

Volume 36, No. 5

JUNE 2003

price £3.00 €5

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Harry Potter
and the Plot
of Gold

Examinations
for Everyone

A Waldorf
Intermediate
Award or GCSEs?

Thinking and the
Consciousness of
the Young Child

Learning Support
(Advice from the SWDA)

SE Interview with Jessica Crutchfield

Steiner Education

Steiner Education...

is a magazine for parents, teachers and others interested in Steiner Waldorf education. Though based in the UK, it has an international perspective. *Steiner Education* continues the work of the journal *Steiner Education* (formerly *Child and Man*).

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Steiner Education...

is published by the Steiner Waldorf Schools Fellowship on behalf of its member schools and kindergartens. It is part of Steiner Schools Fellowship Publications and appears four times a year, with a print run of 5,000.

Individual price

£3 plus post & packaging

Subscription price

(4 copies per year)

£10 plus post & packaging

Trade and orders of 10 or

more 35% discount

SWSF members price £1 each

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Distribution, sales & subscriptions:

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The views expressed in this publication are not necessarily those of the publisher

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Steiner Waldorf Schools Fellowship

Reg. Charity number 295104

Company number 519230

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CHILD DEVELOPMENT SERIES

A century ago Rudolf Steiner established his spiritual scientific approach to understanding the nature of the developing human being and it is this approach which forms the foundation of Waldorf education. Steiner called his approach *anthroposophy*, literally the spiritual knowledge of the human being. In creating Waldorf education, he applied this wisdom to the practical aspects of life. Obviously much has been discovered in the fields of child development, the cognitive sciences and psychology since Steiner's time. In a series of articles, by various authors, we describe child development both from the anthroposophical perspective and that of current scientific research. We start with an essay by Renate Long-Breipohl.

Considering the importance of myths, legends and story-telling in the curriculum, will Waldorf education ever be the same again after Harry Potter? Josie Alwyn reflects on this literary phenomenon.

Andrew Dyer asks some tricky questions about public exams and we look for a Waldorf alternative.

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PICTURE CREDITS:

The cover of this issue shows a carved stained-glass window by Jonathan Soper after a design by Christiana Bryan.

Children's artwork by pupils at Michael Hall.

Special thanks to Olivia, Elsa, Ben, Jan and Yuta for pretending to sit an exam, and especially to Jessica Crutchfield

All pictures by M.R.

SE Editorial

A Whitsun Thought



Since the last SE appeared the war in Iraq has come and (mostly) gone. As cholera rages and the trains begin to run again in Basra, we may wonder what the future holds for Iraq's children. What kind of social renewal will they experience as they return to their looted schools? Given the forces of fundamentalism pulling one way and those of capitalist globalisation pulling another, what kind of society will be re-built for them?

The image of the Tower of Babel (the archaeological remains of which may or may not have survived the war and its aftermath) – with modern variations – comes to mind. The sight of people screaming over the razor wire at their 'liberators' who glare back from behind reflective sun glasses; the dozens of factions explaining what *they* were doing over the past 25 years jostling to claim to speak for *the* (or is it just *their*?) people; the nation's historic treasures circulating on the black market alongside looted hospital equipment and useless fax machines... the signs are of a society that has lost, however temporarily, its core values.

The social fabric may be in tatters but we can be sure that there are individuals trying to do the right thing; some are trying to get the sewage system to work, others are patiently listening to the traumatised and bereaved, whilst others are clearing ordnance from the back yards and fertile fields.

When the schools re-open, what kind of education will Iraq's children be offered? We know from countries such as Croatia, Bosnia and Albania that education is crucial to social renewal after wars and we also know from the former Eastern Bloc countries how difficult it is to reform education after major regime change. In all those countries Waldorf education is playing a valuable role. There may be a direct or indirect role for Waldorf in Iraq. We shall have to see. Until the question comes we should consider the ways in which we might offer support in the field of education. There is no question that Waldorf education (and its related social and therapeutic approaches) can grow in an Islamic setting, as examples in Egypt, Lebanon, Palestine and Pakistan show.

Waldorf education offers a counter image to that of the Tower of Babel, one in which universal human attributes and values are nurtured in ways that can translate into the local cultural context, yet retain something of the universal. At the heart of this educational approach lies the universal nature of child development and in the realm of thinking we have the potential to grasp universal concepts. This capacity is the basis for freedom.

I wish all those good people in Iraq struggling to make sense of life, all the strength and insight they need. In the universal spirit of humanity let us unite in our endeavours to bring meaning and sense to life, wherever we work.

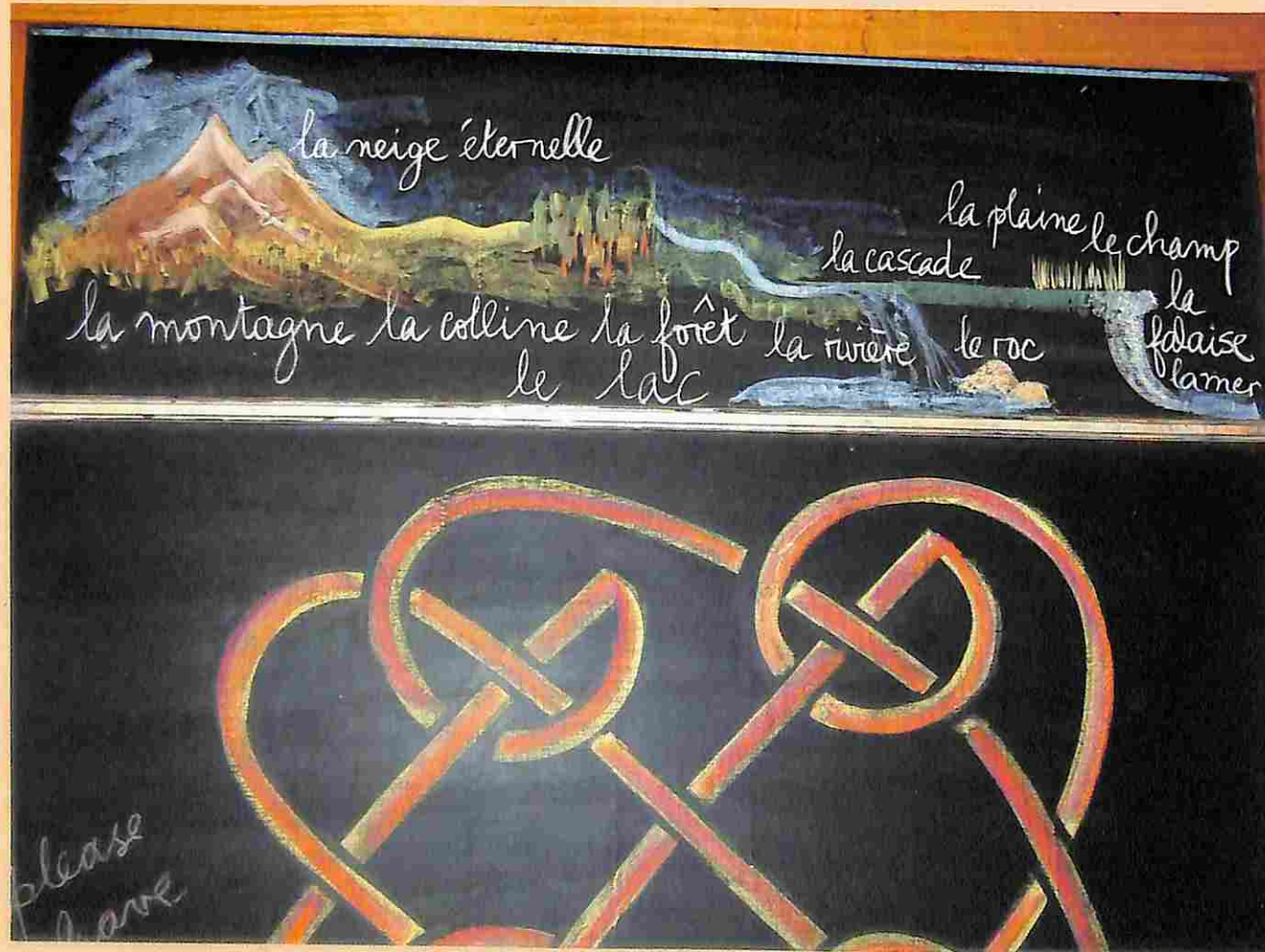
A postscript to the last number: the Hong Kong Waldorf initiative I reported on has been closed for the past six weeks due to the SARS outbreak. They are now in a very precarious position with staff to pay and no income. The children there are at risk and they are confined at home in an atmosphere of increasing fear. I wish them strength and good health too.





Mayday festival at Michael Hall

Language teachers sometimes have to improvise in blackboard corners – this marvellous miniature is from the hand of Pierre Turlur



Harry Potter and the Plot of Gold

by Josie Alwyn

It is beyond doubt that Rowling has realised her stated aim of motivating children to read – on a vast scale! In conversation with friends, neighbours and colleagues from across a spectrum of learning communities, I continually hear about how non-readers have been transformed and advanced readers have been transfixed by Harry Potter books.

Ben Buchanan, an American primary school boy, published his own book in 2001. It is entitled *My Year with Harry Potter*, and describes how Harry

Potter enabled him to 'overcome' dyslexia. Ben won a national creativity award for devising a Harry Potter based game. His book is dedicated to "J. K. Rowling: she has made my imagination expand three times its size". So what is the appeal? The two major hooks of 'Harry Potter addiction' seem to be the plot, together with its quirky style and the character of the eponymous hero, Harry Potter, himself.

The hero

Harry has archetypal qualities with which we can identify from the outset. He is an orphan; alone in the world; misunderstood; a misfit and outsider, abused by his adoptive family from infancy until the eve of his 11th birthday. At midnight, the strangest fairy godmother appears to rescue Harry from his Cinderella existence. This is Hagrid, a troll-like giant with a motherly heart, who reveals Harry's true identity and the nature of his supernatural gifts. From then on Harry Potter spends the school year boarding at Hogwarts School learning to be a wizard. Here he wins friends and battles his way through to win the status of a beloved hero.

This archetypal 'Cinderella' story is rooted in a recognisable western present time, which has been stereotyped to the point of comic delight. J. K. Rowling makes clever use of popular literary forms in her recipe: the boarding school story; the Enid Blyton adventure; the Sherlock Holmes/Agatha Christie detective mystery; the C. S. Lewis/E. Nesbitt/Lewis Carroll tradition of fantasy, nonsense and magic mixed together with a humorous style, which

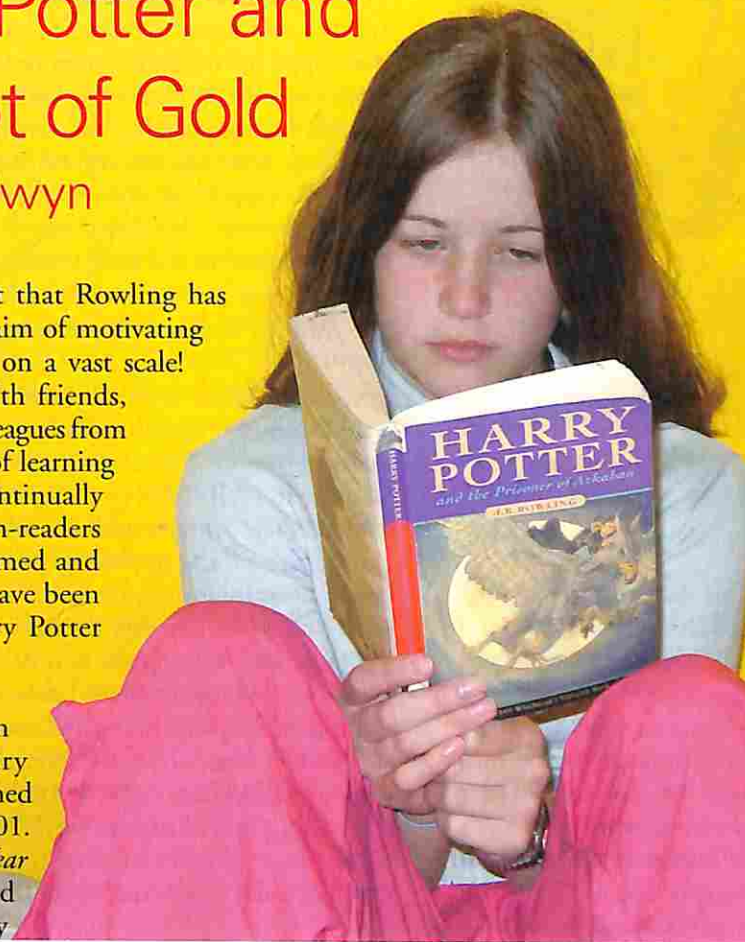
incorporates the sinister twist of Roald Dahl and the colourful speed of digital cartoons.

