

Child and Man

Education as an Art

Winter 1985 Volume 19 No 1



Christian
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Photo: Alik Watmough

Child and Man Issue theme: Play

'What a human being acquires between birth and the change of teeth through the activity of playing, and what is enacted before our eyes in such a dreamlike manner, are the forces of his yet unborn spirituality; unborn because they have not yet been absorbed by the physical body.' Rudolf Steiner: *The Renewal of Education Lecture XIII Basle, 10th May, 1920.*

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Journal for Waldorf (Rudolf Steiner) Education

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

FRONT COVER: An 8 - 9 year old's painting of Hallowe'en. The festival celebrations offer special opportunities for play.

OPPOSITE: A treasured moment in the Brighton Kindergarten. After carefully planned years of assiduous study and activity, the Brighton School opened two classes and a Kindergarten.

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Editorial Introduction

It was late autumn. The wood burning stove had been stoked up for the evening and curtains drawn. For the children it had been a vigorous day on the moors, chasing, jumping across streams, exploring rivulets, finding sheep's wool and chips of granite, a skull with wobbly teeth, prize feathers . . . yet their energies seemed entirely unsapped. In the corner of the cottage was a swivel chair which had been dragged forwards and was now harnessed to their endless flights of fantasy. Spin it as fast as a top. Oscillate it with one child on each side – clockwise, widdershins, clockwise, widdershins . . . Pile cushions on it and shriek with mirth while they fly off at tangents. Dive on it while it moves, burying your nose into a cushion, while legs scooter or paddle-steam in mid-air. Or get hunched up in it, looking like a sailor's sheep-shank, while your partner accelerates you dizzily into orbit. And so on ad infinitum with hardly a word uttered till suddenly a voice that would fill Red Square bursts out with: *I KNOW* – you have to start by facing the chimney.

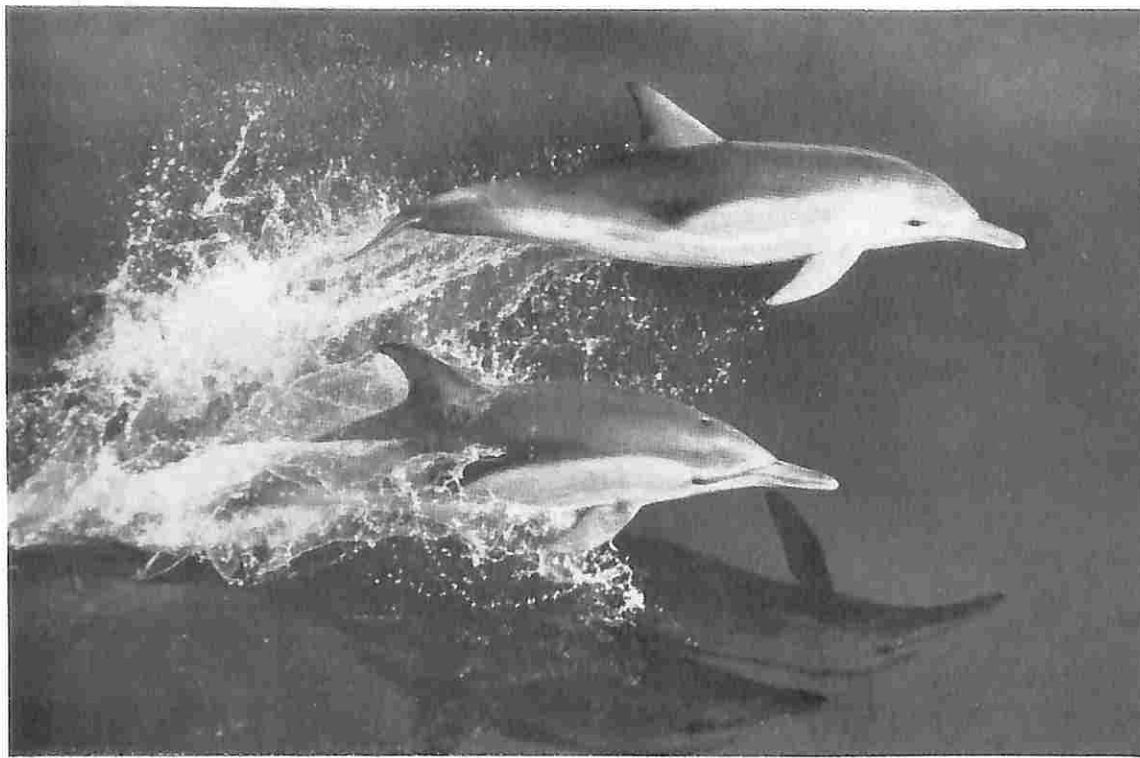
Up to this point had been sheer letting off of steam, in which the lid on the kettle of fantasy had Irish-jigged itself scatty. Now followed a new flow of fun. Not that there was any less 'steam': it simply became funnelled through the spout provided by the condition of having to start by facing an agreed point before spinning round. This is not to imply that children's games always move away from a state of free shambolic frolic into courts marked out and sets of rules. Organised games can just as easily disintegrate (*disintegrate* from the organi-

ser's point of view) into a bewildering rhapsody of invention in which 'a good time was had by all'. Nevertheless the example shows how one state of mind calls forth the next, almost of necessity.

In this issue of *Child and Man* we take time off, as it were, to look at such phenomena – of children at play. To do so is to stand on the very touch-line of childhood. Now as soon as *play* puts on the multi-coloured cloak of the Pied Piper, a whole population of associated ideas comes dancing into the streets of the mind, tip-toeing after his tune: toys, adventure, Anglo-Saxon riddles, Sports Day, clowns, hobbies, the often vexed question of parties, creativity, April Fooling, dressing up, Parents' Play Groups, escapism. . . . For each of these and many more headings besides we could probably fill an issue with bibliography alone. What we rather hope to do is raise the consciousness of parents, teachers and others involved in education towards the importance of play in all facets of childhood, particularly in the setting of life today.

In this connection it may help to view much of a child's play in one of three contexts: play which brings to expression certain *organic/bodily needs* and phases of development; play which shows the extent to which the child is in *empathy* with the environment; and play in which we see a quality deriving from neither of these, namely the child's *imagination*. This is not to say that these are three streams of play which never flow together. Moreover, the realisation of which is the main-stream and which the tributary can help us in many moments when we are





with children, even in disciplinary matters.

Physiological development

Several of the more physiologically based 'games' stand out in bold relief: Horse-play for instance — at the aptly named 'colt' stage. And what a range: knuckle fights, with their mood of cold calculation (before *and* after being struck, at one end of the scale; at the other end) those sudden, more violent outbursts with the inevitable bi-products of broken protractors or *delaminated* chairbacks. (Not necessarily related to vandalism.) With Lower School children we think of their passion for swinging, just at that time in life when the rhythmic system — heart and lung — is establishing itself more strongly. Or we think of the babe sitting on its parent's lap playing peep-bo (which is as much hiding *behind* the little cupped hands as peeping out from them). This also relates to the organic, for in these very early years sense perception affects children organi-

cally, some would maintain as much as orange juice or good fresh air. To cover the eyes, therefore, or avert the gaze as a small baby often does, is as much as to say: the hunger I feel for looking at you is, for the moment, satisfied.

At this point we may ask: Is this bodily based form of play a field of experience we share with the animal world? Penguins queueing up to slide down the ice like children in the playground, for instance; or dolphins disporting themselves in Marineland or in the Dolphinarium — also in the open sea. Such behaviour is well recorded; but have you ever had the good fortune to see a few-days-old rhinoceros taking off on all fours alongside its mother, like a new-born lamb skipping in a spring meadow? If so, it may serve as a reminder, however grotesque, that something of unique, even playful vigour and freshness accompanies birth and the experience of a young supple body. For the most part, however, animal play is much more limited, as is animal 'childhood' and

can mostly be linked with the developing instinct vital to the survival of each species.

