they all seem to be heading that way; soon all children will be 'Star' children.

My work as a teacher is not to find cures for the ills of the modern world, but indications about the future direction for these people who have come to live in it. There isn't time to change society before we help these children, and continually entreating their parents to keep them away from it is not really the answer in the long run either. At some stage they will need to meet it and if we are awake, we can help them to find meaning in everything life has to offer. Girls will usually try to find a way to adapt and function within each new situation, whereas boys tend to want to meet obstacles head-on or not at all. These are archetypal male and female gestures, and as such, true in a general sense; but we ought to be conscious that the girls are also experiencing something and not judge the degree of

their suffering by the extent to which it makes our work in the classroom or at home more or less difficult. What we have to deal with in the behaviour of 'naughty boys' should be seen as an indication of what is being experienced by both boys and girls.

Who can say how far from their own destinies the girls are taken by their very adaptability, or when their struggle will again begin to show. We can only say that for the time being they appear to be able to maintain a balance and it seems to be the boys who are more vulnerable. The girl in my story took her self-consciousness and the pain it caused her as an ordeal to be understood and overcome with perseverance and help from those around her, while the boy's reaction was to retreat into fantasy and rail against the world when he couldn't control it. In his games he plays out, over and over again, the battle which his sister is waging in real life. Place before these two children Imax cinema and virtual reality and who's going to grab it first?

#### References

- 1 "Star Children and Difficult Children", Georg K hlew nd, *The Golden Blade*, 54th Issue, 2002.
- 2 Rudolf Steiner, *Conferences with the Teachers of the Waldorf School in Stuttgart*, Vol. 1, p. 95, 24 July 1920.
- 3 Sergei Prokofieff in *Anthroposophy Worldwide*, February 2002.

*The author: Amanda Bell has been a class teacher in London for 7 years and is currently teaching at the St. Michael's School. She also teaches at the London Waldorf Teacher Training Seminar. Amanda has 2 children.*



## SE Interview

### SE asks Rolf Stanley...

#### 1. Tell us about 'Face to Face'

*Face to Face* is an international student conference for up to 350 people to take place at Michael Hall School 13th to 20th July 2003. The conference is aimed at Waldorf students between the age of 16 and 21, but generally open for anyone with an interest and enthusiasm for the theme.

Some time during Class 11, I started thinking of what subject I would choose for my Class 12 project. I knew it was not compulsory but felt I would like to have something other than just AS and A2 subjects on my mind – even if it was just a small project. I have great interest in differences between people and cultures and the way we communicate with each other and so I wanted to pursue this further.

That summer a small student conference took place at my previous school in Denmark (Sydsolen, Aarhus) and I heard how thrilled and enthusiastic people who went generally were about the event. I thought this a fun idea to bring to England.

I put the two together and started gathering ideas for a national congress for England's Waldorf Upper School students – a conference with the theme of "Cultural Differences". Obvious as it may be to some, certain issues need a more international/intercultural response for the efforts being worthwhile. Cultural differences and relations is one such issue and I decided to bring the conference up to an international level, open for people across the world.

The actual organisation of the event began in early September 2002 and is now shaping up to be a somewhat larger project than I first anticipated, but without a doubt, worth every minute.

I hope the attendance of *Face to Face* will be of great cultural variety to give participants the opportunity of experiencing other cultures in an atmosphere of feeling encouraged and welcomed to do so.

#### 2. What led you to choose this theme?

Initially the rather broad and unspecified theme of "Cultural Differences" was directed towards racism, mainly to raise awareness of the problem and to encourage initiatives and projects against this entirely unjustified presumption of racial superiority.

We all know that right-wing extremism has assumed new dimensions in many countries across the world in recent years and there is certainly nothing to gloss over when we look at the situation in Europe where it seems that hostility to foreigners is more or less an ingrained attitude into our people.

I think I have always been aware of the problem, however, being as ignorant of the situation as the majority of us, the scale of it did not hit me until I aware of how



much racism there is in European sport – for example with the abuse directed at Ashley Cole and Emile Heskey during England's recent game against Slovakia.

#### 3. What do you think are the main concerns for your generation?

Everyone fears the thought of more terrorist attacks – not only for the immediate impact but for the consequences it could potentially have (full-scale war etc.). We all realise that the terrible events of September 11th, 2001 have transformed our political map and that fear and insecurity are the natural reactions to this terrible attack. Racism thrives on fear and insecurity and unless serious work is done to prevent it, some of today's youth will inevitably fall to the thought and belief of being racially and/or religiously superior.

#### 4. What do you think young people can do about these issues?

Solutions to such problems lie not in the law and are not likely to be found through political decisions but must be handled by everyone in society – teachers, parents, businessmen, professionals and indeed our youth.

Racism, xenophobia and cultural relations are such huge subjects that for most of us it seems impossible to know where to start no matter how great a differences we all wish to make. Personally, I don't see any easy solution to this through any particular actions, but more through an increase in our basic cultural understanding and respect for each other. I hope *Face to Face* can at least trigger off thoughts and ideas of how to approach the problem through other initiatives and thereby develop the understanding of our differences further.

#### 5. How can people find out more about your conference?

I, together with a few friends, am trying to run a website with complete information on the conference which can be found at:

[www.waldorfstudentconference.com](http://www.waldorfstudentconference.com)





Our 16-page programme/brochure has also been printed recently. Copies can be obtained through the website, by calling +44 (0)7909522565 or e-mail [info@waldorfstudentconference.com](mailto:info@waldorfstudentconference.com)

Rolf Stanley was born 1984 in Denmark; attended Sydszkolen Steiner-Waldorf School in Aarhus, Denmark from Kindergarten until Class 7, then moved to England with his parents and joined Michael Hall School.

Now in Class 13, next year he hopes to take a gap year – with work and A-levels maths – before going to University.