Yet her messages seem wholesome enough. Harry is deprived of TV and computer games, as well as food, at his adoptive home and is shown to be better for it. His cousin Dudley, on the other hand, is shockingly spoilt by

over-indulgence in similar junk. Dudley is a bully and gross enough to substitute for *both* ugly sisters in Harry's Cinderella life with the Muggle (non-magic) family.

At school Harry becomes a hero. He discovers a talent for playing Quidditch (the wizard game which brilliantly mirrors football in sport-obsessed European reality) and quickly becomes the youngest-ever member of his house team. In this he wins the reader's heart. We have already identified with his alienation and loneliness. Now he fulfils every child's dream by winning friends, influencing people and becoming a sports-hero overnight (the instant stardom of the media world). Though he is carried shoulder high through the crowd to his first victory feast of sweets in the school dorm, fame does not go to Harry's head.

In this respect Harry is a figure of wish-fulfilment. Yet he also faces the same challenges as everyone else approaching and going through puberty: low self esteem, acute self-consciousness, embarrassment, fear of failure, laziness, procrastination, feeling picked on by peers and adults, falling out with friends etc. ... all of which increases the reader's empathy and sense of identity with Harry. In a world of fantasy he has a complex, psychologically convincing character. Moreover, beyond the glamour of Quidditch and the challenges of everyday life, there is a painful underlying darkness. Unease lurks in the foundations of Harry's psyche. The mystery surrounding his parents' violent death, the significance of the strange, sometimes painful, scar on his forehead and the ever-encroaching shadowy figure of evil, together





form a dark sub-text which increasingly seeps up through the surface narrative of the four books.

The books

The books are progressive and yet each is a self-contained adventure story. The first three each use the same structural device. They start during the summer holiday, in preparation for the beginning of a new school year at Hogwarts. At Hallowe'en the plot thickens considerably and really takes off during the Christmas holiday, with all finally resolved by the end of the summer term. Harry begins school after his 11th birthday in *Harry Potter and the Philosopher's Stone*, turns 12 at the beginning of the second book, is 13 for the third and 14 years old in the fourth book.

The characters

In this way Rowling steadily increases our familiarity with places and people, deepening our understanding of their character and allowing for a process of change and development, as well as allowing jokes to mellow and increase in humour with each reference. Her balancing of different character-types is exemplary. The evolving friendships between Hermione (an intellectual, bossy and ambitious outsider), Ron (the middle child of a large warm-hearted, ramshackle and impoverished wizard family) and Harry (extraordinarily gifted, but emotionally starved) allow much sensitive writing about the nature of youthful friendship. It seems to me that younger readers may gain considerable social skills from sharing the characters' experiences, as they battle with the joys and sorrows of school life and growing up.

The plot

However, what keeps one reading most of all is the complex, intricate, roller-coaster plot. And the humour! Every paragraph is packed with inventions and jokes, while the suspense and the endlessly clever twists and turns provide the exhilaration of a fair-ground ride. These books are the literary equivalent of the most exciting digital-cartoon-adventure film. It is almost literally impossible to put the book down until one has come to the end of the metaphoric ride. Paradoxically, I felt that neither of the Harry Potter films generated anywhere near the excitement of the reading experience. These are the positive qualities of Harry Potter books. There are also shadows.

The shadows

First, although Harry starts off in the heart of childhood (about the same age as intended readers) he has developed full teenage consciousness by book four. Years have passed for Harry but possibly no more than a month has passed for the enthusiastic child reader. Working with an anthroposophical understanding of child development one wonders about the effect of 'fast-tracking' development from a pre-lapsarian consciousness to the mid-teenage crisis in a matter of weeks instead of over nearly a decade. The impact on the younger reader demands serious consideration.

Secondly, while each of these books is a complete entertainment, Rowling is also working with an overarching plot and an ending so far known only to the author herself (the prerogative and power of all storytellers). Harry's understanding of his origins and the nature of the appalling evil he is predestined to confront unfolds progressively. The reader accompanies Harry on a journey ever deeper into darkness and fear. While closure takes place at one level, with each book's happy ending, the reader is left in suspense at the deeper level, awaiting ultimate disclosure at the very end of the series. Readers are currently suspended in the prolonged darkness at the end of book four not knowing whether deeper darkness or dawning redemption lies ahead. It is an echo of the unease and anxiety which now pervades our actual daily lives.

The dark core

My primary concern about the uneasy shadow effect of Harry Potter books on younger children is the insidious nature of this darkness at the core of each book. The experience of reading them is somewhat akin to the experience of Hansel and Gretel who, wandering deep in the forest, come across a most delightful and delicious-looking house of sweets shining in a forest glade. Hungry as they are, temptation overcomes them and they find the house so delicious to nibble on the outside that they are easily 'taken in' by the apparently sweet old woman who lives there. Only when they are inside in the dark do they discover the trap. The house of sweets is a horrific prison, a charnel-house, wherein they themselves are now the sweetmeats, waiting to be consumed by the witch. Harry Potter books offer the same dazzling temptations to read on, just a little more and then just a little bit more.

The symbolism

It is not only the roller coaster plot which is addictive, but also Rowling's skill in uprooting traditional signs and twisting them into new and surprising significance. Her skill in transforming traditional children's literature is breathtakingly inventive. Readers are simultaneously given the comfort of the traditional and the excitement of the new (swappable 'cigarette cards' with 'living' images on them, for instance) and she has, thereby, also won cult status with adults, for whom her books offer the intellectual pleasures of all post-modern art. The books form a complex web of cultural references and ironic cross-references: slick, fast, clever, amusing; a dazzling play of lights on a screen, with nothing held

sacred. They offer adults amusement, but what is the impact of such ironies on young children?

What is the effect on a young child's psyche of first experiencing the deconstruction of an archetypal image rather than its affirmation? Take, for example, Rowling's portrayal of the unicorn. In the midnight woods, Harry and friends, along with the reader, encounter a unicorn – murdered (bled to death to feed the growing forces of evil). What is the effect of such a potent image on the child's imagination? The unicorn traditionally portrays the power of Love: immortal, awe-inspiring, meek. Eternally fugitive within the forests of the mind, the unicorn will only reveal itself to the pure of heart (those who are free from evil). It represents the pure state of love and peace which is attained once evil is overcome. Immortality and immunity from evil are intrinsic to the unicorn's significance. Its transcendent power of Goodness is unassailable.

For an educated adult the unicorn symbol is embedded in a web of rich cultural references which balance Rowling's deconstruction. But consider this as a child's first experience of the archetype. A unicorn's corpse is a potent image. Will it remain potent in the child's developing web of cultural reference? Will it subtly impress itself on the experience of all future portrayals of the unicorn? Will it slightly distort understanding of the unicorn's symbolic significance and thus undermine hope in a Love that can transcend Evil? In this sense Rowling's portrayal of the unicorn's tragic demise may be a tragedy for childhood itself.

In the moral relativism of our post-modern world no archetypal image is held sacred. Everything can be deconstructed and reduced either to an ironic joke or to the sentimentality of a Disney cartoon. Therefore, just as Voldemort drains the unicorn's life blood from its mythical body and leaves us with a corpse, so all that is sacred can now be drained of its creative, transformative power in the realm of the collective imagination.

Beyond good and evil?

Harry Potter books have a nominally Christian framework. There are holidays at Christmas and Easter. However, Easter is for exam revision and Christmas is a pagan celebration, with 12 great decorated trees in the festive hall; with fun and presents but no Christ or mass at all. The greatest festival of the Hogwarts year is the wholly pagan Hallowe'en.

Ideas of good and evil are twisted out of their traditional framework. First, connotations of names distort established perceptions of good and evil. Along with Harry and friends the reader is led to perceive Snape, for example, as snake-like and evil. But he turns out to be both hateful and good. Then there are the Weasleys, the heart of goodness throughout the books, except that their family name sounds like 'weasels' (evil and untrustworthy in *The Wind in the Willows*!) and like 'measley' (small, mean and poor). Then there is Dumbledore, the headmaster and moral guardian of Hogwarts. He, like Tolkien's Gandalf, is the central

figure of paternal and supernatural goodness. 'Dumbledore' also appears in Tolkien's writing, but there as a species of insect, vanquished by the hero in Bilbo's poem 'Errantry'. According to the *O.E.D.* it was an 18th century word for the bumblebee. Thus the hint of gold 'ore' in Dumbledore's name is somewhat crowded out by associations with dumb, bumbling, stumbling. In this way the strength and clarity of goodness is undermined in the books.

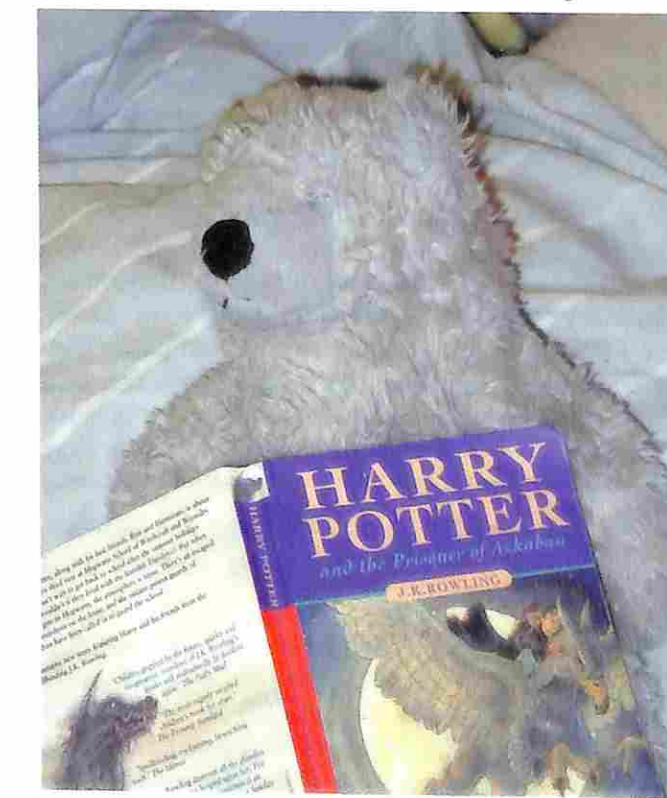
On the other hand the power of Evil is unequivocal and 'Voldemort' is unambiguously named. Just as Malvolio represents the ill (mal) will (vol) of Shakespeare's *Twelfth Night*, so Voldemort is the will (vol) of death (mort) in Harry Potter's world. His awe-inspiring rise to power supported by disciples, called Death-eaters, in book four, explicitly parallels the rise of Fascism.

The Goblet of Fire

There is a marked shift in book four. Horizons widen onto a world stage and the time frame is different from the previous books. We begin in an unknown place, with the murder of an innocent old man (we end in another with the murder of an innocent young man) and then shift to the Quidditch World Cup, somewhere on a British moorland. Boundaries between magical and everyday realities wear uncertainly thin.

One night, amid the excitements of the massive international gathering for the World Cup, Harry experiences a frightening instance of mob violence and racism. A local family of Muggles (people like the readers) are its victims.

Harry is awoken by screaming and shouting and sounds of destruction throughout the encampment. He emerges from his tent to encounter a vast torch-lit procession. Over the heads of the mob, suspended in



the air by magic and mockingly tossed around are the Muggles: mother, father and children, all terrified, all in their night-clothes just as they were torn from their beds – the mother's floral nightdress over her head, the little boy vomiting. Thus Rowling graphically extends her field of cultural reference to reflect some of the horrific aspects of modern history.

Christian and pagan

J. R. R. Tolkien's *Lord of the Rings* was a similar project, but from a significantly different standpoint. Tolkien's characters are Christian heroes who each have as much virtue (moral conscience) as *virtu* (strength of will). In overcoming their fear of death each strengthens their power (Gandalf the Grey is transformed to the White and Aragorn becomes the true King, for example) and the forces of Good form a powerful alliance against Evil.

J. K. Rowling has so far offered no adequate counterbalance to the evil released by her books. The good characters are 'ordinary' parents and teachers. They are portrayed as tired, weak and tending to incompetence in the face of overwhelming odds.