Empathy

A child's power of empathy is exceptional. The egocentric ground upon which the adult stands is a different world. The sheer defencelessness of a child's empathy comes home to us when the baby cannot keep its food down when there is bad feeling between the adults in the house. In play, empathy manifests most strongly perhaps in *imitation*: cushions being hurled one after another onto the floor after the coal has been delivered; dressing up after a puppet show according to character. Or when you are whisking eggs: Can I help? The soufflé may take twice as long *with* the help than without it, but it is little enough price to pay for qualities which we often hasten blindly past in the market of life.

In *seasonal games* we have an expression of how the child's power of empathy responds to the course of nature. Such games could be termed the calendar of the child's soul life. This applies to the more obvious such as tobogganing, conkers, kite-flying and sand-castles by the sea, and also to the less obvious: hop-scotch, French elastics, mill-wheels or grandmother's footsteps. When life's rhythms are largely divorced from the seasons as they are today these games may need more encouragement, even initiating, from teachers and parents than was formerly the case. Occasionally a school is also blessed with Upper School pupils who have a genius for this. Failing this, there can easily be a vacuum created in the child's life into which there stream other play elements. These may well include those toys which stimulate the imitation of genocidal action.

Imagination

At first it seems self-evident that it is imagination which provides the water pressure behind the child's cascading



fountain of play. Take away imagination and what remains of a hobby-horse, a set of Russian dollies, playing hospitals or a Hallowe'en mask? One may as well have a *deflated* balloon or a Bach trumpet with no-one possessing the embouchure to play it. Yet the organically based pastimes of childhood have a momentum of their own, open to — yes, but not dependent upon imagination. Leap-frog is a more imaginative name for the game than would be 'jump-astride-over-bent-back', but the activity does not necessarily call on the imagination to the same degree as playing 'farmers' or 'statues'. Hoops, stilts, 'I'm the King o' the Castle', longhorse, Astragali, somersaulting, off-ground HE and a glittering merry-go-round teeming full of other games may be transformed by the imagination into all sorts of hybrids, but lacking this transformation they still provide excellent nourishment. 'Follow my leader', or 'Horse Bayard' are in a slightly different category at least for the one up front.



Photo: Paul Querido

The fertility of the child's imagination may burgeon as much, of course, in lessons as in play, just as Nature is as prolific in the walled-garden as she is on the heath or in a woodland glade. This is where the task of cultivation lies. Walking on the springy turf of a chalk scarp, we are completely happy that marjoram is in flower, thickly matted with hawkweed or rest harrow; but we would find this less than idyllic in the herb garden. The walled-garden of the classroom and the somewhat freer landscape of the play-ground are often more blurred as scenes of action for the imagination in the child's mind than in the teacher's! Incidents of this can be unforgettable: A class of 6/7 year-olds had been invited to see a play about smuggling performed by older children.

In it there had been 18th Century soldiers. Their costume showed signs of the wardrobe mistress's imagination in the shape of school blazers doing duty for military jackets by being worn inside out. This had so tickled the fancy of the grade-oners that, when the end-of-break bell was rung, instead of their finding their way into the walled garden of the imagination (i.e. the classroom), they continued beating the bounds in orderly fashion like a squadron of coastguards, with blazers duly turned inside out, along with other accoutrement, until eventually a bemused teacher discovered their whereabouts and – more important – their *whatabouts*.

Play – a creative bridge into life

The natural serendipity of a child, healthy in *every* respect will need little or no priming. A gnarled root is evocative enough, a coloured veil of muslin, an unsophisticated doll, a den in the bracken or beneath a clothes horse and table cover, a twig twirled by the current of a stream, a touch of face paint, a pile of autumn leaves or even a school blazer (Q.E.D.)! The power of imagination thus called upon can lead to a creative future. A computer may not be able to make too much of 'Goosey Goosey Gander'; but to imaginative consciousness, whether awakened or still steeped in childhood dreams, even a simple nursery rhyme may open up far-reaching vistas. As children grow, imagination cultivated in healthy play and creative education can enable each individual to imbue life with qualities which become increasingly imperative for the modern world. Through it one person may be led to write 'Hamlet', another to discover a cure for cancer, a third to find a way of saving premature babies without the use of incubators – the 'Kangaroo' treatment of the two Colombian doctors recently reported – or yet another to evolve an appropriate technology in the Dominican Republic.

Are the problems of gambling, alcoholism, soccer hooliganism, addiction to the plug-in-drug related to the way we played when we were children, or did not play? Can *play* make a helpful contribution to childhood problems such as dislexia, autism, emotional disturbance, learning difficulties, school phobia, vandalism...? The play therapist knows only too bitterly the tragedy of a child whose capacity for play, for whatever reasons has been straight-jacketed. Also the possibilities of healing: 'Play-therapy reaches into the depths of the soul of the child with dynamic force, opening up realms that usually remain in the unconscious. Correctly applied, play-therapy can lead the child from a firm, set, inflexible way of being, into a future of new possibilities of expression and experience.'

The teacher's creativity

The playtherapist is in a particularly good position to develop insights into the effects of the tensions existing in children's lives today. There is also a concern however, both within and beyond Government circles that some of the tensions are being caused by prevailing forms of education. Discussions on curricular reform are taking place on both sides of the Atlantic. The National Commission of Excellence in [American] Education is a symptom of the concern, as are also the reactions to it. Meanwhile the Manpower Services Commission and others in the U.K. are finding ways of introducing subjects into schools which have a grass-on-the-other-side-of-the-fence attraction for pupils who are finding the academic fodder otherwise on offer increasingly distasteful. It is good to read reports of serious questioning, of considered action and of renewed enthusiasm amongst pupils. Yet the task is far from being dispensed with. Do we, as teachers, leave enough *room for play* within our lessons? How can we become creative with and within whatever cur-

riculum we are working with? The Waldorf curriculum is no exception to that. We can only do this responsibly if we work out of an inner fount of creativity, out of an empathy with the individuality of each pupil, out of devoted attention towards what we perceive through the senses.

In studying child development we follow how the outer, gross motor movements evolve, becoming ever finer and finer, until the *inner activity* of thinking ripens as the adolescent comes nearer to taking on the responsibilities of adulthood. Can we match this natural development as adults, as those responsible for bringing up children? Can the teacher's lesson have all the preparation say of a concerto performance while still allowing for the endless cadenzas with which life in the classroom needs to abound? All the arts have their own particular disciplines alongside the freedom of expression without which art would cease. The art of education has its laws too; it needs points of reference, just as much as the child in the swivel chair needed the chimney as a marker in the whirling ecstasy of play. Out of the educator's inner resources of creative thinking, the framework of child development or any other educational 'law' becomes an increasing source of inspiration rather than a restriction. This brings us the enthusiasm and experience we need in our task of preparing the child for the future through work and learning *and play*.

B.M.

¹ Sigrid Hausmann, *Curative Education and Social Therapy* No 3 Michaelmas 1984, published in English by Konferenz in Curative Education and Social Therapy, Goetheanum, Dornach, Switzerland.

Free Play

by JOAN MARCUS

Play, what does that word conjure up? Say it out aloud, each sound separately. The *P* explodes, the *L* dances, and the *AY* comes to rest. Play has rhythm.

Watch a child play in the sand; filling the bucket, emptying it out, fetching water, bringing it back to mix with the sand, patting it rhythmically and chanting 'plink, plank, plink, plank, plink, plank, plonk!'