## BOOK REVIEWS

Martyn Rawson reviews

*Peter and Lotta's Christmas* and *Uncle Ben's New Blue Boat* by Elsa Beskow, published by Floris Books

It is curious how illustrated children's books first published in 1942 in Sweden – portraying a kind of 19th Century rustic Baltic world with lots of snow, a Christmas goat, parlours, servants, children in uniforms, ladies with bustles and ringlets – could appeal to the modern child but they do. Evidence from my family and its visitors confirms that Elsa Beskow's *Peter and Lotta* stories somehow capture the imagination. The illustrations in these lovely hardback editions have something of the charm in detail that Carl Larsson's watercolours have. The stories themselves take the child's view of the world seriously, which appears to be why children like them. Even the rather stiff English... "Then Aunt Green got a great desire to swim out into deeper water, though she was a little anxious about cramp coming on because she had read about it happening to someone...". The aunt in question appears in the illustration to have removed her bustle, petticoats, stockings and underwear, but thankfully has kept her green bonnet on!



There is a tone in the narrator's voice that evokes (in the adult at least) a lively maiden aunt. "The others laughed, too, and even Aunt Green laughed a little, although she was still annoyed". My favourite image is the boat family sitting on the deck of their sturdy Baltic schooner surrounded by well stocked piles of split birch logs. You can see the hand stitched repairs on the old sail cloth. For children I suspect these books have the old-fashioned feel and colour that a good Nordic 'heimat' film does for me as an adult. Children love them.

Andrew Wolpert reviews

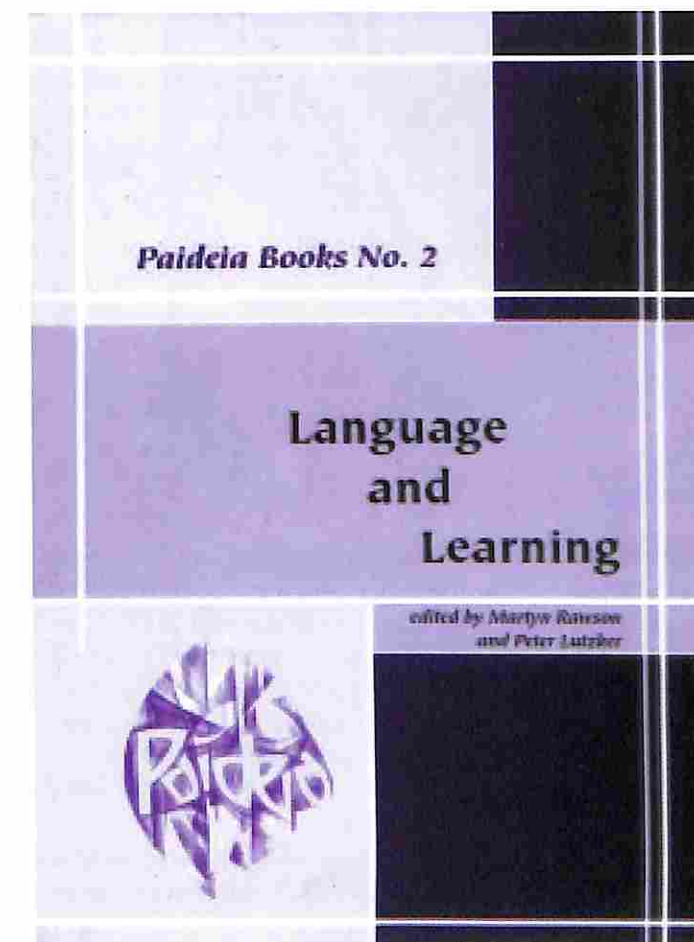
*Language and Learning. Paideia Books No. 2*, edited by Martyn Rawson and Peter Lutzker, published by SWSF, 2002. £7.50, ISBN 1 900169 16 9

Movement is the theme that characterises the five contributions in this collection of articles. The three authors describe their ongoing work with the energy and vitality that clearly derive from their enthusiasm for their teaching, and this is so much part of what they have to say: language itself, language acquisition, language learning, and language teacher training all depend on how mobile we are as human beings.

Both Rawson and Lutzker bring a wide range of anthroposophical and conventional academic research to substantiate and corroborate their own research. In "Angel Dances", Rawson offers a survey of the history of our traditional attitudes to language that serves as an excellent introduction to the nature and urgency of Rudolf Steiner's pedagogical contribution in this field. In "Tell Me A Story" he develops this theme with particular reference to the vital role that narration can play as a structured, developmental, interactive and creative part of language learning.

The salient feature of Lutzker's two articles "The Sense For Language" and "Sensory Processes and Foreign Language Learning" is the wonderful revelation that language, speaking, listening, and understanding are all sustained on the reality that the human being is ever-mobile, constantly moving, receiving, perceiving, sympathetic-sensing, and striving. What emerges from this insightful, eruditely researched and most cogently presented argument is that Chomsky's search for the Language Acquisition Device leads unmistakably to the entirety of the human organism, by definition a moving, living, and therefore also evolving entity. Chomsky's identification of such a thing as the LAD was an astounding breakthrough but also apparently the limit that conventional research could reach. It seems appropriate in the context of Waldorf pedagogy to reflect that a science inspired by a spiritual perspective has transformed Chomsky's unsuccessful search for the location of the LAD into a quest that leads to the Grail of the Human Being, what Blake had already called The Form Divine. And all the attendant connotations and symbolism are intended. The whole and as-yet-unfinished evolving human being is itself an active instrument of and for language.

Denjean's article on foreign language teaching is no less energetic in its expression of what are evidently seminal pedagogical experiences. The style and



possibly the translation of this piece seem to interfere somewhat with its readability, but what stands out is the precious reminder of how enlivening the images revealed by etymology can be, and how we can reinvest a consciousness of meaning into the words we use.