Unlike Frodo, Harry is a child, fated to respond to circumstances beyond his control. His heroic qualities are those of the pagan, not the Christian hero. He has magical gifts and extraordinary good luck attends his triumphs in adversity but, most of all, he has the will power (virtu) of the pagan hero. Rowling emphasises this quality in her portrayal of Harry's friendship with Ron and Hermione. Their reliance on each other to succeed in all their adventures, and the characteristics of each, are clearly emblematic. Hermione is the most intellectual and brings her logical thinking to every predicament. Ron is the most warm-hearted and full of feelings. Harry has the strength of will needed for swift action. In this trinity of friends, Rowling has represented the three soul qualities: thinking, feeling and willing.

However, Harry seems too young – and the books too lightweight – to have the moral experience necessary for dealing with the scale and complexity of Evil in book four.

The true virtue of fictional heroes is that their imagined struggles offer guiding light for our actual lives. Literature can reveal a greater, virtuous reality, as opposed to a lesser, virtual reality. However, reading the culmination of book four, I was drawn into a sombre mood and plagued by anxious fears of death, seeping into my sleep, despite a strong belief system. So I wondered about the vulnerable youngest readers of Harry Potter. Will J. K. Rowling's fifth book have the moral weight to deal with the darkness unleashed so far?

Tales of the supernatural

Children and adults in recent decades have developed an inexhaustible appetite for stories of the supernatural. Teachers observe pupils consuming all forms of fantasy and science fiction. Barry Saunders, in *A is for Ox*, describes this rise of interest as if "a door has been flung wide open to the 'other side' and swarms of invisible spectres

– *ghosts and angels – have rushed in to take over the popular imagination*".

The boundaries between visible and invisible worlds have worn uncertainly thin. Fictions such as *Angel* and *Buffy the Vampire Slayer*, and all the otherworldly images that haunt us through the media, may help us creatively to re-examine our relationship with both worlds. For truth seeking adults, the interrogation of Good and Evil and the transformation of outworn belief systems are vital and the Harry Potter Phenomenon can be seen as part of this cultural shift. But the books are aimed at children not adults. What about these young readers? Are they in the same danger as Hansel and Gretel, drawn into darkness through the temptations of the addictive plot? One wonders how conscious Rowling is herself of the powers she has awakened through the writing of these books? To what extent is the inspiration for any story under the writer's conscious control? It 'came to her', Rowling records, while she was on a train journey – the whole idea was given to her in a moment. One wonders by whom, or by what?

The fifth book has taken a long time to appear. What has held it up? Is it because of the 'pot of gold'? Or the new family? Do the pressures of success make it harder to write?

And how morally responsible is this next book? The secret, it seems to me, will lie in the redemptive power of the plot. Will it be a glittering temptation this time, or truly worth its weight in gold?



About the author:

Josie Alwyn has taught the appreciation and creation of literature in all kinds of learning communities, across Steiner Waldorf and National Curricula, from early years to teacher education and life long learning.

With a background of research and lecturing at Sussex University, Josie has previously published articles on literature and imagination for Longmans Critical Essays and for Steiner Education. She currently teaches Upper School English at Michael Hall and is the mother of two teenagers.

Examinations for Everyone

by Andrew Dyer



Tears of joy? Tears of distress? What comes to mind when Examination Results Day comes? Why do we need examinations? What do they achieve?

Well, you say, we have to have an objective way of finding out what pupils have achieved.

But *are* examinations objective? *Do* they show what pupils have achieved?

Or are they really about something else? Is there another agenda at work? How do they relate to government policy? Are they, in fact, a tool to achieve by stealth something that would be unacceptable if it were to be stated overtly?

If people weren't asking these questions earlier this year, I'm pretty certain they are after the fiasco of last summer's A-level results.

The A-level fiasco

On Tuesday 15 October 2002, Estelle Morris, then Secretary of State for Education, apologised in the House of Commons for...

the anxiety and uncertainty that this has caused. Students have been left unsure about whether their grades in A and AS levels this year accurately reflect the standard of their work.

After the concerns that had been expressed early in September, Estelle Morris had set up an independent inquiry under Mike Tomlinson, the former Chief Inspector of Schools. His interim report of 27th September had identified weaknesses in the grading system this year, and recommended re-grading. His report of 15th October upgraded the results of 1,945 students.

But how had it happened that the original grades were seen to be too low?

It would seem that pressure was put on the examination boards to take steps to avoid what was well on the way to becoming a very high pass rate, beating all records, because accusations would be made that the examinations were too easy, i.e. that standards would not be maintained.

Tomlinson's inquiry and the subsequent action (i.e. the ensuing upgrading) *"have been concerned only with the grading process and not with the marking of work or the moderation of marks"* (Tomlinson Report).

In fact, as a Channel 4 News item of 14th October 2002 showed, it was perfectly possible for a borderline Grade A paper to end up with a Grade E:

- *A module may be marked out of 60 in six bands.*
- *The minimum score to reach the top band is 48.*
- *Let's say an internal examiner judges the work to be just in the A grade band, and gives a pupil a raw mark 48.*
- *But then a moderator looks at a sample of work from the class and decides the teacher's been a little generous – three marks are taken off and 45 out of 60 must then be turned into a mark out of 90 but this year they didn't just divide by two and multiply by three.*
- *A complex formula is used which stretches the scores down like a spring.*
- *45 is now 54 out of 60 – 60% and a C grade.*
- *Then the whole exam is looked at by the board's chief executive who decides to push the grade boundaries up.*
- *60%, it's decided, is now worthy only of a grade E. Same paper. Same answers. One day it's the top grade. The next it's the bottom.*

Of course, the question of 'exam standards' is a sensitive one. And the problems last year have given more ammunition to those who are clearly more interested in A-level examinations being a basis for selecting the elite than for recording achievement. Hence Iain Duncan Smith's infamous comment *"no-one knows whether they are worth the paper they are written on"*.

So what lies behind all this? Is there more to it all than error of judgment?

Criterion-based and norm-based referencing

With norm-based referencing, what matters is the proportion of pupils who are allocated different grades. So an overall increase in performance is not reflected in the results. Criterion-based referencing,

on the other hand, says that pupils should be given grades according to what they have achieved, not according to the overall pattern.

In his speech to the QCA Annual Conference on 10th October 2002, School Standards Minister David Miliband stated the case for criterion referencing in the strongest terms. After spending some time on the rising standards of teaching and learning, he moves on to the question of 'exam standards':

But when it comes to what in shorthand is called 'exam standards', we all need to be in the business of maintaining the standard required to get a certain grade, not changing it. Students deserve proper and consistent recognition for their achievements. A student who does not reach the standard should not be awarded the grade. But if more students do meet the standard they all have a moral right to the correct and appropriate award.

Exams should be fundamentally criterion-referenced; the criteria should be clear and public; and if more people pass, that should be the cause for celebration. Those who argue against this, those who say only the same fixed percentage of students should receive each grade each year, are placing a block on talent and ambition, and imposing a glass ceiling on student life chances.

(Text of speech on DfES Website)

The spirit of what Mr. Miliband says here can be seen to be reflected in, for example, the music examinations set by the Associated Board of the Royal Schools of Music (ABRSM). There are 8 Grades, and the candidates perform to an examiner who then awards marks based on performance and tests in aural awareness. You sit higher grades as you progress with your instrument, and can be awarded Pass, Merit or Distinction. The Pass mark is always 100 out of 150; Merit is 120; Distinction 130. It never varies. The exams are criterion-referenced.

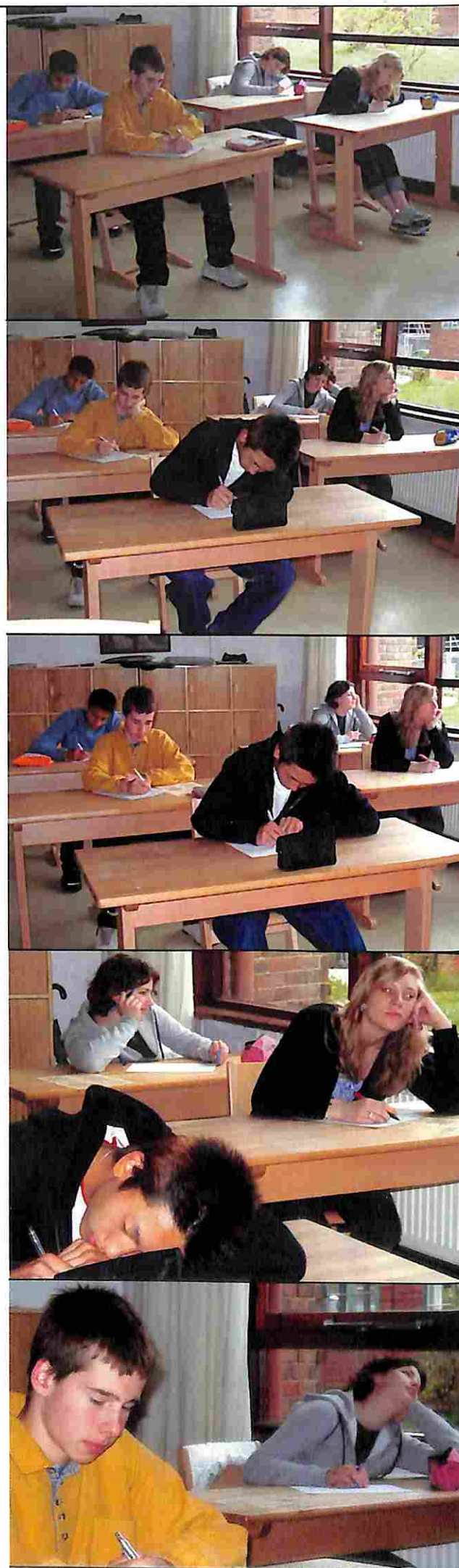
Of course, things can go wrong – marking does vary between individual examiners; usually only slightly, very occasionally enough for there to be a re-sit if there is a concern. But, by and large, there is confidence in the system. Candidates accept it as a measure of their progress, and the remarks on the examiners' sheets are helpful for their future development.

But norm-referencing can lead to a real feeling of being cheated, as indeed happened this year.



A no-win situation

Teachers are in a no-win situation. And ultimately this puts the pupils in the same position.



If exams are norm-referenced, improvement in the quality of teaching and learning is not reflected in the results. Nor, of course, is a deterioration. This means that any idea of assessing the effectiveness through results goes out of the window.

If exams are criterion-referenced, all is well if there is confidence in the criteria. But, as we all know, examination results are used by those who have an alternative agenda. The moment there is an improvement in results, anyone who wants to criticise teachers or young people will immediately claim that this means the exams are easier, ignoring any evidence to the contrary. On the other hand, if results are worse, the same people will be the first to claim this as evidence of a deteriorating education system. The inconsistency, hypocrisy even, of these people's approach, coupled with a media hungry for shock-horror stories, ensures a tough time for teachers and pupils alike.

The same for everyone?

But, you say, it's the same for everyone. Or is it?

First of all, we need to remember the fight for a common examination at 16+. In 1969 the National Union of Teachers began a campaign for a single examination at 16+ to be called the 'Certificate of General Secondary Education'. At that time there were two examinations – GCE 'O' level, geared for grammar school pupils (the 'top' 10%) and CSE (for the next 50%). It was a system which clearly reflected the 11+ mentality of selecting pupils who could do well enough to go on with academic studies and those who were deemed to be unfit for it. In October 1978 the Government published a White Paper, *Secondary School examinations – A single system at 16+*. After a lot of lobbying and political shenanigans, the single exam was born.

Now, of course, we have the common exam, the GCSE. But how common is it? It was established that a GCSE C grade corresponded with a GCE O-level pass. People still talk about anything less than a GCSE C grade as being a 'fail', although the passes actually go to Grade G. In other words, although we have a common examination, the ethos of the GCE is still maintained. Furthermore, although the Music syllabus can be said to genuinely reflect the ethos of a common examination, entries in Mathematics and Science are at different levels. The lower grades cannot achieve a Grade C or above, taking us right back to the original two-tier system.

Under these circumstances, the sense of failure experienced by those who 'failed' the 11+ examination is present even at the point of sitting

an examination where the range of grades available to a pupil is limited and pre-determined. The whole idea of GCSE being a common examination for the full range of current levels of achievement is thereby totally undermined.

What are exams for?