We adults like to play, too. What would we do without our games of tennis, hockey, cricket and football? All games have rhythm. The way the competitive element has taken over so often seems to lose the joy in the game. Yet the need is there. How do we meet this need in the kindergarten?

There is a big difference whether children are playing inside or out. When outside, they are influenced much more by Nature, whether the sun is shining, the wind blowing, whether it is snowing or raining. They can either lie in the grass and look up at the clouds' ever-changing shapes or splash in the puddles, climb trees or build dens in the bushes, and — if lucky — they may even see the little people! Children see these elemental beings, dwarves, undines, fairies and fire sprites much more than we realise. To have a little corner in the garden where it is wild and the long grasses grow, is to recognise the need for a mysterious,

quiet place, where child and the mysterious people can share their secrets.

Two worlds in play

Young children come 'trailing clouds of glory'. The glory he brings with him from the heavens and with it his companions — the angels. For surely when the little child plays, the veil is lifted between the Earth and the Heavens and the Angel plays with and through the child.

Let us take a look at a group of 20 children in an oblong room 25' x 18' approximately, with two corners to play in.

There are sturdy tables and chairs which can be stacked to be a rocket, train, castle or theatre, or whatever springs into the imagination of the child. Clothes horses are invaluable for houses, stables or shelters of some sort. There are pieces of wood of different shapes, logs, bricks of varied sizes, bark, fir cones, people and animals to inhabit farms or whatever creations are made. Baskets of sheep's wool have their place, plain and coloured, feathers and other nature's treasures, and, of course, dolls and puppets.

For the young child the world and the people in it should be good and beautiful, and so they want to imitate everything around them.

Children are great imitators, whether



Photo: Chris Bland

they are making up their faces in clouds of powder or banging nails into a new door.

Very often there is nothing to see, as everything is taking place in the imagination or on a different level. Once I heard grace being sung and 'Pass the cake please', 'May I have some sugar in my tea', and peeping round the corner of the Wendy house saw two children with an empty table eating imaginary cake and drinking imaginary tea.

A necessary feature of a healthy kindergarten is to have a dressing up box of garments. 'Garment' is an important word, for a boy will put on a garment

or 'tunic' but not a dress.

In dressing up a child can feel enclosed and secure in its folds or expand into a fairy or clown. I once had a shy little boy who on his first day wore a cloak and a shining, silvery scarf. For a whole term, every time he came to school, he went straight to the dressing up box, put on the same clothes until he was confident enough to choose other garments.

A trunk of clothes, preferably plain coloured, ethnic or with hand-woven design is a wonderful source of treasure. Discarded velvet curtains are ideal for those children who like a dark cave or a place of secrecy in which to hide.

It is interesting to notice which children like to be high up and which like to be low down and enclosed.

The main thing about real play in contra-distinction to organised play like doing puzzles, plasticine, 'Now we will play going on a journey' etc. is that a group of children is involved playing creatively together.

Sometimes we kindergarten teachers set up the room the day before: clothes for a wedding, a ship perhaps, or a hospital – great fun carrying the patients on makeshift stretchers!

On one occasion the children came in and boarded the ship straight away, 'I'll be the Captain; you can be the navigator.' Others started loading the ship with cargo, and in a few minutes all had become totally involved. Another time the castle was completely taken apart and transformed into a rocket going to the moon.



Continual metamorphosis

There is continual metamorphosis in a kindergarten. The kindergarten teacher takes part in a process of continual development in children's play. A child who always sits watching but will not join in can be given the glockenspiel to play at a wedding, for instance. I often hear from parents of children who are shy and quiet, repeating every minute detail of a christening or a circus, though the child has not actively joined in at all.

One morning Toby, who was 4 years old, said he wanted to build a church and he was going to be the priest. He was a round-faced, solemn little boy who wore large steel-rimmed spectacles. A number of children helped to build the church with clothes horses and clothes for walls and roof. Inside we put a small table for the altar, a cloth, candle and flowers. Suddenly there was a wail from Toby: 'Where is my presbytery?!

Eventually Toby was satisfied, and duly robed he entered the church to take the service. He stood behind the table, said a prayer and then, to my amazement, said the words of the Communion service very beautifully and clearly. The congregation sat quietly listening. Not all the children had come to the church. A few were playing quietly in the corners, and one or two curious ones were peeping in at the church windows. Nevertheless, there was a hush over the whole room. After a while Toby said: 'Now we will sing a hymn' and looking over the top of his glasses at me, said 'not a nursery rhyme, Mrs. Marcus!' We sang 'Glad that I live am I and the sky is blue' and then he chanted 'The Lord be with you' and I replied 'And with thy Spirit' at which he looked approvingly at me. After blessing us with uplifted hands and making the sign of the cross he folded his hands and walked out of the church in a dignified manner. He needed help in disrobing and soon was again an ordinary little boy.

The secretary had come from the office to give me a message in the middle of the service, and had lifted up the roof, surveyed the scene, quietly replaced the cloth and tiptoed out!

The arts of intervention and encouragement

Sometimes it is necessary to intervene in play – like the time when the ship was being stacked with bombs, and I managed to persuade them to take loaves of bread from the bakery instead, as they would be hungry on the journey and there would not be room for both.

Some children need encouragement to join in play; others need time to absorb new situations.

To play houses is a fundamental activity for children; under the table, in a cupboard or in a plain cardboard box.

I remember one little boy who refused point blank to come into the room. He just could not take the necessary step to



cross over the threshold from passage to room. He hid behind his coat which was hanging on his peg. No amount of cajoling would persuade him, so I talked about how the children inside the room were making houses and wouldn't he like one too. As he was listening, and not feeling any resistance, I picked him up inside his coat and over the threshold into the room. There we played houses inside his coat until after a while he shyly peeped outside his door, retreated into safety and finally emerged into the room and, taking my hand, was able to join the others in play.

I had a lovely big, bumbly, boisterous boy of five in my group, very firmly standing on the earth. He was clumsy and liked to use words grown-ups call rude. Lawrence was one day rushing around the room on a hobby horse, making a lot of noise. In the corner behind the veil was a tender little girl called Ann. She had delicate features and straight red hair. She was having a tea party with the dolls. She lifted up the veil and watched Lawrence careering around the room. When he came towards her she said: 'Lawrence, will you play with me?'

'Can't,' he said, continuing his galloping. A second time she offered him a tiny cup of tea and said: 'Lawrence, will you be my Daddy?' 'Nope, I'm a cowboy,' swilled down his imaginary drink and galloped away. The third time round, Ann was waiting for him and with her head tilted on one side said: 'Lawrence, will you be my cowboy Daddy?' Lawrence paused, then continued on his way but returned to Ann, who stood waiting for him. She lifted up the veil and they went in together.

Wiping away all tears

Of course, there are times of strife, as when two little girls wanted the same dress and both tugged and shrieked and finally burst into tears, when I decided that neither should have it. There can be punching and kicking, too, occasionally! But usually one can distract and then probably join in the game.

Where there is a very anti-social child it is of great benefit to have a helper who can take the difficult child on his or her

Photo: Patrick Wiseman



own for a little while in the same room or outside.

Normally children play with their whole heart and soul and are completely absorbed. The adult has to be careful not to break suddenly into their imaginative world. If the children are playing trains on the sofa and the parent wants them to go to bed, he can join them for a while until all arrive at their destination happily.

If children are allowed to play imaginatively, those same forces of energy will be changed to controlled energy later in life and enable the adult to be mobile in his thinking.