This book will be of great value to all those interested in language, language learning, and teaching in general. It provides an excellent survey of current Waldorf theory and practice in the broad context of conventional research and is written by teachers with current classroom practice. Their work arises out of Waldorf education and is also motivated by the wish to connect with colleagues on a wider basis working in the same field where the implications of this work are far-reaching. Its consequences for syllabus design, lesson planning and classroom technique will challenge a great deal of orthodox thinking. It is in the nature of these authors' approach to lead the reader to look forward to how their work will develop further.





## School readiness

*Around the world, many countries are considering lowering the age of formal schooling (see the article from the Alliance for Childhood). Partly in response to this, the International Curriculum Research Group (ICRG) which is a working group of the Education Section, has been researching the question of school readiness and has produced a report called "Guidelines for School Readiness," which is available in English and German, and is being translated into Chinese, Spanish and Russian.*

One of the most compelling experiences we had during our research was when Dr. Asamoah, a school doctor with more than 30 years of experience showed us a collection of children's drawings from the Class 1 intake from 20 years ago alongside drawings from the year 2000. The first collection was from the 140 applicants for Class 1 (for two parallel classes of 38 children each at the Kassel Waldorf School in Germany). Twenty years ago, a handful of the children who were the right chronological age for Class 1 were deemed 'not ready' for various reasons. From a similar sample of children (presumably from a similar socio-economic background) two years ago, the majority of children seen by the doctor were deemed 'not ready'. Many of these would be equally 'unready' if they stayed in kindergarten for one or more years. We felt that what was true of the German city of Kassel, is almost certainly broadly typical of most places.

The point is, 20 years ago most children were ready by the age of 6/7 to start their formal schooling. Today most are not ready, though of course they have to go to school if they are the right age. Delaying can often cause as many problems later in puberty as it solves at the age of 7.

Why many children are not ready requires serious analysis and further research. The ICRG group drew up guidelines for assessing school readiness and concluded that the integrity of the 7-year rhythm is crucial to healthy development. The reasons Waldorf delays the introduction of formal learning and explicit teaching of literacy and numeracy skills are still relevant. In fact, they are even more relevant today.

However, that does not mean that Waldorf education should make no changes to its early years approach. The ICRG report concluded that a number of things can be done to meet the changing needs of children, without robbing them of their developmental forces. The following is an extract from the report.

The question of meeting the needs of the 5- and 6-year-old children in their final year in kindergarten is one that requires much greater research. In general one can say that this last third of the first seven-year period is characterised by the child's maturation in the social sphere. A healthy child of this age is assured in his or her motor and linguistic development, can play with others, is full of energy and creativity. They need to learn how to serve others, especially those younger than themselves, through helping the younger children, guiding them and showing them how to do things. This is one of the strongest arguments for mixed age kindergarten groups. Social

skills of this nature acquired through practice and imitation form a solid foundation in the will for the subsequent social skills of tolerance, care and concern for others that develops with greater self-consciousness after puberty.

So this age group requires opportunities to develop such social skills. These can be further honed by engaging in challenging activities with children of their own age. This happens naturally in play. However if children of this age can be given group challenges that enable them to apply the skills they have in a more directed way, those social skills will be enhanced

through having to work together. Play begins to be transformed into work.

The children have certainly worked before in kindergarten. The difference is that the work becomes more task orientated and therefore somewhat less voluntary. Work is when something *needs* to be done. The difference between work and play lies in the distinction between responding to an external need in the world and responding to an inner need. Play is learning directed towards itself, work is directed towards a perceived (or suggested) external need. One can well imagine that 5- and 6-year-old children can be given tasks which they

have to carry out together with other children, tasks that would require too much focus for younger children. Whether this is done within the context of a mixed age group or whether some differentiation will be necessary is a matter to be decided locally. Clearly both elements – mixed age grouping and more focused activity for the older children – have their place.

This shift of emphasis from joining in (and being encouraged to join in) to being given a task (in the kindergarten, kitchen, garden or woods) is one which would both help these children develop the social skills of having to work with other children (one of the things that children in Class 1 have to learn and often find very difficult), and at the same time help the children integrate their soul forces of thinking, feeling and willing through hands-on practical assignments.

Given the increasing need of children in our times to be helped to develop their lower senses and strengthen their will, the need for a wide range of practical tasks and experiences in kindergarten is stronger than ever. There are many indications that children individually have greater differences in their developmental needs and find it harder than in earlier generations to happily be in large groups. Educators experience this as an increase in children with learning differences and difficulties. The traditional kindergarten approach

may need modifying, especially for the pre-school year. Whether one does this through differentiation within a mixed age group, or through separate age groups or through extra (e.g. afternoon session) for the pre-school group, is a matter of local policy discussion. If the needs of the children are paramount and traditional methods no longer seem to help children become 'ready', then pedagogical research is called for.

It is also important to stress here the valuable contribution that eurythmy can make to child development in early years, especially in strengthening the incarnation process.

Identifying the specific needs of individual children in kindergarten and providing therapeutic support is also important. Speech, co-ordination or behaviour problems can be addressed directly or indirectly (i.e. a specialist can advise the kindergarten staff) and support can be provided. In some cases children may benefit from play therapy so that they can participate in the on-going free creative play that forms an important part of the Waldorf kindergarten rhythms.

### Class 1

The complementary principle that all children be taken from Kindergarten into Class 1 as long as they are old enough means that the school welcoming the children into Class 1 should be fully prepared. That means

having a clear picture of each child's needs *before* they enter school, evaluating their needs once they have joined and observing their progress in Class 1.

Ideally all children are observed and reviewed in kindergarten by colleagues who also teach in the school, preferably including the future class teacher (if available). This is a good argument for the future class teacher already being available to observe the children in kindergarten). What we are recommending here is general profiling and screening of the groups of children making up the new Class 1 intake and only detailed study of those children who appear to require specific support. Children who fall broadly within the range of appearing unproblematic can be dealt with briefly and efficiently in terms of their monitoring. This monitoring requires a group consisting of the kindergarten teacher, experienced class teachers and ideally a school doctor and/or appropriate therapists. In new or small schools teachers seconded from a sponsor schools or external advisors should be called in to advise and help screen children.