Making absolute judgments about what an individual can or cannot do is difficult enough. Do you mean "can do it with no help"? Do you mean "can do it if they've been working on it recently"? Do you mean "can do it working with others"? etc.

Examinations only say how someone can do in examination conditions, something which will, of course, in any case depend on many factors ranging from how an individual feels at the time and what pressure they're under, to say nothing of the effect of hormones rushing around the bodies of 16-year olds and what they have to cope with at that age. Now, despite what I have just said, if examinations were to monitor progress with a view to seeing how the candidate can best develop in an educational system which is open to all, I would (perhaps biting my tongue a bit) say – OK.

Such examinations would be essentially 'diagnostic' and 'formative'. There would still be some pitfalls, but at least they could be a genuine attempt to improve each individual's education.

Unfortunately, both the history and the current practice make me more than nervous. The 11+, together with the false and discredited 'science' of Psychometry (remember Cyril Burt and his falsified results?), were based on the idea that you could measure something which could then be used to determine the person's possibilities in life. In other words, the possibility for an Einstein (who learnt to read late and did very badly at Physics when he was at school) becoming your actual Einstein, could be excluded.

This arises from a 'summative' approach, rather than 'diagnostic' or 'formative'. Examinations are used to 'sum up' what a pupil is supposed to achieve, with the result of putting that young person in an educational pigeon-hole. It is on this basis that the limited resources available are apportioned to different levels and types of education, and the theory of selection is put into practice.

But GCSEs are used in the same way. And so are A levels. The number of people who were excluded from continuing their studies when young who go on in later life to study to high level is only



part of the evidence supporting this view. And none of this even begins to take into account the effects of student finance. An 'entitlement to lifelong education' is meaningless under these circumstances.

And what about SATs?

The increasingly discredited SATs highlight all the difficulties of examinations. It is in one sense good that they do so – perhaps people will start to look at the whole question of exams in a new light. But what a price the teachers, parents and, most of all, the children, are having to pay!

The recent survey carried out by the NUT, to which more than 3,000 teachers responded, indicated the level of feeling of teachers (and parents) against the tests. More than 80% supported a boycott of SATs because of the narrowing effect they have on the curriculum, with 92.1% favouring a boycott of the tests at 7. Of the 3,009 teachers taking part only 235 said they improved pupils' motivation, and only 178 said they had improved parental support for their children's education. The effect of the tests on class and individual behaviour was seen by 43.8% of the participants as being detrimental, by 47.9% as having no effect, and by only 8.3% as improved.

Teaching to the tests at Y6 has resulted in creative subjects including arts and the humanities not being taught. Research by Professor Galton and Professor MacBeath had shown this to be the case, and the survey confirmed it, with 86.2% of those taking part agreeing that the tests narrow the curriculum.

What is the relation of examinations to government policy on education?

You can't make a plant grow by measuring it. Testing is valid in a society with an educational system that genuinely encourages self-improvement in a spirit of the self-worth of the members of that society. This, however, is not a description of the society in which we live.

In our society the whole regime of testing as a method of ensuring educational improvement is based upon a false premise, particularly in the context of its market force approach designed to improve the educational standards of the few at the expense of the majority. No manner of statistical jiggery-pokery will change this. Nor will fiddling around with different types of examinations, be it through 'modules' (which in any case vastly increase the amount of testing) or whatever.



The whole question of examinations cannot be separated from the publication of league tables. Tests, league

tables and Local Management of Schools combine to ensure that there will be a spiral of success for those schools with 'good' intakes in 'nice' areas as they take more pupils, gain greater resources and go from strength to strength. The price is paid by the other schools, and by their pupils, parents and teachers. The lack of trust in the ability of teachers to assess their pupils, and thereby plan all possible improvements for them, is combined in too many of our schools with a sense of failure for pupils, parents and teachers alike.

Where examinations are 'summative' and/or norm-referenced, they are used as a crude tool for selection. Even protestations about the ability of using criterion-based referencing of examinations to avoid this are meaningless when it comes to 'school standards'. Within a particular catchment area the best school will be seen as Grade A, the next best as Grade B etc. A school can have done really well, yet the grade given to it by the community is based, not upon a national criterion-based 'grade' for the school, but upon the local view that reflects a norm-based approach.

It is, and always has been in a capitalist society, in many people's interests to give educational opportunities selectively. Examinations can and are being used for just this, unwitting though it may be for many. This is why the issue is important; not just for those who suffered in the 2002 A-level fiasco, but for everyone, everywhere.



About the author: Andy Dyer has been a class teacher and music teacher at Botton Village school for the past 11 years. Before that he had been a state school teacher in both primary and secondary schools, including five years as a head teacher of a London primary school. Whilst teaching in Inner London, he held leading positions in the National Union of Teachers.

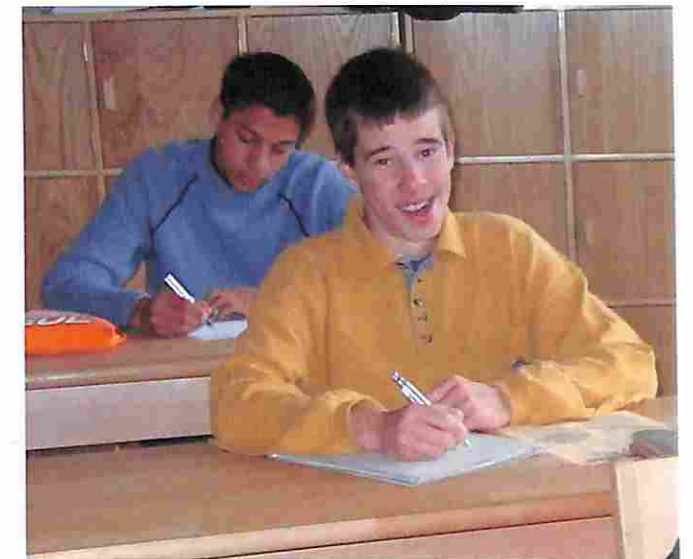
A longer version of this article appeared in *Education for Tomorrow*, Easter 2003, No 77. We are grateful to the editor for permission to use this article (see their website: <http://eddie.idx.com.au>)

A Waldorf Intermediate Award or GCSEs?

To achieve parity with pupils at state schools, and to gain access to Further and Higher Education, the Waldorf schools have to devote a significant chunk of their Upper School curriculum to GCSE and AS-level exams. In concrete terms a school like Michael Hall has to devote something like 24 of the available 40 weekly lessons to exam teaching – and this over four years. This means reducing the Waldorf curriculum by more than half. For this reason most Waldorf schools cannot develop a full Upper School.

Anyone who has experienced the Waldorf programme in countries without this exam burden can testify to the sheer depth and scope of what even relatively small schools can offer educationally. Students are generally highly motivated, capable, socially committed and achieve very high standards, especially in self-directed learning through project work. In an exam-dominated secondary school culture it is sometimes hard to imagine how to motivate students without the carrot of exams.

Recent pronouncements by the UK government suggest that the current Tomlinson review of the exams is likely to lead to change – possibly in the direction of 'downsizing' GCSEs and more towards an international Baccalaureat-style interdisciplinary exam framework. Meanwhile, discussions with various government agencies suggest it might be possible to work towards recognition of a Waldorf Intermediate Award which would be based on the Class 9 and Class 10 Waldorf curriculum and would be equivalent to a range from 5 to 8 GCSEs. Michael Hall school is currently developing such a programme in association with the National Open College Network accrediting body. An OCN Award does not prescribe a syllabus but rather creates a framework to assess learning outcomes. To create an OCN unit the teacher has to identify the level aimed at, the learning process and outcomes and evidence of attainment (which can take many forms). Since this values the learning process as much as the outcome, it is an approach which can



enhance the quality of learning – which not all exams can claim.

OCNs have parity with GCSEs and, at a higher level, AS levels. However the UCAS form, which students use to apply to university, does not specify OCNs as equivalent 16+ qualifications. We will be asking the DfES to address this anomaly. We will also have to inform the universities not already part of the OCN system what this Waldorf award represents in terms of competencies. Students will still have to sit A-levels to gain higher education access – at least until we gain recognition for an Advanced-level Waldorf Award.

This may seem a minor step, but in terms of the future development of Waldorf education it would significantly extend the scope of our provision.

If the government has shown a willingness to 'disapply' the National Curriculum in state-funded Steiner schools (should any ever come about) theoretically it should not be too hard for them to give recognition to the Waldorf equivalent of key stage 4, especially if this were accredited by a nationally-recognised awarding body, the OCN. Given the emphasis that this programme would have on competence-based learning, core skills and the breadth of its subjects, one would think this was wholly in line with government thinking. However, as we know all too well, government *thinking* and government *doing* don't always coincide.

Martyn Rawson

*For further information on the proposed Waldorf Intermediate Award NOCN contact Jane Morris-Brown at Michael Hall School:
jane.mb@btopenworld.com*

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

Tax Junk Food or subsidise Good Food?

Following the publication of *Fools Gold*, our American partners in the Alliance have taken their work further and begun to devise specific principles and guidelines for educating young people to make informed and ethical decisions about the use of technology. It is hoped to publish this as a companion piece to *Fool's Gold* this year in order to generate new interest in the issue and raise the debate once again. Furthermore, an Alliance position statement was drafted entitled *Children from Birth to Five: Academics Versus Play*. Many leading US child development experts, paediatricians and early childhood educators endorsed this and it is being circulated to members of the Senate and Congress. Since the October 2002 consultation meeting on early literacy development and the role of play in children's learning, held in New York and which I attended on behalf of the European partners, there has been a regular exchange of information across the Atlantic. We can expect some publications and ongoing research made available on this theme in the near future.

An Alliance collaborator, SCEC (Stop Commercial Exploitation of Children), which is itself a coalition of more than 20 organisations, has been having great success in raising the profile of its campaign. There was a supportive article on its endeavours in *The Lancet* of September 28th 2002; it was also taken up in the Editorial which referred to the "truly toxic state of affairs" in the way that marketing is targeted at children and its consequent effect on health through unhealthy diets. It stated that "parents should wake up and smell the chip fat: fast food chains are not educational institutions, no matter how many maths and reading flash cards they hand out". It also suggested taxing soft drinks and fast foods, subsidising nutritious foods, labelling the contents of fast foods and prohibiting marketing and

advertising to children – all of which has been recommended to the European Union.

At the international facilitators' meeting in Stuttgart in February we shared an overview of Alliance activities around the world and looked to future plans. We are delighted that Dr. Cathy Nutbrown from Sheffield University has joined this group with enthusiasm and energy. As well as being a lecturer in Early Years she is the author of *Threads of Thinking* and editor of *Children's Rights and Early Childhood* and other well received publications. Ed Miller, co-author of *Fools Gold* and previous editor of the *Harvard Educational Newsletter* has also joined us. At this meeting we resolved to organise another conference, along the lines of the very successful Brussels 2000 conference, some time in 2005.