It seems that organised activities, which are often competitive, like ballet, baby gymnastics and swimming, do not form the same basis for initiative, mobility and freedom in thinking later on. These children so often say, 'What shall I do now?' or are very restless and cannot settle and, worse still, do not know *how* to play.

Of all the human gifts we have, play



is the most essential and precious to childhood.

Devastating to the powers of play are computers, television, the 'perfect' doll and everything which interferes and prevents the blossoming of health-giving imagination.

This precious gift of childhood is later transformed into enthusiasm for work in the adult.

The child's absorption in play which came from within is now under the control of the adult and is determined by the demands of the outside world.

To have been able to play in childhood gives the young man or woman strength to face whatever meets him in disappointments, unfulfilled expectations, demanding studies, drugs and little miracles in dark places.

This treasure they carry with them as they go out into the Unknown, into Life to meet their Destiny.

For many years, Joan Marcus has carried joint responsibility for the Kindergarten work while teaching at Elmfield.



A Trip Down Goatchurch

by KATE TOPP

The children bundle into the car, fighting over who has to sit in the back with all the helmets, lights, ropes and encrusted boiler suits. Down the A38 to Mendip and Burrington Coombe. Today we're going down Goatchurch. Has anyone forgotten their daps? What kind of rock are the caves formed in? What are the two rules of caving?

Tumbling out of the car, isn't there anywhere to change? How does the belt do up, Kate? I'll show you, then you help someone else. OK now, who's thought of the rules? We eventually arrive at: Stick together, and help the person behind you. Off we walk to the cave entrance . . . we're not going down there, it's dark, are there any spiders?

Now keep your foot out to the right, and push with your left hand on this bit of rock, slide down gently, not too fast. Help, Kate, I can't! Slide down a bit, OK, I'll catch you if you slip. Great, well done.

Now go along to the right there, and see if you can find the back door. Hauling yourself up some steps in rock flow, crouching along some twists and turns and there's a whiff of fresh air, then a glimmer of light. A great chamber with a distant sunlit arch. Made it! Let's turn our lights off and hide. Spooky noises when the girls come out. Kate, Kate, KATE!



Right, let's go back round and try the coal chute. You need a rope to get down, it's quite fun. It's a small passage formed entirely by flow, curved bulging sides, and smooth shiny floor disappearing down into . . . Kate, we're not going down there! I'm going to go, get outa my way. He slides down a bit, holding onto the rope — remember hand over hand on the rope, get your foot on that ledge there, then get your back on this side and let yourself down gently. He's determined to look cool about it, but gets a bit rattled half way down — don't worry, I've got you on the safety rope — down he slides. it's easy!

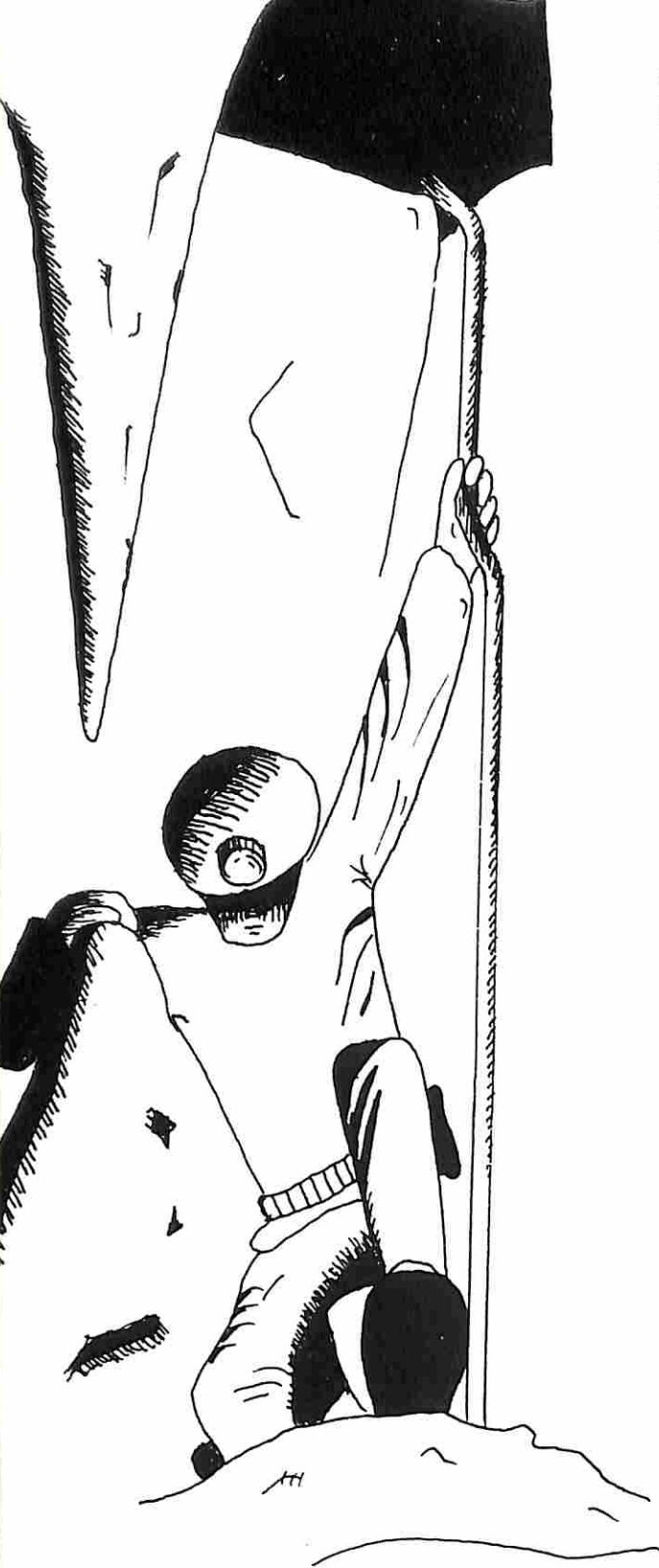
Further on, after some crawling and climbing down rocky slopes, there's a big chamber, and at the end is the coffin lid, a huge flat shiny rock to slide down. Feet first on your tummy with hands holding the top, gradually bring your hands down along the edges, there's a foot hold on the left just here, then stand and look down and see where you are. OK?

I watch each of them come down, and send them to wait in a side chamber. Hey Kate, there's stalactites in here! Yes, and look behind you at the flow. Like a frozen waterfall. Kate, there's a fossil in the wall here.

On we go, till we arrive at the Drain-pipe, a flat out crawl for forty feet. By now we're fairly blasé about impossible looking holes and squeezes, but it's a long haul, a true worm experience. When the last emerges at the far end, we crouch in the small chamber. Let's all put our lights out and see what it's like. Drip, drip, giggle, he pushed me, drip, silence, silence, heartbeat, breathing, blackness.

Right now, who can find the way out? Some of them find alternative routes out, and explore a few extra passages. Being tired, one or two need a push and a heave to get them up. They get stuck and sometimes hysterical, but once out they are surprisingly keen to come again.

They emerge, blinking in the fresh warmth. Greenness. Sunlight. Birds.



Colour. Can we come again next week, Kate, plea-ease?

Caving

I take 4-8 pupils from Classes 7, 8 or 9 in their games afternoons. Most pupils like to go once, and many of them are dying to go again and again. I only have three caves which I know at the moment, so I take each pupil about once a term.

It's a great physical challenge, you forget about the world outside, there's only rock, mud, aching muscles and some unexpected beautiful formations.

The caving was set up at the Bristol Waldorf School by Peter Patterson in about 1978. It is a unique challenge, which cuts across established habits in most areas. The teenagers experience a world where their preoccupation with outward appearance is irrelevant and where the normality of earth, sky and four walls is overturned.