Each child would benefit from an individual education plan (IEP) at the start of Class 1 highlighting any specific needs with strategies for meeting those needs that can be regularly reviewed. Not all children require specific help; nevertheless their IEP will indicate strengths, weakness and progress.







Assuming that all children will be accepted into Class 1 simply on the basis of their age, there is likely to be a wide range of individual needs. It is our view that these needs should ideally be met by the class teacher, rather than by therapeutic specialists. However the class teacher may require support from colleagues in dealing with the wide range of educational needs a class may present. This may involve colleagues who have specialist training in a relevant field. Class teachers should certainly have the support of experienced colleagues from day one, and if possible an appropriately trained classroom assistant. It is far better to put extra resources into a Class 1 from the beginning to help establish good working habits than to have to deal with the consequences of a bad start later. The first months are crucial and support should be available, even to experienced teachers for as long as necessary.

It may help to defer starting the subject lessons (foreign languages, eurythmy, hand-work etc.) until the class is fully established, or it may be necessary for the subject teachers to work closely with the class teachers until good working patterns are established in those subjects. A Class 1 teacher should certainly be timetabled if at all possible to be available to support their class in all lessons in the first year.

All children should be closely observed throughout the first two classes by qualified staff (often specialist learning support staff). This should and can be done in a non-intrusive, supportive way. Parents should be informed before Class 1 that this will be done and regularly consulted with and informed. It is essentially to have their support and understanding. If they know that the school's policy is to do everything possible to meet the child's needs, this may help in some way to allay anxiety.

There is much anecdotal evidence that more and more children have specific learning needs that make it difficult for them to adapt to whole class teaching

situations. Establishing the right learning habits and forms is an essential task in the first class. Schools should create a priority within their overall educational planning process for support for Class 1 teachers and children, identifying both human and financial resources to make this possible and plan for it to be regularly reviewed and expanded (however restrained a school's finances may be!). Getting things right from the beginning may save everyone time, energy and resources later.

ICRG's *Guidelines for School Readiness* can be ordered from SSF Publications.

See also Rawson & Rose; *Ready to Learn; from birth to school readiness*. Hawthorn Books, 2002.

M.R.

#### Pictures A, B, C and D

These four drawings by a boy around the age of 6 show a strongly centred individual (A); emergent writing (B); and a lovely image (C) showing a bridge with an individual about to cross it. The natural world is well represented, earth and sky meet. The lively agricultural scene (D) shows the beginnings of narrative development. Some 20 years on, Joseph is now a firefighter.

B



## Alliance for Childhood



### What is the Alliance?

The Alliance for Childhood is a partnership of individuals or organisations who work together out of respect for childhood in a worldwide effort to improve children's lives. They align themselves with the following:

### Aims and Objectives

- ◆ To fight poverty and neglect in all forms.
- ◆ To work for better child health, physical and emotional.
- ◆ To prevent exploitative commercialism aimed at children.
- ◆ To reduce children's growing dependence on electronic media.
- ◆ To improve childcare facilities.
- ◆ To promote a play-based Early Years curriculum.
- ◆ To strengthen family life.

### How does the Alliance work?

The Alliance for Childhood strives to create a focal point for reflection and action by people with vision and devotion who place child education and care within a larger social context through sharing research, mutual support and the Alliance website.

### Website

For more information see the website:  
[www.allianceforchildhood.org.uk](http://www.allianceforchildhood.org.uk)

## Giving children the right start

In December 2000 the House of Commons Education Select Committee issued a report, which concluded that children under 5 years of age should learn mainly through creative play and in classes of no more than 15 for each teacher and that there was "no conclusive evidence that children gained from being taught the 3R's before the age of 6". After a thorough investigation of papers and witnesses the chairman, Barry Sherman, M.P., forthrightly stated, "If you start formal learning early on, you can actually damage formal learning later on". He went on "Some people believe that the earlier you start children reading and writing and doing formal instruction the better. All the evidence we took, from every side, goes against that argument".

Tricia David of the Professional Association of Nursery nurses commented, "Over emphasis on formal education and abstract concepts of literacy and innumeracy before the age 5 can result in a sense of failure. Early failure can lead to long-term under-achievement disaffection and even truancy... We could learn from some of our European neighbours, where children start school later than in the UK but still achieve better academic results". The memoranda submitted to the committee from the British Association for Early Childhood Education underscored this point of view, "Comparison with other countries suggest there is no benefit in starting formal instruction before 6. The majority of other European countries admit children to school at 6 or 7 following a three-year period of pre-school education which focuses on social and physical development. Yet standards in literacy and numeracy are generally higher in those countries, than in the UK despite our earlier starting age". The committee recommended keeping the school entry age at 5 but that the young children should receive the style of education appropriate to their stage of development.

The report went on to highlight concerns given in evidence in this

area: "the current focus on targets for older children in reading and writing inevitably tends to limit the vision and confidence of early childhood educators. Such downward pressure risks undermining children's motivation and their disposition to learn, thus lowering rather than raising levels of achievement in the long term". "Inappropriate formalised assessment of children at an early age currently results in too many children being labelled as failures, when the failure, in fact, lies with the system".

This debate has become more vociferous in the last year as many policy makers and governments are pushing for formal learning to start as early as 4 years old. In fact under the Head Start programme in the USA a million 4-year-olds will be evaluated by a 'battery' of standardised tests to assess their linguistic and literacy developments in the summer, to be followed by another assessment in the spring. In Germany there is also a concerted effort by the Federal government to ensure that children start school earlier. However in Wales, Jane Davidson, the Minister of Education, is standing up to the prevailing trend and is ending the formal educational testing of 7-year-old children so that Wales can be a place "where our children get the best start in life" in favour of a curriculum that is less formal and more child centred.