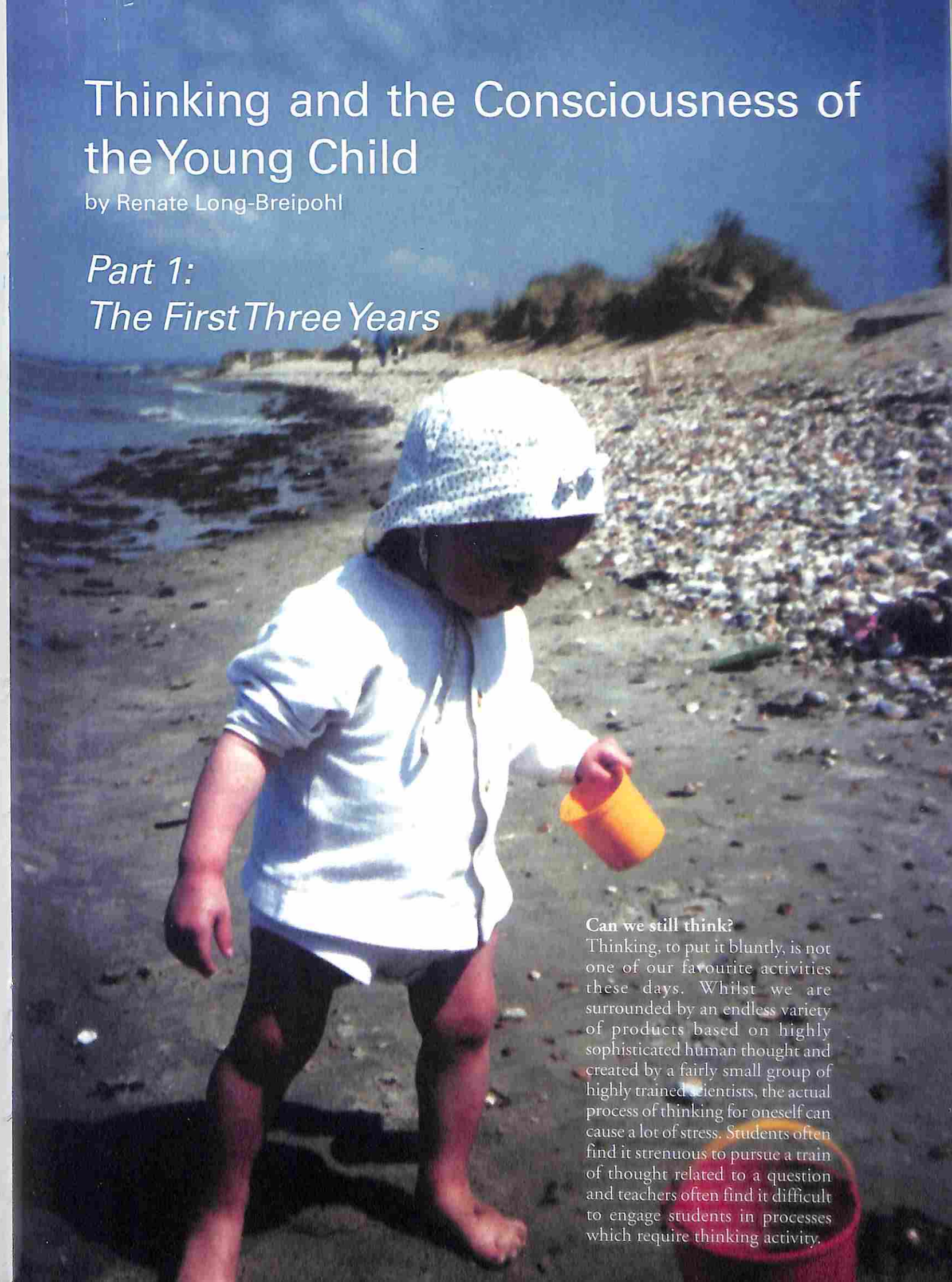
We have obtained support from the Mahle Trust in Germany for one day a week's administrative support in the Fellowship office for this school year and anyone wanting to make contact can either phone the office on a Wednesday and ask for Marion or Fenya, or go onto the website. We are working on having an Alliance week at Peredur Centre for the Arts in October in East Grinstead and a colloquium Early Years and Literacy at Sheffield University in early 2004. Now that the Alliance has been more generally noticed there are more requests for comments and articles by publishers and journalists and that, together with ongoing research, is a strain on our meagre resources.

Christopher Clouder

Thinking and the Consciousness of the Young Child

by Renate Long-Breipohl

Part 1: The First Three Years



Can we still think?

Thinking, to put it bluntly, is not one of our favourite activities these days. Whilst we are surrounded by an endless variety of products based on highly sophisticated human thought and created by a fairly small group of highly trained scientists, the actual process of thinking for oneself can cause a lot of stress. Students often find it strenuous to pursue a train of thought related to a question and teachers often find it difficult to engage students in processes which require thinking activity.



In adult learning, more and more visual aids are appearing and the more they are used, the less we need to engage inwardly into a thinking process. It all comes down to information intake and information processing on readymade pathways or existing mental frameworks. One can experience this as a computer user, or as a user of textbooks – such as the one on developmental psychology used here as a reference. Knowledge is broken up into small paragraphs, the main thoughts are boxed so that one can take them in at one glance,¹ and overall there is an abundance of accumulated information.

Rudolf Steiner predicted that human beings would gradually lose the ability to think, and yet he regarded the human faculty of thinking as the gateway to spiritual development.

What is thinking?

It is important to have an understanding of this when we approach children. In its highest aspect, thinking is wisdom in individualised form, as an activity in the inner realm of the human being. One can describe thinking as a 'supersensible' faculty since it does not derive in its essence

directly from sense experience. It can't be perceived by others directly. Concepts are formed and woven together through the activity of thinking which assist us in ordering, structuring or giving meaning to our daily experiences.

In thinking we are also free to reach towards high spiritual ideals, but thinking can also become caught in rationalising our wishes, desires and deeds. Then it binds itself too deeply to the material aspect of existence and is in danger of becoming fixed as well as losing its connection to truth. The destiny of thinking now and in the future is one of the themes to which Steiner returned in his lectures again and again. In our time it is difficult to experience thinking as a spiritual activity. Put another way it is difficult to think freely. However, we need to consider thinking as a spiritual activity if we want to find the key leading to the thinking of the young child.

Child development and thinking

Rudolf Steiner spoke about the first three years of life as a picture of the evolving human being in his book *Spiritual Guidance of the Individual and Humanity*. Learning to walk, to speak and to think appears as a three-step process of adaptation of the incarnating child to earthly conditions. At the same time it is a process of 'implantation' of essentially spiritual faculties into the child under the guidance of higher spiritual beings.



According to Steiner, faculties gained through existence in the spiritual world are transformed and reappear in the first three years as basis for the human faculties of thinking, feeling and willing. These faculties develop through the bodily processes of achieving an upright position, transforming the speech organs into instruments for the expression of language and structuring the brain into an instrument for thinking. Finally in the third year, the evolving ability to think connects the child to the world community of human beings.

Active within these processes is the 'I', attuning the body through walking to three-dimensional space whilst attuning the child's soul through speech to a specific human community according to the individual destiny of the child. This activity of the 'I' can be described as a *streaming-in* of spiritual forces from the spiritual environment around the child. It is a process of which the child has no consciousness.

From this picture of the developing human being we can ask how thinking develops throughout the first seven years, what phases it evolves through, how do these phases show themselves in the child's consciousness, behaviour,

language and relationships to others and the world around her? One crucial question is, if thinking already shows itself very early on, why do we wait until the seventh year to start formal learning?

The first and second year in relation to thinking

It is generally acknowledged that thinking develops in the young child in accordance with the maturing and differentiation of the brain and nerve-sense system. It is interesting that Steiner speaks about thinking as a spiritual as well as an earthly faculty. In his view, thinking originates in pre-earthly existence as a supersensible faculty of the human being, yet it is also active in and bound to earthly life through sense experience.

There are two aspects to the thinking of the young child. The first one relates to the supersensible nature of thinking, which is linked to the body of formative forces that Steiner called the *etheric*. In the very young child these etheric forces are still active from outside, moulding and fine tuning the brain and other organs. In this process, higher wisdom or thought is active without the child being conscious of it. *"Connecting threads develop in the brain, and the forces which organise the connecting threads are seen by the clairvoyant"*



during the first few weeks of the child's life as something that is forming extra sheaths for the brain".² The etheric body is still engaged in shaping the brain and raying out into the remaining organism.

An image for this is the sleeping infant, totally and unconsciously given up to the forces of growth. It also appears in children's drawings as rays around the head of a human figure like a connection to the world beyond.

Regarding the second aspect of thinking one may envisage a six-months-old child raising her head, resting her gaze on an object, grasping a toy. I remember an eight-months-old child in a restaurant, sitting in a high chair, totally absorbed in looking at a spoon, which he held in his hand, moving it from one hand to the other, licking it, turning it upside down, moving it faster and faster until the spoon fell to the ground. Does thinking play a part in such an activity?

Georg Kühlewind³ points out that a young child absorbed in exploration lives naturally in a state of pure attentiveness, which may be achieved in adults only after an intense schooling of thinking. He describes pure attentiveness as an advanced stage of *thinking as activity*, based on the ability of maintaining the intentional quality of the will without pouring it into willed action. He calls it 'soft will', that is, will purely within the activity of thinking. The child is able to

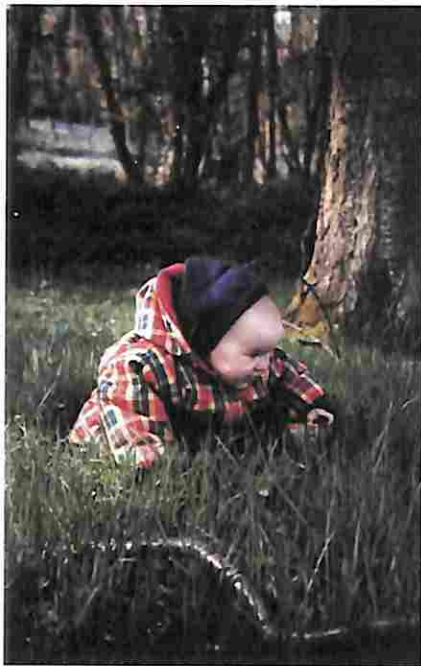
be in this state of attentiveness naturally. He is fully devoted to the object of his exploration.

The attitude of surrender is also found in the ability of the young child to imitate. It is present from the very first stages of life. Steiner points to thinking being present in imitation: *"The child learns to think because it is an imitative being, wholly given up to its environment. It imitates what happens in the environment under the impulses of thoughts"*.⁴ Sense experience and thinking are one. The child imitates and simultaneously is able to understand what is going on the moment the sense perception happens.

Steiner speaks about the work of the 'I' in the first three years as *"moulding of the brain"*. Two important influences are part of this process; sense activity, on the one side, leaving imprints of sensations in specific areas of the brain and movement, on the other side. Steiner uses the term *"bodily geometry"* for the movement of the young child finding her place within spatial dimensions. Thinking is prepared through both activities.

Thinking and movement, or head and limbs form a polarity, which rules development in the early





"Just as speech develops from walking and grasping, in short from movement, so thought develops from speech...and since the child is one great sense organ and in his inner physical functions also copies the spiritual, our own thinking must be clear if right thinking is to develop in the child from the forces of speech".⁵

The child progresses from the expression of physical wellbeing or physical needs to expressing his relationship to the outer world in words (naming) and increasingly in short sentences. Speech mirrors the child's being in relationship to objects and people. It links the child to his folk soul through the fine nuances of feeling expressed in language. How does thinking manifest at this stage of development?

Recent developmental research has described how adults can stimulate memory in children between the age of 1 1/2 and 2 1/2 years, if they verbally recollect recent events of the child's life in the presence of the child.⁶ Lev Vygotsky, the great Russian cognitive scientist, regarded the verbal communications of adults, being slightly above the child's current level of communication, as the key to intellectual development. Vygotsky's observations are interesting as they point to the connection of speech and thinking. Could one say that the child is able to imitate memory activity in interacting with adults?

Thinking in the child approaching age two can also be observed in the child's solitary play. The child moves objects, covers them, puts them side by side or on top of each other. There is no purpose in it other than making contact with the world of objects and changing their positions. Steiner states that through this interplay with the environment the child finds its way spontaneously into thinking. While observing a child in such

play on its own, one can experience concentrated attention. If the child has sufficient opportunity to play without disturbances, this mood will be recreated in play for the years to come.

Thinking in the third year of life

What is the gift of the third year of life? The soul-spiritual forces in the child now complete their work on the foundations of the child's faculty of thinking. The 'I' of the child has penetrated the entire physical body, the limbs, the rhythmic system and the head. At the same time, some part of the etheric forces of the head are freed.

"At the age of 2 1/2, the child's head organization is developed far enough for those forces of the ether body which have been working on it, to become released... acting now as soul and spiritual forces".⁷

What can be observed in the child? A vivid memory, a more elaborate way of speaking, original word creations and thought connections. The child enjoys playing with words, turning them around, inventing new ones and he can surprise us with his own original ways of arranging syntax or linking sense impressions. Speech develops in leaps and bounds. This stage of development shows new achievements of thinking in every-day life. It becomes easier to follow routines, because the child can understand more of the meaning of what is done. Therefore it becomes easier to guide the child. While talking to the child, there seems to be more ability to take in what was said.

One of the most fascinating phenomena one can observe in children in the third year, is that they are not only creative in inventing their own words but also in producing their own logic. Interestingly the very individual

and unusual thought connections of a three year old do not arrive out of a conscious thought process but emerge often unexpectedly, 'from somewhere else'. 'It thinks'.

Given these new faculties in the child, it is tempting for the educator to approach the child's thinking capacity in the mode of instruction. The ability of the child to process instructions addressing the intellect at the age of two has already been documented in developmental research and has been utilised in programme development for early childhood education. The third year is the starting time of many early learning programmes.