Strength, courage and perseverance are tested sorely. A strong bond builds up between the members of the party as each has to help those around him in the tortuous squeeze or the tricky climb, explaining the easiest position, pointing out foot or hand holds, and giving a helpful push. Often the one who is fearful or hysterical is the one you'd least expect, and this calls forth a new pattern of social behaviour in the group, who can only move as quickly as the weakest member.

Many times I have established a new, positive relationship with a young person who finds normal school life difficult.

Kate Topp taught in a comprehensive school (maths) before joining the Bristol Waldorf School in 1980 as maths and physics teacher at the start of the Upper School. She is now just starting a Class VI in the Lower School.

Above and on previous two pages: 14 - 15 year olds' impressions of exploring the labyrinths in the depths of the Mendips.

Opposite - above: With sun and sky only a kite's length away from a 4 year-old's world . . .

Below: A Lower School child discovers some of the creative possibilities of the primary colours.



Himgiri

by KARIN KOCHHAR

Waldorf Education in India

O dim humanity arise!

Awake O sleeping earth;

Look to the sunlight in the skies –

'Tis the hour of a greater birth!'

Yes, it certainly is. Norman C. Dowsett's words are a strong appeal to us all. It is time to get out of the sleep where life is felt like a dream, floating by, the mind being able to catch neither the beginning nor the end of it, fragments which in themselves are totally incomprehensible. Even here in India where people have a strong attraction towards the spiritual, the appeal is equally significant. It says: Awake! Mind's work or Spirit's work, – the great birth does not depend on either of them, – as long as there is no *consciousness*.

This was the idea behind Himgiri School in the Himalayas: to work for the birth of the new consciousness. And for us, – my Indian husband Ranvir, and me, Karin, – nothing was more natural than to do this in the light of anthroposophy.

We have a schoolboard saying '...run on Rudolf Steiner pattern of education'. Well might that sound provoking, – for those who know exactly what a Rudolf Steiner school ought to look like. Luckily, we do not know that, at least not what an Indian Rudolf Steiner school ought to look like, – but we do know our path!



Aban Bana, the first Indian eurythmist, who trained in Dornach, works with the Himgiri Summer School.

Tending the tender plant

When the seed of mankind appeared on this earth, the seed of Himgiri also appeared. Certainly, inventions do not exist, only discoveries. The Himgiri seed was discovered in 1981. When having been taken notice of, cared for, given sunlight and warmth, it started sprouting in March '82. After having grown for two years, increased from 5 to 50 students, the name of Himgiri been spread in India as well as outside, – we feel that we really exist. The sprout is still only a tender plant which has to be maintained well if it shall not perish and die. But this does not frighten us, – even grown-up trees can turn over in seconds.

To follow the symbolical line, it is also but natural for us to use organic fertilizers for our sprout, knowing that the chemical ones might make it grow up to something 'useful' in no time, – but that would also be the end of it. I consider a purely European approach to be like a chemical here in the Indian society. It is a *fashion* to imitate the West, but this situation does not bring forth any consciousness. We consider our plant to be important and useful all the time, – and the organic fertilizer which is needed here might be different from that in Europe! The idea *and* practice of Rudolf Steiner schools grew up in Europe. The idea or principles might also be applicable

in India; this we are trying out day by day. For us the process is the most important, not the result. And as I have already mentioned, we do not know what a Rudolf Steiner school in India ought to look like, we have to carefully try and try *how* to make it grow, not being too sure about either this or that, but being open for all possibilities. To be allowed to try, also includes to be allowed to fail, – a failure is not the same as a defeat. This idea is practised also in European Steiner schools, I hope.

To be able to start the process, we had to present ourselves as being approximately on the same level as the parents, – in order to get any pupils at all, – and slowly, slowly we have managed to at least give the parents the idea that there is a certain track on which we want them to be! It sounds easy, but it is indeed not. Some have left us, some have worked against us. But we know that this happens only when we have been bringing them too far, and there are of course people coming to us who certainly were not meant for this place. To see the whole in a clear perspective, one has to clarify certain facts: the background and tradition of an Indian is different from a European's, therefore the customs and habits are different, the way of thinking is different, – *the level of consciousness is different*. But, – should we give in when the parents are not interested in helping us practically or financially? Should we give in when they are not even interested in knowing what 'Rudolf Steiner pattern' means? Or should the fact that many of them say, 'Yes, yes, it is very nice,' without having understood a word, – make us close the school? No, all this tells us that *our* approach has to be different. It is not the parents' fault that they consider practical work to be for the servants and not for them. It is not their fault either that they would consider a school which asks them for funds, to be doomed. They have been taught to think like this. And we can see

that the best approach for us is to carefully try new and untraditional 'methods' in the classrooms and the daily life in the hostel. We have to awaken the wonder and curiosity of the parents, so that they start asking by themselves. Only then can we move together. And, – we have already experienced that this works!

The schoolboard is hanging there, saying, 'Run on Rudolf Steiner pattern of education', every day reminding us about the direction. Reminding us about the *attitude* which is required from us.

'Tis the hour of a greater Birth'. The Birth is sometimes painful and suffocating, – but still, the time is ripe, it has started!

Himgiri School
Dalhousie 176304
India

Friends,

It was certainly a milestone in the young history of Himgiri School to be the host of a Summer School on Waldorf education, – and it was even a milestone in the ancient Indian history as such a conference open for teachers from all over India happened first time here 2-10 August, 1984. It was Mercury Provident Society from Forest Row, England that made the conference financially possible.

The Summer School was led by Margaret Shillan and Carol Fraser, both teachers at Emerson College, Forest Row, England, supported by 9 students from the same college and Aban Bana, an Indian eurythmist. The Indian participants counted 19 persons, some of them coming from far south, – a 3-days journey. Included our staff we counted all together 36 persons.

Himgiri School has always been a busy place, but never was it as active as during these 9 days! The day's programme started at 7.30 with a nature walk, perhaps was this the first time for many to really discover the difference between a mushroom, a fern and a rose! Then followed one after the other classroom activities, painting / gardening / puppetry / weaving / handicrafts, eurythmy, anthroposophy and storytelling till 10 in the evening.

Many were the comments from the participants and on the whole very positive. One could feel it coming from their innermost depths when some of them expressed in astonishment that such a meaningful conference had never before been experienced, neither would they have believed that they again should be able to come so close to the child inside themselves. May be this was the best that happened during the summer school i.e. adults coming in touch with the child's world, not first of all through theory, but through experience with themselves. It certainly happens something to a stern, intellectual person when he has to be a busdriver in a kindergarten class or to be a gardener and get dirty hands!

We certainly believe that anthroposophy has got a long way to go in India, but at the same time, to be at this side of the Summer School also gives us the feeling and hope the first right step is taken on this long path. Also, it cannot be just by chance that Himgiri School has survived for 3 years in spite of all obstacles and negative predictions.