The publication of *Fools Gold* by the Alliance (in the U.S.) raised questions about computer use in early childhood and managed to raise awareness of this issue in many countries. We are now working internationally to raise awareness regarding the stresses and possible damaging effects of putting very young children under undue pressure to achieve academically. By collating research evidence and disseminating this information we are trying to counter this trend and any help we can receive to do this would be most welcome.

Christopher Clouder

*Fools Gold* is available from SSF Publications.



# The Friends of the Art of Education

INDIA

For information about the work of the Friends and its full range of projects and details of how to make donations, contact:

Die Freunde  
Weinmeisterstrasse 16  
10178 Berlin  
Tel. 0049 30 61 70 26 30  
E-mail: freunde.waldorf@t-online.de

## Initiative in Mumbai



Just where one can expect little help from outside, there is wonderful example of self-initiative and solidarity in Mumbai. The small Tridha Waldorf School is sowing new seeds of hope and brings a sparkle to children's eyes.

India is a land of paradoxes and contrasts and possesses one of the oldest spiritual traditions in the world. Ten world religions and 36 languages live in this land that is practically a continent. There are over a billion people in India. In Bombay alone (which has returned to its old name of Mumbai) there are 20 million citizens.

In this sea of cars and concrete, most building work is done by hand. People work on rickety scaffolding made of bamboo lashed together with coconut fibre rope and labour for 12 hours a day, 7 days a week. With the exception of a few festival days there are no holidays. The

people of Mumbai are nevertheless always dressed in clean neat clothes; like the lotus flower that is rooted in the mud but still has white blossoms. It is as if the dirt and noise of the city hardly touches the people of Mumbai.

It is not only their resistance to outside cultural influences that makes Indian people so interesting: the many forms of community that one encounters especially in rural areas suggest a people of remarkable qualities. In the surroundings of Mumbai there is a mutual lending community of women. Each woman in the group pays 10 Rupees (about £1.60) monthly. This enables other women to borrow to buy, for example a buffalo calf. The milk is sold in the city and after a year she repays the loan with 2% monthly interest back to the group. (The banks require a minimum of 10%). In another part of the city a group of neighbours pool together their resources and pay for street repairs and a parking facility without any support from the city authorities.

In a northern suburb of the city a Waldorf school was founded in June 2000 by a group of parents – another typical example of citizen initiative. The school consists of a tiny but lovingly constructed house with garden full of palm, rubber and banana trees. It is like a small oasis in a vast urban desert. Because of the increase in numbers of children they have to move in the New Year to a building with more space.

At present there are 42 children in three classes. They sing, play and recite their poems and times tables outside in the garden. In two kindergarten groups there are another 50 children. They come from the surrounding villages and all parts of the city and mostly have long journeys to school. The children love their school so much they would rather spend their weekends there too and even do without holidays. Lessons begin at 8.45, though the day begins with games in the garden.

The Friends of the Art of Education

The Friends of the Art of Education

Indian culture has a wealth of myths, songs, dances and much more that can serve the Waldorf Curriculum and the development of the children. Lessons are in English, though there are also lessons in Hindi, Marati and the other mother tongues the children have. The children love to hear the different languages spoken. Dances and music with remarkable rhythms and tone registers are played on traditional instruments.

The inspiration and energy behind this initiative comes in no small measure from the two Mumbai-born sisters Aban and Dilnawaz Bana. Both studied Eurythmy in England and Switzerland. Aban Bana taught a class in an English Waldorf school. Through annual

lecture tours in Europe these two remarkable women raise the funds and moral support for their work in India. In May each year in Khandala they lead a three-week training seminar in Waldorf education. Dilnawaz Bana also worked for half a year as a curative Eurythmist in Arlesheim in Switzerland and thus has been able to bridge the European and Indian cultures.

The College of Teachers at the Trindha School hopes to find a larger building for next year, one that they hope also has the garden that is so important to their oasis.

Patrick Brillant

## Ground breaking at the Lasi Waldorf School

There are at present 18 Waldorf schools in Romania with around 2,400 pupils and 300 teachers. Waldorf education is recognised by the State as an alternative approach. Most of the schools are housed in state school buildings.



The Waldorf School of Lasi is one of the oldest in Romania, having been founded in 1991 by committed parents. Today the school has 12 classes, 240 children and 30 teachers. Since the beginning the lessons have been taught in six classrooms in State School Number 5. This means that the lessons have had to be in two shifts. Due to a new law raising the school leaving age, the state school itself has had to claim back one of these classrooms. This has increased the pressure on space.

The Waldorf school has long sought alternative accommodation. In October the Lasi City Council decided to make a piece of land on the edge of town with good public transport access, available to the Waldorf school association for a period of 49 years – a remarkable decision in the Romanian context! The decision was, however, conditional on the

building work having begun by the end of September 2002.

Locally people are very engaged and highly creative. They have, for example, persuaded local firms to provide most of the building materials at no cost. Their planning application included the stipulation that parents possessing the appropriate qualifications would carry out the building work without payment. The local prison director even offered to allow some inmates to work on the building site.

The project managed to start on time though still has not been able to raise the full amount of capital needed to complete the project, which was one of the conditions. They are to date still 45,000 Euros short.

ROMANIA



### The development of Waldorf education in Lebanon



تحضير الغداء (Preparing for lunch)

Lebanon has spent the last ten years struggling to reconstruct itself since the civil war that ended in 1990. This shattered country is searching for internal and external stability. It is slowly reconstructing its ruined infrastructure. The country is littered with refuse, the once beautiful beaches and any open spaces are filled with debris, rusting machinery, old cars and household rubbish. The farm land in the South is still strewn with landmines.

The government reflects Lebanese society in that it is a body of religious/cultural communities with Christians and Muslims sharing power, with a host of minority groups such as Maronites, Greek Orthodox, Greek Catholics, Armenian Orthodox, Armenian Catholics, Protestants, Sunnis, Shi'is, Druzes, Alawites and others. There are around 350,000 Palestinians mostly in appalling camps, lacking any representation or indeed any civil rights. The

Palestinian problem remains an unresolved tragedy, playing into the hands of extreme fundamentalists and paramilitary groups. The country is a patchwork of territories 'belonging' to one or other of the various religious groups.