One can understand the reasons for using learning materials such as picture and word cards to support concept building, verbalisation or memory. The thinking potential is there in the child and can be called up. However, it needs the constant involvement of an adult to keep this process going. What is learnt at that age does not stay, unless it is constantly repeated.

Steiner warned of the consequences of adult intervention and demand on thinking and memory before the age of three.

"What then will happen, if we make too great a demand on the intellect, urging the child to think, into thinking as such? Certain organic forces that tend inwardly to harden the body are brought into play. These forces are responsible for the salty deposits in the body and for the formation of bone, cartilage and sinew – in all those parts of the body, in short, that have a tendency to become rigid. This normal rigidity is over-developed, if intellectual thinking is forced. It is of great importance that those who live with young children understand the spiritual background of the capacity to think. We are to become and need

to become free thinking beings in order to develop our humanness".⁸

"When the child learns to think – well, in thinking we do not remain in the realm of the individual at all. In New Zealand, for example, people think in exactly the same way as they do anywhere else. It is the entire earth realm to which we adapt ourselves, when as children we develop thinking out of speech... In thinking, we enter the realm of humanity as a whole".⁹

In each child this possibility is established and in that respect the third year can be regarded as a culmination of early development, representing in seed form the essence of the human being. This needs to be acknowledged in every-day life, so that one does not get totally absorbed in merely familiarising the child with thought processes related only to the immediate material environment and everyday situations. Adults often take pride when the child can already express himself intellectually in a way similar to older children or even adults. Yet too much praise and encouragement of the child's intellect can cause the child's thinking to become fettered to what has already been put into a fixed thought form and prevent the child's thinking from moving freely between the two worlds of thought, the spiritual and the earthly.

Only the appearance of consciousness of self around or shortly after age three will bring the child's thinking closer to the earthly realm and change the 'It thinks' into 'I think'. This step indicates that the child has become conscious of himself as different from others and different from the world around. He has to leave the experience of oneness behind, as the price for becoming an individual. The child now will feel himself as originator of his thoughts.



It is important to notice that the emergence of I-consciousness occurs only after the 'I' has established itself in the brain. Thus the 'I' has previously worked in establishing the possibility of thought as universal human activity, before the child becomes conscious of himself and his actions at the age of three or shortly after. Steiner has stated that even though the child might use the word 'I' correctly already around 2 1/2 years of age, the appearance of 'I'-consciousness would happen after the age of three.

In developmental psychology the same phenomenon is called 'the emergence of the psychological self', happening around age three.¹⁰ Laura Berk, the child psychologist, also describes phenomena of "metacognition" in the child, such as the use of the words 'think', 'remember', 'pretend', and the realisation of the child that thinking is going on inside his head.

There is a deep wisdom in the sequence of development as outlined above. Thinking is not a personal achievement in the first place; it is established within us under the guidance of higher beings. It becomes personal through consciousness of self, but always encompasses the possibility of

expanding beyond the individual into the universal realm of thought.

There is the danger of closing this door, if in education the emphasis is placed on stimulating this consciousness of self at an early stage. However tender and immature this consciousness of self may be, there is a general eagerness in educationalists to use this new consciousness of the child for reflecting and reviewing processes such as choices, decision-making and conflict resolution. These may relate to the child's actions, social situations, daily routines, food and clothing. But consciousness of self is like a double-edged sword, it needs maturity to handle it, more maturity than can be expected of a three year old. In becoming conscious of their wishes and choices, some three year olds are overwhelmed by what they want very strongly and become demanding. They may change their minds quickly and can appear swayed by emotions. In such cases parents often complain about their child's egotism.

Other children are overwhelmed by being made conscious of their actions and react with insecurity, lack of confidence in their abilities and fear of failure. It happens as early as three years of age that children say, "I don't like my drawing" or "I can't do that".

Steiner speaks about the early appearance of consciousness of 'I' as one of the great secrets of childhood rather than a spring-board for educational action. He relates how certain poets wrote about their discovery of the 'I am' in a sense of wonder as the first inner experience of self.

Some educational conclusions

Modern education has made use of the child's ability to think with the help of sense perception and

with the help of the adult. Undoubtedly there will be more research tracing this potential of the child's thinking at an early age, in order to design programs for the stimulation of aspects of the child's thinking, such as memory, colour and form discrimination and concept forming. With this the child's thinking will be tuned-in to the particular mode of abstract intellectuality prevalent in our time.

Regarding the child's capacity of thinking, R. Steiner gave a strong recommendation to leave it to itself at this stage without outer intervention. He was not concerned about intellectual progress but he was concerned about morality. In 1906 he wrote:

"Young children do not learn by instruction or admonition, but through imitation. The physical organs shape themselves through the influence of the physical environment. Good sight will be developed in children if their environment has the proper conditions of light and colour; while in the brain and blood circulation the physical foundations will be laid for a healthy moral sense if children see moral actions in their environment. If before their seventh year children see only foolish actions in their surroundings, the brain will assume the forms that adapt it to foolishness in later life".¹¹

Steiner points to the link between thinking and morality, on which depends the future of humanity. He is concerned with the quality of thoughts of the adults and their influence on the child. Therefore he places so much emphasis on the self-education of the adult.

"The education during these first 2 1/2 years should be confined to the self-education of the adult in charge who should think, feel and act in a manner which, when perceived by the child, will cause no harm".¹²

"Why have so many people 'nerves' today? Simply because in childhood there was no clarity and precision of thought around them during the time when they were learning to think after having learnt to speak... The organs and vessels develop after the models of love, truth and clarity". (Education and Modern Spiritual Life. p. 112f.)

Can this change our approach to young children in our care?

Our attitude might change. We may find that paying attention to our own thinking and paying attention to the specific forms of the child's thinking become more important. Steiner educators are aware of the importance of self-education. Although notice is taken of speech in relation to thinking, as yet little attention is paid to the child's play in the third year.

As Steiner early childhood educators we should make ourselves heard in the general field of education, where the child's intellectual development is so much the centre of attention. If we do not have clarity of thought and conscious practice regarding the child's development of thinking, we will have not chance to be heard.

I would like to refer again to the example of the playing child at the beginning of this essay. This play expresses the child's activity of thinking, before the appearance of the consciousness of 'I'. It has a specific task and meaning for the development of the child and should not be seen as merely a transitional stage to the play of the four- and five-year-old child. Sometimes one will find little difference in the approach of Steiner early childhood educators to the play of the child in the third year compared with the child after three. Sometimes carers expect children to play together already at an early age.

Steiner calls the young child at play a hermit, that is, totally immersed in her own world. It is necessary to provide space, quiet and adjustment of rhythm to allow for such an undisturbed individual play, through which the child weaves his connection to universal human thought, before he is drawn into awareness of self. Often the rhythm of the kindergarten day is used as a model for the rhythm of playgroups and childcare. Is it appropriate for the under threes that a child's play is terminated to make space for the morning circle? Are there more flexible ways of planning to allow for individual pace and rhythms? We can search for answers to these questions by becoming interested and involved in observing this wonderful process of the development of thinking in the young child.

Part Two will deal with the child's thinking between three and seven, the freeing of the etheric forces and the change of teeth.

This article is based on one that first appeared in Star Weavings in 2001.



Footnotes

- 1 Editor's note: or indeed in a Steiner Education article!
- 2 Steiner, R. 1994, *Understanding Young Children*.
- 3 G. Kühlewind, *Learning from the Child to be Human*. In: *Kindergarten Newsletter UK*. Issue 36, 1999.
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About the author:

Dr. Renate Long-Breipohl lectured in early childhood education at the universities of Bochum and Dort-mund before she moved to Australia in 1985.

She became co-founder of the Samford Valley Steiner School near Brisbane and was director of the pre-school for 10 years. In 1997 she moved to Sydney to work in the training of Steiner early childhood teachers at Parsifal College.

She regularly travels in Australia and the south east Pacific region lecturing and advising, co-leading the first Steiner Early Childhood Teacher Training Course in this



region, in Manila/Philippines for the last three years.

She is the secretary of the Australian Association for Rudolf Steiner Early Childhood Education and member of the board of the International Association for Steiner Early Childhood Education.

Learning Support

Advice from the Steiner Waldorf Dyslexia Association

This occasional column will bring advice for parents and teachers on various aspects of learning differences from members of SWDA

What is dyslexia?

The British Dyslexia Association's definition (1999) is:

Dyslexia is best described as a combination of abilities and difficulties that affect the learning process in reading, writing and/or spelling. Accompanying weaknesses may be identified in areas such as speed of processing writing, short-term memory, sequencing, auditory and/or visual perception, spoken language and motor skills. It is particularly related to mastering and using written language, which may include alphabetic, numeric and musical notations.

- Dyslexia won't go away, or be 'cured' but it can be managed. Many successful people are also dyslexics.
- Ensure your child has a positive self-image and self-confidence (yes, easily said and hard to achieve but possible!)
- Always see and support your child's strengths, identify and value what s/he can do.
- Allow your child to be a child. Dyslexic children will need to spend a lot of time on homework, therapies and extra exercises but ensure that this is balanced with enough healthy play time.
- A dyslexic child will need more parental support

Quick checklist for identifying dyslexia:

	Yes	No
Better orally than in writing	☐	☐
Persistent problems with spelling even 'easy' words	☐	☐
Problems ordering things sequentially	☐	☐
Mistakes in copying, especially from the board	☐	☐
Loses place when reading or in a series (e.g. instructions)	☐	☐
Difficulty 'seeing' errors	☐	☐
Handwriting 'messy', poorly constructed or immature	☐	☐
Does not seem to learn by 'ordinary' teaching methods	☐	☐
Might be described as a 'quick forgetter' not a 'slow learner'	☐	☐
Poorly organised	☐	☐

If most answers to these questions are yes, investigate further.

Some dyslexic people have outstanding creative skills; others have strong oral skills.

Dyslexia occurs despite normal teaching, and is independent of socio-economic background or intelligence. It is, however, more easily detected in those with average or above average intelligence. If you think your child may be dyslexic, speak to your class teacher about this and ask for a special needs assessment to be made. In what follows are some suggestions on how to work with dyslexia.

What to do at home

- Firstly get an assessment done. That will at least show where the problems lie. Dyslexia is a common condition but often gets mistaken for lack of ability. The diagnosis is important because it will tell you what to expect.

throughout his/her school career.

- If your school, as is often the case, is not able to provide expert professional support, you have to be prepared to pay for that outside of school.
- Seek advice about which therapies are suitable. It is best to work with a professional if at all possible, rather than attempting it oneself. There is a danger of straining your relationship with your child. Your role as a parent is the important one.
- Most importantly, work closely with your class teacher. Your child will.

Supporting children with dyslexia in the classroom

General:

- Raise children's self esteem. Reward what can

be achieved. This is the single most important factor in achievement according to the children themselves.

- Use the information supplied in the IEP (individual education plan) if the pupil has one. The learning support teacher will have assessed the pupil and prioritised what needs to be learned.
- Give two instructions at a time. Ask pupils to repeat instructions to you. Repeat instructions until s/he can repeat them back.
- Allow more time for tasks such as getting out books, getting started, completing work. This includes practical tasks.

Reading:

- Do not ask pupils to read aloud without preparation.
- Teach unfamiliar subject words.
- Help with study skills such as skimming, scanning, selecting key words.
- It helps if teachers' handwriting is legible and worksheets are typed!

Spelling:

- Mark written work on content and encourage the use of a wide vocabulary.
- Correct only a few errors. Do not cover work in red ink.
- Teach the spelling of subject specific words. Do not overload pupils.
- Give all pupils a list of subject specific words to be stuck into their exercise books for reference.
- Have lists of subject-specific words on display in teaching rooms.
- Allow the pupil to read work back to you if you cannot read it.

Written work:

- Encourage legible handwriting but do not expect it to change.
- Do not ask for work to be written out again unless it is much worse than usual.
- Either give more time, or photocopy notes from another pupil.
- Accept less written work.

Assessment:

- Assess through oral responses.
- When setting long responses, use writing frames.

Ways of assessing understanding without too much writing:

- Matching questions to answers.
- True/false statements.
- Sentence matching ('tops and tails')
- Multiple choice.
- Labelling diagrams.
- Categorising.
- Table/grid completion.
- Title – paragraph match.

- Choosing a précis.
- Sentence completion.
- Sequencing.