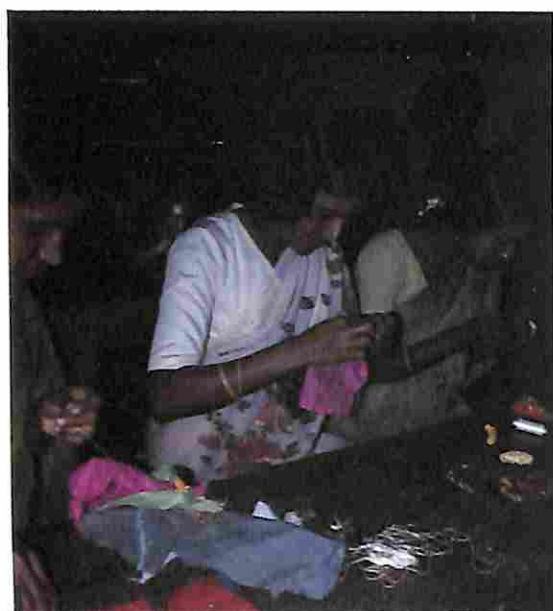
We have not only survived even but are coming closer to a real union of Waldorf education and Indian Society day by day. In this work it has been a great help for us with the positive attitude shown by people from anthroposophic circles all over the world. We also hope that with this little report we will reach even more people, as for us Waldorf education in India is

not a project that concerns only India itself but a project that together with all other anthroposophical activities in the world, plays an important role in bringing the whole of humanity in to a new kind of consciousness.

Karin & Ranvir

This has been a very complete experience for all of us. Though our days were so full and busy, the 'breathing' rhythm of the activities kept us fresh deep into the night.

Shobha Deane, one of the course participants



Above: Experiencing maths in movement with teacher trainees at Nanhi Dunya, a group of schools in Dehra Dun, run by Mr. and Mrs. Ulfat.

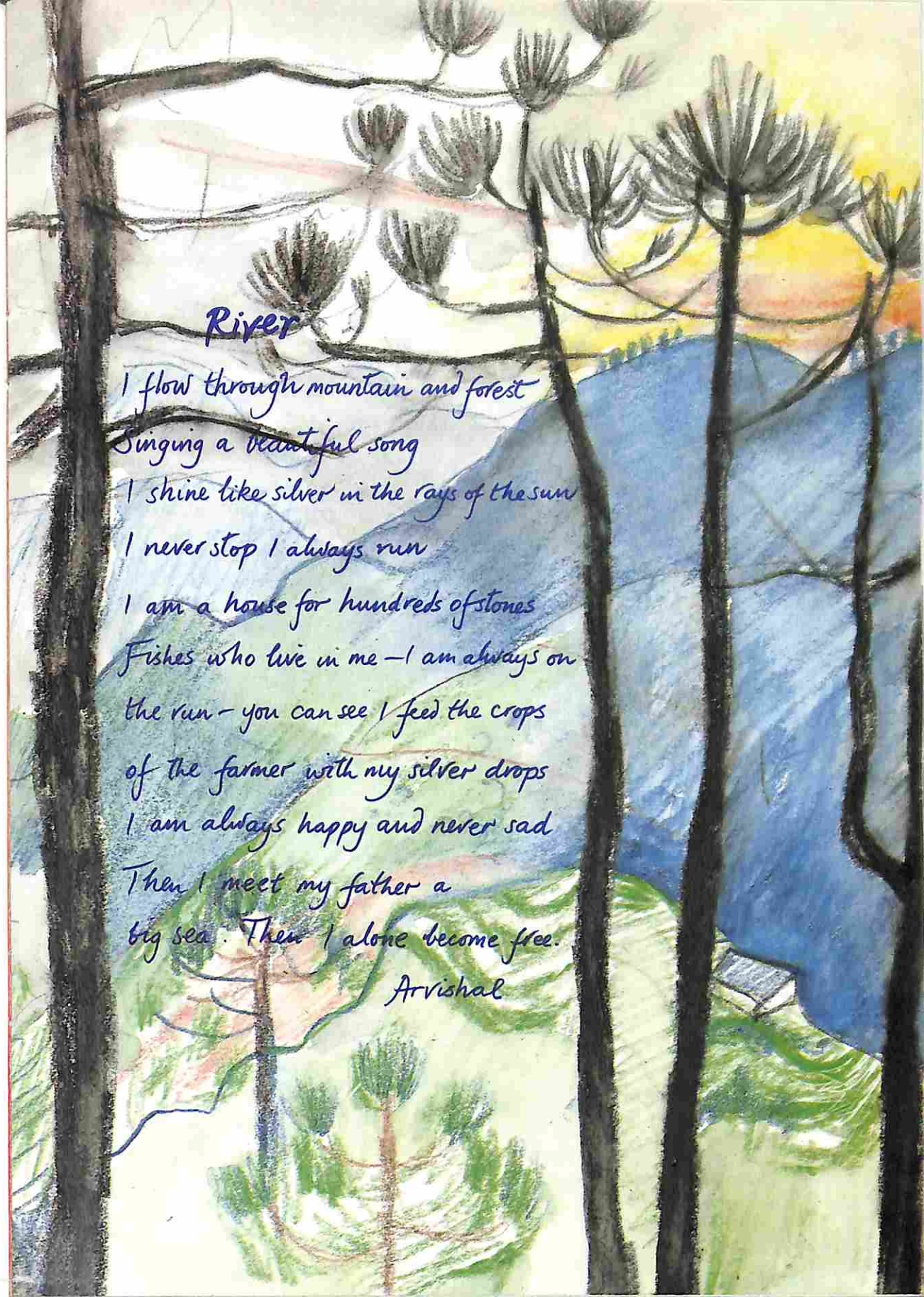
Left: Creating dolls out of scraps for Kindergarten children in Shimoga, South India, where Mr. and Mrs. Subbaramu work.

Opposite: The view from Himgiri school as seen by English eyes surrounds a poem by one of the 13 year old pupils.

River

I flow through mountain and forest
Singing a beautiful song
I shine like silver in the rays of the sun
I never stop I always run
I am a house for hundreds of stones
Fishes who live in me - I am always on
the run - you can see I feed the crops
of the farmer with my silver drops
I am always happy and never sad
Then I meet my father a
big sea. Then I alone become free.

Arvishal



‘Let’s Play the Game!’

by DENNIS DEMANETT

‘Let’s Play the Game!’

... called one of the children. All other play stopped, as the class rushed from a series of gnome-dwellings they were constructing to the big Oak Tree in the centre of the wood. The Game. Everyone understood – they were all in Class one or two, the Game was none other than ‘The Witch and the Honey Children.’ a strenuous version of Tag, with me as Witch, and the class as delectable Honey Children. Giggles of delight, an ecstasy of terror when caught and flung into the pot (a circle on the ground). More giggles as the Witch adds ingredients to the stew: Honey Children, onions, chocolate sauce, garlic, marmelade, ... the Game.

The Game has changed many times over the course of eight years with my class, but there has always been one: a game that divides and unites, brings joy and sadness; that twinkles in watching eyes, and slumbers too, in peaceful dreams. In Class 3 the Game was ‘Horses,’ not instituted by me, a game with multiple variations, but always involving a horse (a child harnessed with a skipping rope!). In Class 6 the Game was a finger snapping concentration game through which we had learned the capitals of Europe. But the children kept playing long after they had learned the capitals. By Class 8 the Game was an elaborate blackboard game with moving pieces

and giant dice, which required the answering of questions from main lesson to proceed around a great mandalla drawn on the board. ‘The best game we’ve ever played,’ said one of the boys.

Surface fun – cosmos beneath

Playing games, whether spontaneously inspired or carefully thought out, is a vital element in any child’s healthy growing up. The Waldorf Curriculum lends itself to the incorporation of games or of play in other forms because we are always seeking to work from the belief that experience is the true educator and we try to bring experiences that the child can breathe into his very heart. experiences that activate limbs and senses and breathing too. But this is exactly what real child’s play does as well. Playing for a child, is his way of experiencing the world, sometimes a needed escape is found, sometimes a healing is obtained, a new talent brought forth, but always, play is dynamic, fun and games – on the surface perhaps, but a world, a cosmos underneath.