F.I.S.T.A. (First Step Together Association) is a non-sectarian educational charity working with children and young people with special needs based on Waldorf educational principles. It has a day care centre, a kindergarten and two schools in Beirut, two schools in Tripoli, restaurants, organic farms and workshops in the Bekkaa Valley. A summer camp is maintained to allow city children to get some fresh air in the mountains.



Teachers with Angela at the Seminar in Beirut, December 2002

The Association educates more than 200 children, teenagers and adults with diverse disabilities such as autism, mental retardation, social deprivation, psycho-motor difficulties, slow learners and children with behavioural disorders. Many of these children suffer from post-traumatic conditions, especially the Kurdish, Palestinian and Kuwaiti children.

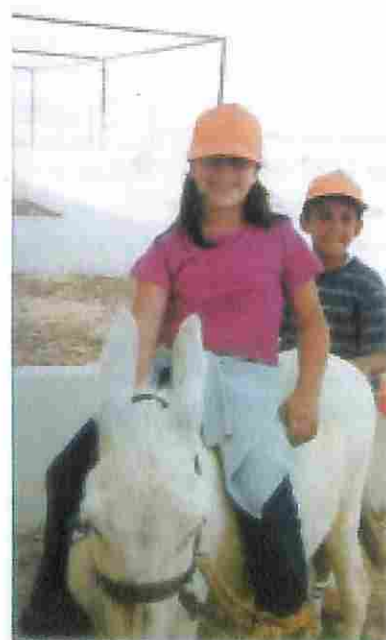
The staff under the guidance of Dr. Wali Merhej are under training to deepen their understanding of the Waldorf educational and therapeutic approach. F.I.S.T.A. needs help and support in this process as well as funding to enable more children to benefit from the education. Those interested in hearing more about the work in Lebanon please contact me.

Angela Patten

at  
West Wing One,  
Chelwood Vachery  
Sussex TN22 3RH  
Tel. 0044 (0)1825 713314

## LEBANON

The Friends  
of the Art of  
Education



(And donkey-riding improves self-esteem)

طريقة لتحسين  
الثقة بالنفس

### Hong Kong

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Education

In December I was invited by the Institute of Education in Hong Kong, in association with the British Council, to visit Hong Kong and Taiaro to lecture and give seminars. I had been asked to address the theme of creativity in education. Whilst there I had the opportunity to visit the Waldorf kindergarten initiatives.

There are several Waldorf-based initiatives in Hong Kong; two early years settings and the Waldorf School Foundation, which offers training and parenting classes – inspired by Ghamin Siu, a Eurythmist born in Hong Kong, who studied at Emerson College under Francis Edmunds. Highgate School, run by Julie and Man Lam has two premises, one on the Peak and one in Repulse Bay. There are two groups of 2-3 year olds (20 children) and two groups of 3-5 year olds (also about 20 children) at the Peak and one group of 2-3 year olds (10 children) and one group of 3-5 year olds (24 children) at Repulse Bay.

The project has invested considerable resources into creating what for Hong Kong standards are very spacious rooms. There is a large outdoor terrace, with playhouses, sandpits and rabbits, with a view overlooking the city. The rooms have been beautifully laured and equipped with wooden furniture (made in China) and appropriate toys. The children come from a wide range of backgrounds and the staff included Chinese, European, Filipino and Japanese people. I was able to meet parents, staff and attend the Advent spiral. There was a very calm atmosphere in the whole setting, in contrast to the bustling city-life all around.

Hong Kong, like most Asian communities, is facing the challenge of the recent economic collapse and adapting to the demands of globalisation. Hong Kong has the added



Julie Lam and Cannie Bennett of  
the Highgate School Project in Hong Kong

challenge of re-integration into the People's Republic of China.

Traditionally the Asian approach to education has been very academic. However, the media response and the interest shown at the seminars showed that there is considerable interest in education towards creativity. There is a huge range of early – some of it *very early* – years provision in Hong Kong and Waldorf fits into this spectrum, whilst offering a far more child-friendly education. Both parents and the authorities are interested in an educational approach that leads towards flexible, creative and healthy individuals able to take initiative and there is an awareness that the conventional approach does not necessarily lead to that outcome.

One of the most interesting aspects of the Highgate House School is their commitment to exploring a multi-cultural approach to the Waldorf curriculum. But they need help. If there are any experienced Waldorf early years teachers who would like to take a sabbatical in Hong Kong, the Highgate House School would be very happy to offer a position in support of training staff there. Contact Julie Lam at Highgate House School, 100 Peak Road, The Peak, Hong Kong.

Martyn Rawson



Story time

## HONG KONG

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## Waking and Sleeping

Dr Bettina Lohn's regular column on health issues in the context of Steiner Waldorf education

You might say, "well, I know about that..." and indeed you will. Sleeping and waking are an essential part of our life. We usually take it for granted, but can be greatly affected by its disruption. We also know that sleeping and waking will accompany us throughout life, although with considerable variations relating to age, constitution, individual situations, personal preferences etc.

The polarity of being 'awake' and 'asleep' is also represented in many other areas of life, for instance in the course of the seasons. Nature is, as it were, at present just waking up following the winter's sleep. An even wider perspective of this polarity, if one feels inclined to view human existence in this way, is the rhythm of life and death, the repeated 'in-carnation' and 'ex-carnation' of human beings (reincarnations).

Is it not amazing that we spend about a third of our time on earth 'non-conscious'? Where are we when we sleep? What happens to our personal self, which we experience during the day? And how do we achieve continuity of our individuality, realising every morning that we are still the same person?