75 words about w
I hate ~~dislike~~ because ~~they~~ I always get them
wrong or worst up so I think they suck
but I have to try my handistol
to get them rite so I donnot mixs people
up I hate ~~aduboluse~~ so I went
see ~~duboluse~~ I get ~~angry~~ so
angry that have to same a roowl
word but that has to stae in my
hed or I will get in ~~trubel~~
but I have to get on with my
life because I cant let it ~~win~~.

Pupil in Class 6: A general view into the soul of a frustrated Dyslexic

writing can be very complicated
when you want to discuss ~~thing~~
...
And it is very impotent to
know when you coppe a pome
out yo have to repata the
same lines as the pome.

By a 10-year old pupil

- Writing -

writing sucks because it requires
a lot of brain power (I'm
not 1. takes a lot of work to
explain things that would take seconds
only. Why because they're one hand
movement and expression. This does
not make it shorter also tons of
spaces for example if a person
is angry they goes go down
a bit and also loud usually.

Pupil, Class 7: "What makes writing different from speaking?"

Ann Swain and Ewout Van Manen and the SENCO Forum.

Full article and much more published in Support for Children, the professional journal of the Steiner Waldorf Dyslexia Association (SWDA)

For further advice or information contact swda@skool.co.uk

SE Interview

SE asks Jessica Crutchfield...

SE: When did you start reading the first Harry Potter book?

When I was about 9. My Mum recommended that I read it. It had already been out for quite a while and so when I finished it I went straight on to the second book.

SE: When did you start reading books at all?

When I was about six or seven, in Class 1.

SE: So you were already reading in Class 1?

Well I learned to read books in Class 1 but I was already reading shop names before then.

SE: So how did you get on with the first Harry Potter book?

Yes it was really, really good and I couldn't stop reading it.

SE: Have you read all the Harry Potter books?

Yes, I've read them all 14 times.

SE: That's quite unusual, do you read much otherwise?

Yes I read a lot of books. If I like a series I read it several times.

SE: So what was your experience of reading the books so many times?

Well I still enjoyed them, even though I knew the first book almost by heart. I still found the scary bits scary. I most enjoyed the magic.

SE: Do you believe in magic? Do you think people have these powers of magic?

Yes, they do.

SE: why don't people recognise they have the powers?



Some people can. Not everyone has discovered they have magic powers. They have to seek them. First they have to really believe in magic, they have to really believe it is possible.

SE: You've seen the first film...

Several times...

SE: What did you think of the film now that you are so familiar with the books? Was it different to how you imagined it?

Well they cut a lot out. I could easily tell that because I know the books so well.

SE: Were you surprised at how they portrayed the characters? Did you envisage them differently?

Some of them. They were actually pretty much as I had imagined them.

SE: Do you have any idea where the story-teller is going to take us next?

Harry is getting older, wiser, he has discovered that he is a wizard. I don't really know what she has written but I think there is going to be more love in the story.

SE: have you thought what you might like to do later in life?

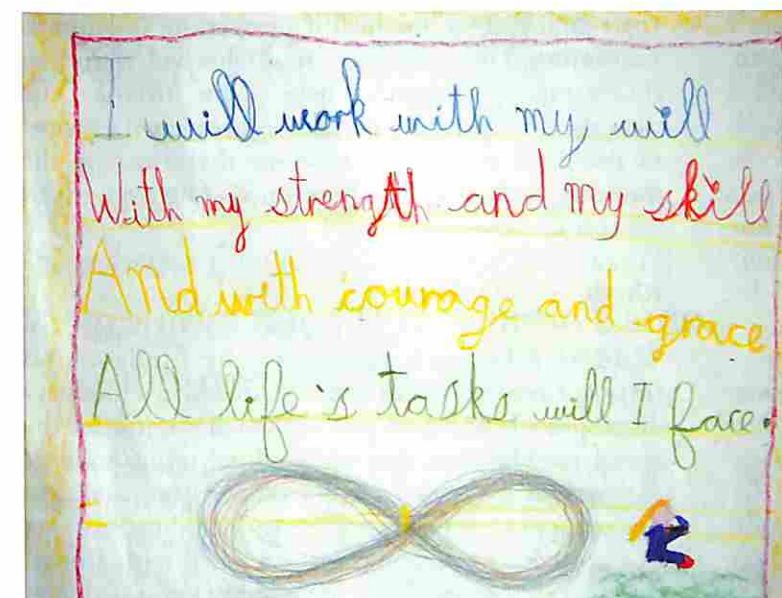
Yes I'd like to be a lawyer and a writer.

SE: Jessica, thank you for this interview.

Jessica Crutchfield is 13 years old and is in Class 7 at Michael Hall school.

Rhythm – essential for life

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



Thinking of rhythm, the mind turns to music, singing and dance. However, rhythms are present everywhere, in and around us. We only have to think of the yearly return of the seasons and the alternation of day and night. Relating to our own body, heartbeat and menstrual cycle spring to mind. This is to name but a few. Many rhythms are so familiar to us that they are a natural and integral part of our lives.

This theme is so vast that within this context I will only mention some fundamental thoughts. My plan is to return to it in connection with future themes.

What is rhythm?

Rhythm is the regular recurrence of an event, like the seasons. The event occurs with a frequency, which is specific to it. The seasons go through their cycle within a year, therefore have a yearly rhythm. The word "rhythm" is commonly related back to the Greek word "rheo", meaning "flowing". Other sources relate it to the word "rhythmos", describing a "holding fence", circulation or dance. Rhythms clearly have a containing and ordering quality. They often mediate between polar activities, like rest and movement.

A question is: where do rhythms originate and how are they determined and sustained?

Rhythms have always been known to be present in the cosmos with the sun as the main 'determinant'. Relating to it are the rhythms of the moon, the planets etc. Although these rhythms can be expressed in numerical terms, they are not totally congruent with our mathematical system. This has led to the creation of different calendar systems, which have been adjusted throughout history. Our current (Gregorian) calendar is the one globally accepted across cultures and religions for the purpose of travel, economy etc. Other calendar systems are used in religious contexts.

This discrepancy between cosmic rhythms and our mathematical system can maybe highlight the limitations of human control, asking us to take into account other dimensions, real but not easily if at all accessible by logic. Equally amazing is the relationship between individual rhythms, giving us just a hint of the wisdom behind them. Rhythms are alive, combining consistency and variability.

Rhythms in our lives

It is amazing to realise how we are surrounded by, depend on and live in rhythms. However, our civilised culture has increasingly alienated us from an understanding and supportive use of rhythms in our lives. Efficiency, which reduces time to a commodity similar to money, has taken over. There is nothing against efficiency, but how can we be efficient within and supported by rhythms, taking them into account, working with rather than against them?

Some rhythms also need guidance to establish themselves. Babies have to 'learn' the 24-hour rhythm, the alternation between waking and sleeping. Once established, rhythms can lead to the formation of habits. These add a sense of stability and safety to our lives. Habits based on rhythm can also have an energy-saving effect. The rhythm as it were 'carries', one can rely on it. An example is walking: If one walks a long distance and manages to get into one's own rhythm, one can walk for a long time without tiring. It is as if the legs sustain/walk by themselves, are carried by the rhythm.

Rhythms and the human being

A particular branch of biology, chronobiology, researches the relationship between time ("chronos") and life processes. An increasing interest is also expressed in the rhythms within the human body and their relationship to health and illness (chronomedicine).

Despite a multitude of rhythms in our body, the heart and lungs are our main 'rhythmical' organs. They are positioned centrally in the physical body and have a functional relationship to all other organs via the blood. They mediate between the predominantly resting pole of the head and the abdominal region/limbs, in which movement dominates, thereby mediating between our nervous system (concentrated in the head) and our metabolic/movement system (concentrated in the abdominal region and limbs).

This mediating function between rest and movement is often also represented in the rhythms themselves. Most rhythms consist of an active and a quiet phase. For instance the heart has its active phase in the contraction, which distributes the blood into the body (systole), and its relaxing phase in the dilatation, when the heart fills again with blood (diastole).



Looking at the heart rhythm, the consistency is extraordinary. A heartbeat is present from around the third week after conception onwards and continues on average for more than 70 years! There is no rest or replacement. There is obviously considerable individual variation.

Also remarkable are the relationships and interdependencies between heart- and breathing rhythms. For instance on the in-breath our heart rate increases slightly, on the out-breath it reduces. This is usually most pronounced in children and can appear as an a-rhythmic heart beat. It is however a normal, physiological phenomenon. Heart- and breathing rhythms also have an 'ideal' relationship to each other, with four heartbeats taking place during one breath (4:1). In most of us however this relation is only present approximately.

This leads to the important aspect of rhythms and

their significance for health protection and illness prevention. This is an area of research which is gaining increasing significance. There is, for instance, the disturbed temperature rhythm in people with cancer or problems relating to hormone rhythms (e.g. the monthly cycle of female hormones). Huge questions are still unanswered.

Rhythms and school

Waldorf Education recognises the fundamental importance of rhythm for the child's healthy development. Rhythms are considered not just for the actual teaching but also when school terms/holidays and weekly timetables are arranged, external and practical circumstances permitting. Including Saturday in the school week would make a lot of sense from a rhythm point of view! The main lesson periods are not

by chance meant to last for about four weeks, but relate to the monthly rhythm of our 'habit forming organisation' (ether body), hoping to give the learning experience the chance to settle and establish itself, thereby enhancing memory. Furthermore, many of the artistic activities contribute to the establishment of a healthy rhythmic system. The use of speech and poetry, with their direct influence on the breathing and consequently on the heart rhythm, could potentially help to prevent heart- and breathing problems in later life. In this context the concern and aim are the establishment of a healthy rhythmical organisation within the child both physically and emotionally. The consequences of an appropriate approach to rhythms for a child's health can only be gleaned.

How we can find a way of living with these cosmic, earthly and human rhythms, integrating and combining them with our human freedom, remains a challenge.

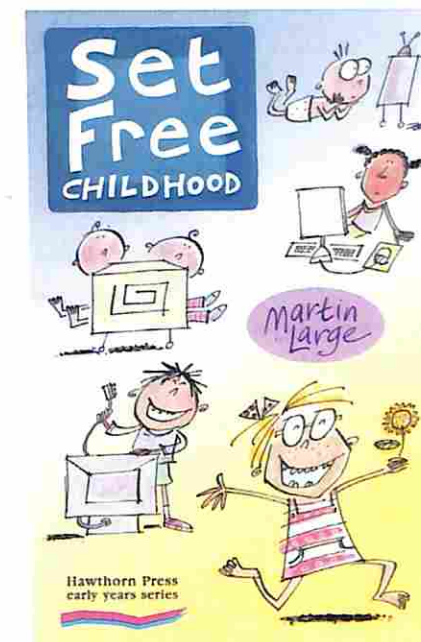
BOOK REVIEWS

Jane Morris-Brown reviews

Set Free Childhood – coping with computers and TV, by Martin Large
Hawthorn Press, UK £10.99

With growing awareness that we live in a culture dominated by electronic media, it is no surprise that parents and teachers are subjected to regular journalistic reports citing arguments for and against exposing our children to the plethora of technological wizardry available. As a result, much confusion exists, and parents in particular search for a definitive view that they can use to endorse their choices in this area. *Set Free Childhood* weaves its way through the minefield of research, with clarity, placing a strong argument for controlling children's relationship to the television, computers and computer games.

Martin Large has an easy style; familiarity with the issue through the experience of bringing up his own family gives credibility and dispels any fear of 'preaching'. He has succeeded in producing a reference book that can be dipped into for specific subjects, yet one that is engaging for a 'cover to cover' read. Each chapter is summarised at the end, with specific suggestions for parents linking directly to the subject matter discussed. There are sections relevant to all age groups – indeed the chapters on physical hazards may strike a resonance for us as adults in our working lives. We can recognise potential pitfalls (some of which we may have fallen into) yet feel that there are remedies – all is not



lost! The skilful interplay between academic research and anecdotal evidence engages the reader, making the evidence urgent yet real.

Set Free Childhood is one book, yet many parents will find it a comprehensive, practical and readable guide, a perfect gift for friends and family to explain their decision to restrict or contain their children's exposure to electronic media. Teachers will find evidence to back up their intuitive practice; an invaluable reference book for new parents, one for the parents' library in school. Although there are references to Waldorf education, especially in addressing the stages of child development, it is written in such a way that it will appeal to a broad range of educators in- and outside the home. Martin Large has achieved writing a straightforward guidebook that neither indoctrinates nor glosses over the key issues, and is sure to attract wide readership in Waldorf and mainstream circles.