When a child is playing, he/she is absorbed into the world, transported into the dimension imagination creates for him/her – the sofa becomes a train, a box is a farmhouse, a blanket is a lake. The child is not ‘pretending’ as such, either, but rather the sofa really is a train,

the box, a farmhouse. The leap imagination produces makes this possible, just as in a lesson, the teacher can create the milieu to which the children can respond: the classroom becomes an Ancient Indian Temple in Class 5 during a History Main Lesson block. We take our shoes off outside, so that we can enter the sacred place. Inside, the room is changed; hung with silks from the ceiling, the blackboard is an altar; the desks are gone, we sit on the floor. Incense is burning. Stories of the life of Buddah are told. An ancient Indian prayer with appropriate movements and gestures is learned. Later on we experience the castes of India by becoming Brahmins, craftsmen, and untouchables. The realm we entered was the very realm the children have entered time and again in play; a realm of total absorption.

I feel that one indication of a lesson’s success in reaching the whole child would be when the children start to play in free time, out of the lesson content. In Class 3, I was surprised to see cops and robbers games turn into ‘Moses’ for several weeks, just after we had Old Testament stories in Main Lesson. My choleric girl was Moses of course, organizing her classmates into making a golden calf, so she could return from the mountain and hurl her tablets at it in an outrage of furious energy. (All in mime, I might add.) And in Class 6, the break duty teacher was appalled to find the boys in my class behind the school building as Roman soldiers in battle, using rubbish can lids as shields, and pickets from the back fence as swords!

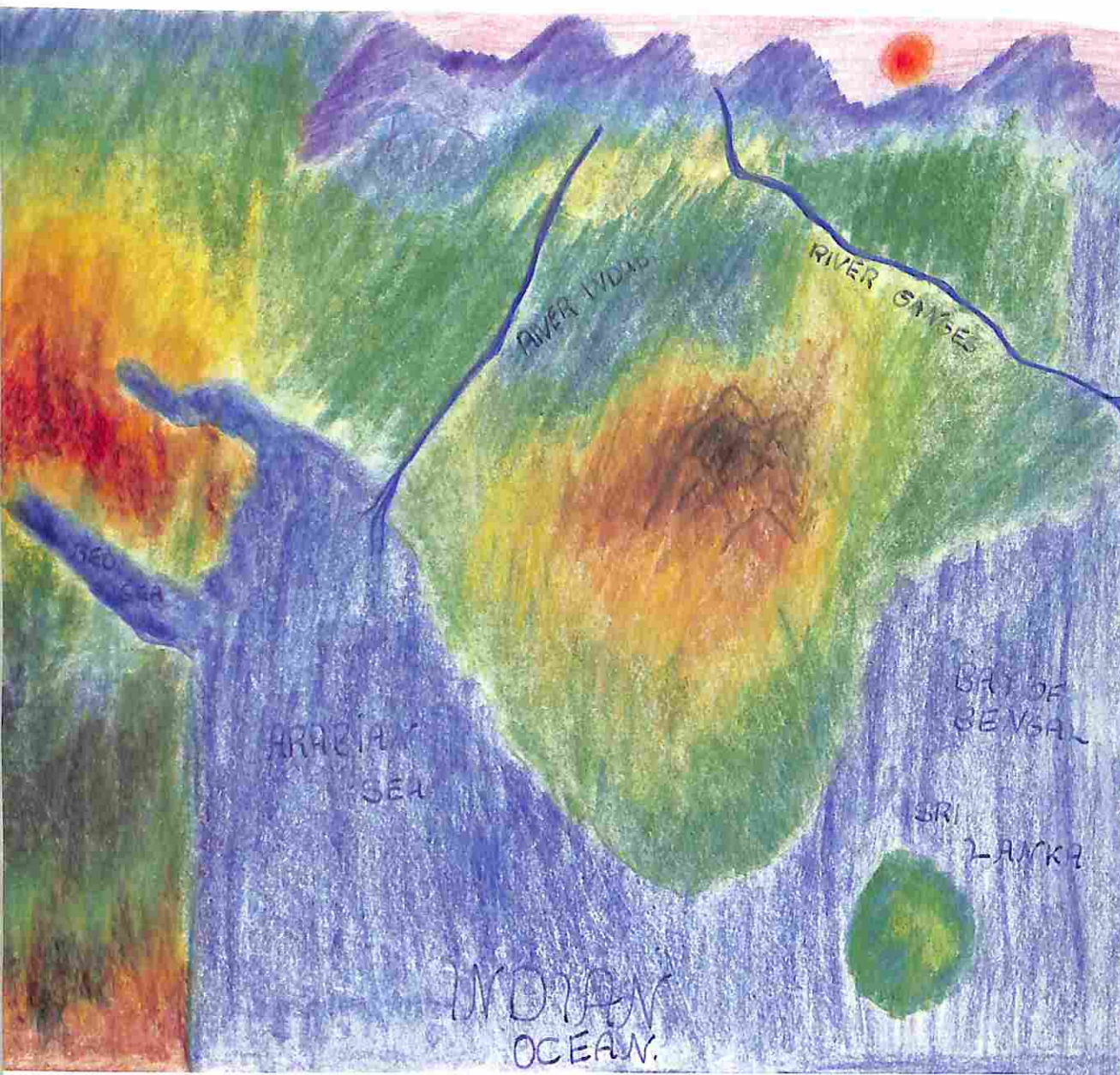
Unlocking imagination

There are of course, children who find it difficult to play, especially in this time. But learning to play is a possibility, and usually it will have a curative role in unlocking a child’s imaginative potential. A case in point: Louisa was a 6-year-old in Class 1 when I first met her. She could read and write and do maths up to

fractions. She did not get along particularly well with other children, but loved conversing with adults. She hardly played at all. But gradually over the next two years, as she re-learned the letters through pictures, as she blossomed into painting and drawing, she started to play! In Class 3, I was astonished to see her in breaktimes, playing at being a baby. She talked baby talk, wrapped herself in a blanket, even had other children pushing her around in a baby carriage! This lasted for a short while; then she emerged from this period as one of the most well-balanced, self-contained children I have known.

It seems to me that play can be seen as a fundamental bridge between oneself and the world about. A child who can be absorbed in play, and in the same way, can be deeply involved in the content of lessons at school, can grow up into an adult who will become absorbed in his work, in his life. A person who grows up giving his whole being to learning experiences, will want to find similar ways of committing himself in the adult world. It is another way of saying that childhood is our most important asset; and our cultivation of healthy play is one step towards inviting a healthier future.

Dennis Demanett has taken a class through from I to VIII in Folly Farm and is now teaching in Honolulu.



(Above) Through colour, a map can express an imaginative quality in addition to whatever facts are required. (Opposite) Mythology enriches the play of imagination in a child's mind. 'The wedding of Sita and Rama' (above) and 'Valmiki and Rama the hunter in the forest' (below) drawn by 10 - 11 year olds are incidents from Indian mythology.

Playing to the Gods of Adolescence . . . and beyond

by RUDI LISSAU

Anybody watching a child at play will be deeply moved by his intense and utterly serious commitment to his activity, an attitude which in adult life we find but rarely. A child suddenly torn away from the world of his imagination by, say, mummy's loving call to dinner, may burst out into tears of anger and frustration. Once the child has learned to speak there is no other activity of equal importance for his life as an adolescent and an adult as is playing. Conversely, there is nothing which will worry the teacher more than a child who cannot play. Will he prove to be autistic? Will he turn out to be an adult puppet, somebody who has learned how to function in most situations, but in a predictable automatic way without any display of emotion and commitment? On a larger scale, it is deeply worrying to see how today an onslaught is made on the free play of children by subjecting them to early learning and electronic toys.