### Body and soul relationship

Our understanding of waking and sleeping and the approach to its problems, depends greatly on how

we view the human being, in particular our acknowledgment (or not) of the soul-spiritual aspect. Going to sleep is like 'breathing out', a letting go of our soul-spiritual being and its connection with our earthly body (ex-carnation), and waking up is like 'breathing in', our soul-spiritual being taking hold of our earthly body (incarnation). Our soul-spiritual being breathes in its relationship to our body in the rhythm of sleeping and waking, day and night. Presuming that we are members of two worlds, an earthly and a spiritual world, one could say that, when we are awake during the day, we are actually asleep in the spiritual world and when we are asleep during the night, we are awake in the spiritual world – sleeping and waking as a rhythmical alternation of our presence between the earthly and the spiritual world. Unfortunately, we usually remember little about our time in the spiritual world. Sometimes however, we might wake up aware that something has been going on, as if we had been very busy, despite outwardly lying quietly in our bed. Our dreams can sometimes give us hints, although they are a kind of 'in-between' state and often more orientated towards our wakeful experiences. The decreasing consciousness from dreaming, sleep, unconsciousness to death expresses different stages of the body/soul-spirit relationship, death, as we know, being a final separation of the two.

Sleeping and waking are also connected with a further polarity: up-building (anabolism) and breaking-down (catabolism). During the day, in an awake state, our soul and body functions are largely integrated, allowing us to be conscious, alive and active. Consciousness however exists at the cost of our healthy physical and life forces (what Steiner called the etheric forces) and 'uses' them during the day. A kind of metamorphosis takes place, physical-etheric substance is transformed into soul-spiritual activity. This results in tiredness. Sleep is then the restoring activity, when the body is 'left alone' for the life forces to facilitate regeneration, while we appear unconscious.

There are still many questions unanswered about the phenomena of sleeping and waking. However, our knowledge about rhythms within the body (bio-rhythms) is increasing, for instance the 24-hour rhythms of certain hormones and organs. Equally our body temperature shows a specific pattern over the course of 24 hours, when we are healthy.

### Some practical implications

These general considerations can give some indication of the importance of the waking and sleeping rhythm for our well-being. This applies to both children and adults. Disturbed sleep is quite a common problem, especially with children. It can be a major source of distress, for both child and parent. There are few children, who have not had an episode of disturbed sleep during their childhood, some only during illness, when one can expect the sleeping pattern to be disturbed, others as an ongoing issue continuously disrupting the family's life. It can be helpful to remember that sleep is influenced by a number of

factors, in most circumstances a combination of constitutional and situational elements. To realise this and try to identify the different elements involved can be beneficial when the sleeping/waking rhythm is problematic. Children are sensitive to their environment, both to sense impressions and emotional atmosphere. This is something one can influence, for instance just looking at the outer physical circumstances in which the child sleeps. Seemingly simple things like the adequacy of the bed (e.g. size), where it is positioned (e.g. protected), is the child warm enough (or too warm), whether there is age appropriate-privacy, and so on, can make a difference. In a way the preconditions need to be right for the child to feel safe to let go and trust that she/he will wake up again the next morning.

Another aspect is the quality of the waking time. It is important to be properly awake during the day to ensure good sleep. However, over-stimulation, being 'too awake', for instance through exposure to an overload of sense impressions, can also impair one's sleep. Here it can be important to be aware of individual differences, especially in children. Also the amount of sleep is essential. This can be a controversial issue with children. They depend on parental guidance (and consistency) for a regular rhythm and adequate length of sleep. Most of us think we can manage with less sleep than we really can.

Whatever the individual situation, a regular waking and sleeping rhythm, enabling soul and body to establish a healthy 'breathing' relationship in the archetypal rhythm of day and night, light and darkness, is an essential precondition for healthy human existence and development.







## BA (Hons) Degree in Steiner Waldorf Education

Full-time and part-time modes

This course has been developed at the University of Plymouth in partnership with the Steiner Waldorf Schools Fellowship. Based at the University's Exmouth campus since 1992, it is integrated within the School of Education. It offers training over three years in Steiner Waldorf teaching combined with Education Studies at degree level.

Students on the course are offered a broad-based introduction to Steiner Waldorf education with emphasis on teaching children in the Class Teacher period (6-14 years). The course is modular and includes units in:

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- Practical Pedagogy: classroom management and classroom skills

- Perspectives on Child Development
- Artistic activities including eurythmy, music, painting, drawing, modelling, and speech
- School-based observation and teaching practice
- Evolution of consciousness
- Anthroposophy and Philosophy
- Physiology and medical studies: the image of the human being derived from anthroposophy
- The esoteric basis of Steiner Waldorf education
- Education in the early years
- Science Teaching
- Education through the crafts
- Comparative Studies
- Independent Study Options

In addition, students are able to select alternative modules within the broad programme offered within the Faculty.

For further details, please contact:

Rolle School of Education, Douglas Avenue, Exmouth, Devon EX8 2AT  
T: 01395 255475, E: j.burnett@plymouth.ac.uk  
www.plymouth.ac.uk/steinerwaldorf

# KINDLING

The Journal for Steiner Waldorf Early Childhood Care and Education.

SPRING/SUMMER 2003 Issue 3



## EARLY YEARS JOURNAL

The third issue of KINDLING, The Journal for Steiner Waldorf Early Childhood Care and Education will soon be distributed. It contains articles and items of interest to anyone concerned with the young child and early years education. If you would like to subscribe, please send your name and address to:

The Editors, Kindling, 3 Church Lane, -  
Balsham, Cambridge CB1 6DS.  
E-mail: earlyyearsnews@aol.com

## VACANCIES

Michael House is a long established school in a beautiful parkland setting. Our numbers are growing, and plans for further development are under way.