BA (Hons) Degree in Steiner Waldorf Education

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:

- Introduction to the Steiner Waldorf Curriculum
- 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/steinerswaldorf

Mary-Anne Lumley reviews
Free Your Child's True Potential, by Martyn Rawson
 Hodder & Stoughton, UK £7.99

At the core of each one of us is something unique ... Growing up is the process of the individual spirit striving to realise its potential, working to master what it has inherited, seeking to find its own voice and to direct its own destiny (page 82).

Martyn Rawson addresses this question of what makes us human and what is the potential within each human baby. However he also invites the reader to observe and reflect – leading us to develop our own insight and approach. It is this activity of parents, which will foster their children's healthy growth and development. Calling upon the parent to work on him/her self is one of the strengths of this book and also what it sets it apart from other parenting books.

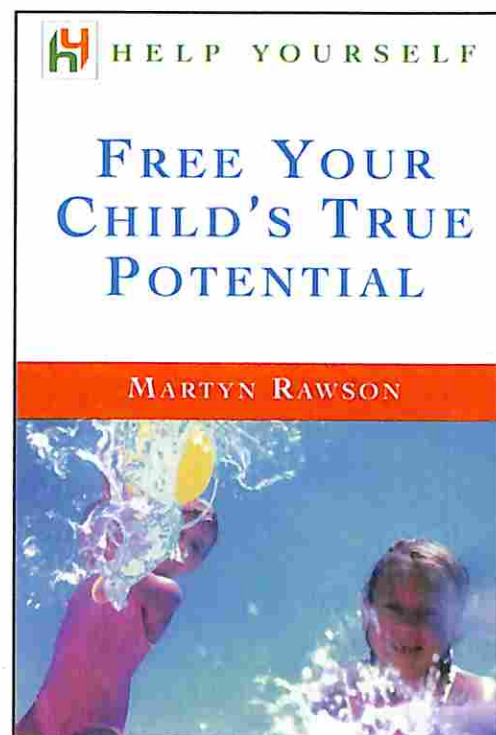
Some of the deepest questions we ask about our human condition – individuality, destiny, higher and lower selves – are approached in language that is accessible and plain English. Although Rawson acknowledges the anthroposophical underpinning of his perspective, his avoidance of predictable Waldorf vocabulary is refreshing (and will certainly widen the book's audience.)

To assist parents on their path a brief daily meditation practice is described. At the end of each chapter is a thoughtfully relevant exercise requiring observation, reflection and sometimes an action plan. Readers are encouraged to keep a notebook of their thoughts as a sort of 'research journal'. These exercises serve and deepen and consolidate the material. As Rawson states, "The only real way to work is on yourself..." (page 13).

A further strength of the book is the comprehensive outline of the varied needs of children and adolescents and some clear strategies for meeting those needs – based on research and Rawson's considerable experience.

Topics include:

- The 12 senses and how they can be nourished (particularly inspiring)
- Language development, including storytelling as a foundation for literacy
- Special needs and problems – boys! girls! bullying!



Front cover © Stone images

- Development of children (physical, linguistic, social) and the importance of allowing children to develop in their own time
- Adolescence – insight into the yearnings and needs of teenagers
- A comprehensive reference and resources list

Parenting has never been easy, but today the challenges are even greater with children and childhood increasingly under pressure from the stresses of modern society. This inspiring book aims to help parents understand and support their children in terms of both their general development and education. It shows that there is much parents can do to nurture, foster and stimulate their children in helpful ways, creating the best possible conditions within which the potential of each individual child can unfold and develop.

I sincerely hope that *Free Your Child's True Potential* is read by prospective parents as well as new parents and those who already have young children or teenagers. The insights, research and challenges it offers are framed in a modern context that can be taken and worked with. It is a book that makes the challenge inspiring rather than daunting.

la luna nel pozzo

La Luna nel Pozzo (the moon in the well) is a cultural center in the Itrian valley of Puglia, in the south of Italy (on the heel of the boot). It was founded in 1998 by Robert McNeer and Pia Wachter, and specializes in the hosting of theater and dance in a natural environment.

The center consists of a 100 m² workshop and small-performance space with a parquet floor, a stonewall amphitheater with seating for 250, a handful of dormitory spaces scattered over 7 hectares of olive groves with sleeping space for 20 (40 when the weather permits camping), cooking and eating facilities for 40. There is an organic vegetable garden, a fishpond, 4 dogs, 3 cats, 2 miniature goats and a horse.

Numerous workshops in the schools, as well as school outings in which classes come see a play, picnic in the country and have a practical theater encounter with the actors, attest to the special relationship which *la Luna nel Pozzo* has with education.

An ongoing program with differently-abled actors has been from the start an important part of the cultural activities here, as have seminars and workshops ranging from yoga to symbology in myth to puppetwork to creative pruning and Tibetan chant.

The unique combination of nature and culture which characterises *La Luna nel Pozzo* makes it an interesting venue for class trips, which could include architecture (romanesque and cathedrals, cave dwellings which have grown into towns), theatre (we offer theatre courses in Italian, English and German), drawing and painting (olive trees and the sea).

As well as the presentation of local and less-than-local theater and dance, *La Luna nel Pozzo* offers its space to creative artists for the act of creation. Writers, actors, musicians, scene and light designers and dancers have spent from a week to a month here in "creative retreat".

Come see us.

THE Hiram TRUST

Part time administrative position
 Job Description

Position: Administrative Assistant (Self Employed)
 Responsible to: The Hiram Trust – Consulting Director
 £7.50 to £10/hr depending on prior experience and skills offered

Hours: 20 hours/week by negotiation (flexibility appreciated).
 Max 48 wks/yr

Job Purpose

To support the Director in the administration of the Hiram Trust, an educational charity promoting experiential learning through landscape, craft and science. The applicant should ideally have an interest in educational aims and environmental issues. In addition, the administrative assistant should be able to respond flexibly and with initiative to the requirements of the Trustees and the supervision of the Director.

Key Skills & Tasks

Minimum IT skills required: Word

- Respond to inquiries (email/phone/fax) and print off publications for distribution and mailing
- Word processing: letters, documents, notes, handouts, conference information
- Excel and Quickbooks: prepare the monthly accounts, invoicing, general book keeping and filing
- Conference/workshops/course bookings and administration
- Maintaining the inventories for Trust equipment (books and tools) and ordering office supplies
- Updating the Trustees at regular intervals about activities and engagements
- Prepare agendas for Trustee meetings, taking and writing up minutes

Applicants should write to:

Bernard Graves – Consulting Director
 The Hiram Trust, Upper Grange, Lovedays Mead,
 Stroud GL5 1XB Tel/Fax 01453 – 764065

Waldorf School Windhoek



Association Not For Gain

In January 2004 our school will start with the Junior Secondary Phase (grades 7 – 10) on a new property on the edge of town. For this we need a **Waldorf class teacher** for grade 8, with a lot of engagement and pioneer spirit as well as excellent knowledge of the ENGLISH language.

The subject gardening is recommended. Please send your applications to:

Waldorf School Windhoek

For attention: Mrs Peter
 P.O.Box 90326,
 Windhoek, NAMIBIA
 Tel./Fax. 264-61-242499
 Email: waldorf@namibnet.com
 Website: <http://www.candor.com/waldorf>

HEREFORD WALDORF SCHOOL

Much Dewchurch, Hereford HR2 8DL
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 Web: www.herefordwaldorfschool.org
 Email: info@herefordwaldorfschool.org

TEACHER VACANCIES

We are currently looking for experienced and/or qualified teachers for the following full and part-time posts:

Class I Teacher from September 2003
Part-time Language Teacher
(other than German)
Part-time Parent and
Toddler/Nursery Teacher

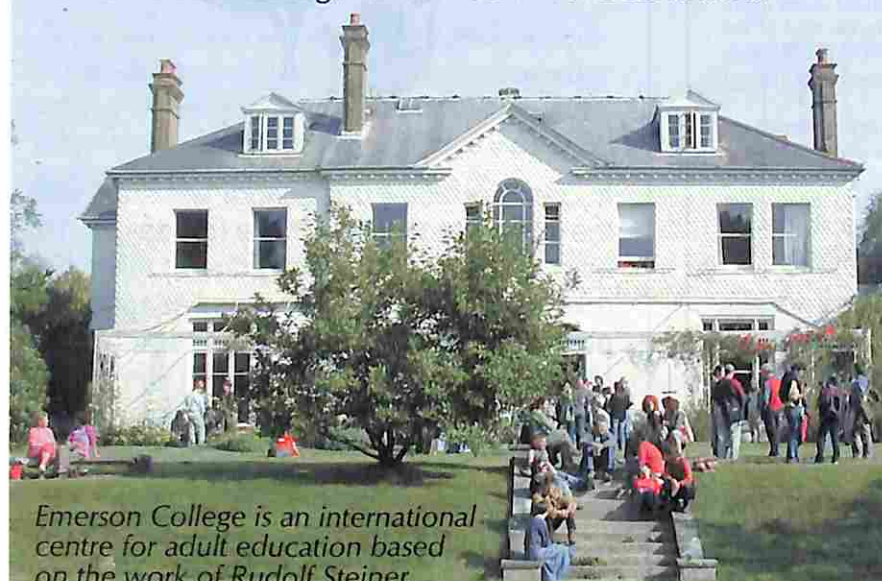
We are also looking for a teacher to take on GCSE Maths for Classes IX and X for the Michaelmas Term only while one of our Upper School Teachers takes his Sabbatical.

Our warm and friendly school is located in rural Herefordshire about 6 miles south of the city of Hereford. We have over 220 pupils on our roll from Nursery to Class X. We recently bought and converted a farm-house into custom-built kindergartens and staff and admin rooms, and are now entering the second phase of our planning to build a new school hall.

To learn more about the school, please visit our website. Applications and/or enquiries should be sent to the Chairman of the College of Teachers or the Administrator at the above postal or email address.

Emerson College

In need of rejuvenation? Come to Emerson College for a week in the summer...



Emerson College is an international centre for adult education based on the work of Rudolf Steiner. Our full-time trainings include: Steiner Waldorf Teacher Training, as well as courses and trainings in the arts, agriculture and language.

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Puppetry for Early Childhood

for the £100 discount, please include a letter from your school with your application for the course stating that you are employed as a Waldorf teacher.

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"Learning is experience. Everything else is just information"
Albert Einstein

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E-mail: thecollege@btconnect.com

Website: Waldorf-college-project.org.uk

Steiner Schools Fellowship Publications Booklist 2003



SSF Publications publishes books, a magazine (*Steiner Education*), a research journal (*Paideia*) and resource material that inform about various aspects of Waldorf education of interest to teachers, parents and students.

We also operate a mail order service supplying around 250 selected titles to both trade and individual customers.

Steiner Waldorf Schools Fellowship
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Randall and Payne have provided SSF publications with professional support in setting up our invoicing and stock control systems. We first encountered them when they developed and installed a community database linking directly with Sage Line 50 accounts at Michael Hall school. This provides efficient and effective fee invoicing and management information tools. Though small in financial volume, Steiner schools are nevertheless complex organisations, especially in terms of finance and management. We were impressed by their insight, ingenuity, clarity of thought and calmness in the face ofhow can one put it? R&P are now providing advice and auditing services to 5 Steiner Waldorf schools. Their particular blend of experience in dealing with charities, grasp of Steiner school management habits and general good nature merits a warm mention from the SE editorial team.

Free initial consultation to SWSF members... contact Ian Selwood or Will Abbott on 01453 763471 or email rp@randall-payne.co.uk for further information.

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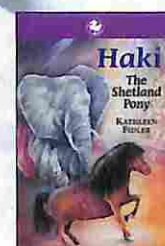
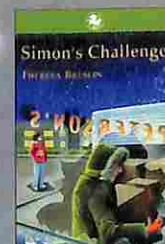
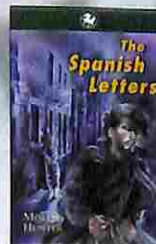
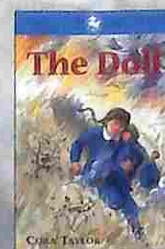
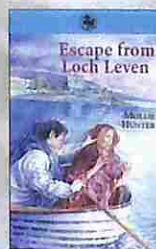
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