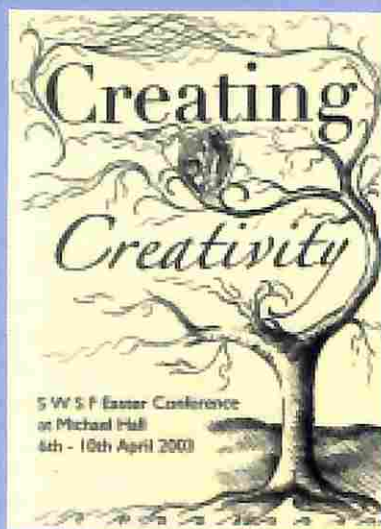
We are currently seeking committed and enthusiastic applicants. Ability to teach auxiliary subjects desirable (e.g. French, gym, handwork). We have the following vacancies:

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- **Class Teachers**
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Please telephone for more information (01773 718050), or apply in writing with full details of experience and two referees, to:  
The College of Teachers,  
Michael House School,  
The Field, Shipley, Heanor,  
Derbyshire DE75 7JH.

## Easter Conference



This year's Easter conference is on the theme of creativity. What is creativity? What is its source? How do we become creative teachers? What is creative learning? The emphasis will be on finding the source of creativity in ourselves, through intensive artistic work. The conference is open to teachers, parents and student teachers.

Details from Michael Hall School, Forest Row, Sussex, UK. Tel.: 01342 822275. E-mail: info@michaelhall.co.uk

## THE HIRAM TRUST

**SUMMER CRAFT CAMP 2003**  
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Registration Sunday 4.00 p.m.

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Application Forms:  
The Hiram Trust,  
Upper Grange,  
Lovedays Mead,  
Stroud, Glos GL 1XB

Tel/Fax: 01453 – 764065  
email: bernard.graves@hiram.prestel.co.uk



The Glasgow Steiner School has openings for a Class 1 teacher and a part-time Kindergarten teacher to begin in August 2003. If interested please send a CV to Glasgow Steiner School, 52 Lumsden Street, Glasgow, G3 8RH. Any queries tel. 0141 334 8855.

## Alder Bridge

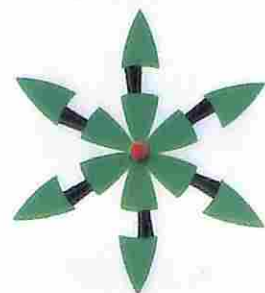
Alder Bridge School, Reading  
Class Teacher for Class 1 for September 2003

A **Class 1 teacher** is needed to take a new small class in September 2003 and combine with the following year's new intake forming a Class 1/2 in 2004. This combined class should continue up to Class 8. A class teacher with experience of small schools with combined classes is preferred. German teaching would be an asset.

There is a possibility of accommodation for rent in the school. Full-time salary: £15,000 p.a.

Please apply as soon as possible enclosing your c.v. to:  
The College of Teachers, Alder Bridge School  
Mill Lane, Padworth, Reading RG7 4JU  
E-mail: aba@anth.org.uk

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## Michael Hall

A Steiner Waldorf School

Michael Hall, the largest and oldest Steiner Waldorf School in the UK is currently interviewing candidates for the following positions:  
**Class teachers (long and short term)**  
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**Early Years assistants**

Application forms may be obtained (pref. by email) from:  
 Ewout Van-Manen, Education Administrator  
 Michael Hall, Kidbrooke Park, Forest Row  
 East Sussex, RH18 5JA

Email: [evm@michaelhall.co.uk](mailto:evm@michaelhall.co.uk)

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For further information please telephone  
 Leone Wilson 01200 427988  
 Angela Taylor 01254 829673

### Upper School Teacher/Administrator

The Moray Steiner School in Scotland seeks an energetic and enthusiastic individual to guide the continued development of the Upper School Project.

Work will include teaching Main Lessons in a specialist area to a Class 10 commencing August 2003 and includes administrative duties connected with curriculum development and an external assessment programme.

Applicants should be keen to work with teenagers and have a good administrative ability. Prior experience an advantage.

For job description and remuneration details please contact:-

The Moray Steiner Upper School Project  
 Drumduan House  
 Clovenside Road  
 Forres IV36 2RD  
 Scotland, UK

E-mail: [welcome@moraysteinerschool-org](mailto:welcome@moraysteinerschool-org)

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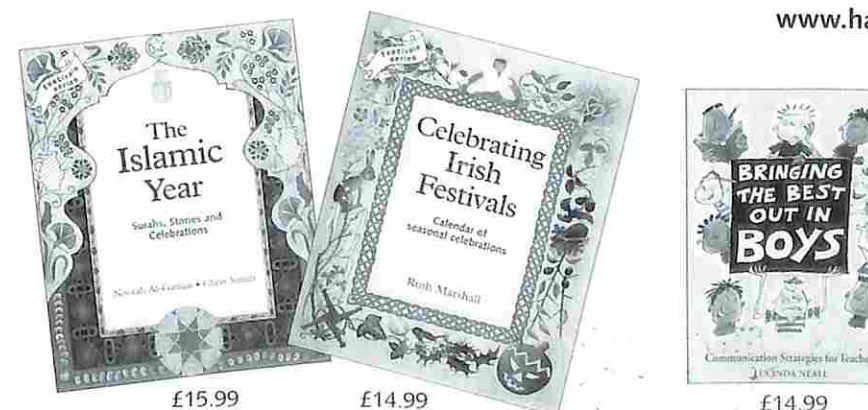


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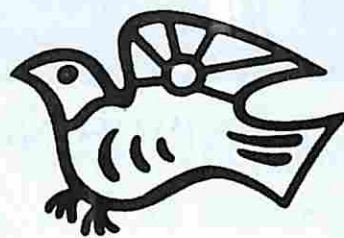
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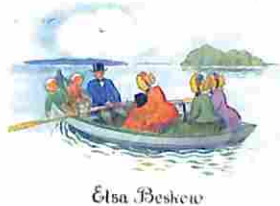
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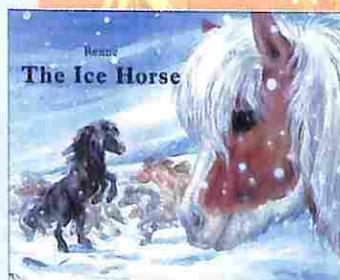
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