The child at play quite naturally exercises his imagination. The world in which he lives during play is, for him, as real as, indeed, more real than his everyday world, the world of 'utility'. A healthy child can switch without difficulty from one world into the other, in other words, can change his consciousness at will. In the one world the function of every object is 'given', in the other

any object may have many functions. The chair becomes a horse. Five minutes later it is a table. So we discern two aspects of our imagination, it transforms the world of 'utility', the world of our collective habits and assumptions, and it has always a definite intentionality. Because we have decided to play doctors and nurses all objects in our reach will serve this particular aim.

This drive to play is basic to man. We play at the seashore and we play by the brook. My jacket has one button so that I can button it up. But it has a second button complete with hole which has no function. The designer at play. Without this playing of the adult there would be no art and no beauty. But the importance of play and imagination is equally seen in many other spheres of life, and the rest of this article will try and trace the importance of the imagination, of play, first for the adolescent and then for the adult. — We shall not look at the artist in whom this drive to play is so predominant, but at ordinary man and woman. After all, the number of real artists is small.

The drive to play transformed

In adolescence, the young woman, and even more the young man become aware of their ability to think. The compelling

power of logic exerts a strong fascination, and argument with another human being — parents and teachers are particularly desirable targets — becomes an enjoyable activity in which the newly-found power of logical thinking can be perfected. But at other times the adolescent spends his solitude in spinning webs of thought. While argument with others can, and will, create moments of social tension and lead to an explosion this will, for the adolescent, have a liberating effect. The deed has been done, he has stood his ground, he said what he *really* thought. More difficult for him can be the hours of solitary thinking. He can become enmeshed in his own thoughts, isolated from his surroundings, obsessed with the compelling logic of his thinking. This can in some cases go so far as to threaten the sanity of the person concerned. The best defence against such developments is the imagination. The young person will balance the compulsion of logic with the playfulness of his imagination, and in argument, imaginatively empathise with the position of his opponent without, of course, openly admitting it.

There is a second area which overwhelms the adolescent with its compulsive dynamism: he/she becomes aware of his/her sexuality, and realises that he/she is a playball of emotions and driven outside his/her control. Indeed, so strong is this drive that in its raw state it can turn into aggression and brutality. This is particularly so in times like our own when conventional forms of behaviour exercise a restraining influence on ever fewer people. Today, there are but two endowments which can help in this situation: an awareness of one's own moral autonomy and its consequent responsibilities, and the shaping power of the imagination. This can turn brutality into gentleness and aggression into play.

Ever-renewing imagination

Finally, there is the discovery of the

fault-ridden world of the adult. This can bring about total alienation in the adolescent, but he who is endowed with imagination will find definite areas in need of social reform and will direct all his anger and energy towards realising his limited aims.

We see, thus, the enormous help which an adolescent derives from his imagination. It is no different with the adult. All creative activity, all transformations, all art depend on it. Our world would be a horrid and ugly place without imagination. But the greatest achievement of imagination is love. Where only sex drives two people towards each other, analytical perception will soon show us the limitations of our partner, and so lead to disillusion and separation. Imagination, on the other hand, allows us to sense the potential of growth in the other and so help him to his own fulfilment. There is no lasting partnership of two people without the ever-renewing power of imagination which finds its climax in true love.

Rudi Lissau has had many years of Waldorf teaching. One of his present tasks is lecturing in the Kindergarten training at Wynstones.

In the Upper School, artistic creativity must go through processes involving greater awareness. Through this the pupil can experience the painter's path of discipline, leading to new discoveries in colour, composition and mood. (Paintings overleaf.)



Archery *as part of the Class Nine curriculum*

by GRAHAM WHITING

The bow has dominated Man's life for over 9,000 of the past 9,500 years as an instrument for survival and for war, making the shooting of an arrow deeply rooted in every one of us. When the opportunity to draw and shoot a bow presents itself to us we can hardly refuse it. There is a romantic fascination about the bow and its past which appeals strongly to people of all walks of life.

To shoot an arrow time and time again into a mark requires total understanding of the mechanical and geometrical principles of the bow and although it is not beyond the bounds of possibility for a person to draw and shoot the bow for the very first time and hit the mark, teaching and training are required to do so consistently. I learned the skill behind the locked doors of the school sports hall, since the previous teacher passed away and we had no replacement. To learn such a difficult skill without the pressures of the outside world and without the ideas of those who learned before is a great experience and after struggling I was able to shoot with relative consistency and to face the children with a certain amount of confidence. Archery calls upon the forces of thinking, feeling and willing in such a way that one can often see the children in a different light. It is always surprising to see which pupils are able to master the bow with a natural ease and

those who struggle through threshold after threshold, finding the whole thing just too hard for words.

In Kings Langley archery has been part of the Class IX curriculum for many years and, as the archery teacher, it is a lesson which I look forward to term after term, not only because I love to shoot but I love to see the children learn the skill.

The *longbow* has played a vital part in history. Today the cost of such a bow is high. In lessons we use the Turkish style bow which is called a 'composite bow' and which is made from laminations of wood and glass fibre. It is shorter than the longbow being approximately five feet long as opposed to six and a half feet. It is a quarter of the price and to my mind much more suitable for Class IX, being much easier to shoot and a more exciting bow for younger people. I do believe that the lapse in the schools presenting archery to Class IX has been primarily because of the lack of a suitable bow. Young people just cannot master the longbow in a dozen one-hour lessons.

This is not to say that the longbow is a useless instrument it is actually the finest bow ever known to man, but it took great strength and years of training to be an able Bowman. It was also hardly ever *aimed* in battle, being an instrument for long distance 'raining' of arrows on

the enemy. An English archer would be capable of shooting between six and eight arrows a minute over distances approaching 400 metres, the draw weight of the bow being three times that used by modern archers. It is difficult enough to pull a bow of half that weight, even a few inches back.

Tension released

After the Class IX have finished their course in the lessons, they can join the school archery club which is held one evening each week. There is also a full parent's archery course at weekends. The children shoot at festivals and demonstrate to the teachers. The younger children in the school are ever looking to Class IX and the archery experience, indeed some wish to shoot much earlier, being unable to curtail their strong desires.

After last term's Class IX archery course I asked some pupils to put into words their feelings whilst shooting. Here are some extracts:

'... after the first lesson I was hooked ... when you pull the bow back you feel really strong ... your whole being is aware of that arrow and that gold ... the thud of the arrow hitting the gold ... when you release the string, not only do you release the arrow but also a part of yourself. I always breathe gently when I draw the bow so when I let go I also let go of my breath and I feel a part of me has gone with it. Not a horrid feeling of fear but a lovely one ... inner and outer confidence ... to hold back the great power of the bow ... you become solid like iron as if you weigh a ton ... great powerful weapon ... it is hard for you to release the bowstring as if you have a mental block ... all the



tension in your body is released as you loose the arrow . . . as it hits the target with a sharp thud and as you see that the arrow has entered the gold a streak of joy goes through you. You are proud and satisfied because your work is done . . . your bow and you have worked together to achieve the best possible result – hitting the centre of the mark.'

It is not the teacher who inspires such feelings from the pupils but the activity of archery itself. It is a very special experience for all concerned.

Graham Whiting teaches at Kings Langley. He has introduced archery to several Waldorf Schools and Emerson College.



Computer Games *A Fairy-Tale*

by ALAN HALL

About fifteen hundred years after once upon a time, the folk of the land of Chatterwell were still leading a contented hard-working life, caring for their herds and flocks, growing their crops, telling stories to their neighbours and just doing the things that contented village folk do. Most of them had forgotten, or nearly forgotten the tales about the Great Invisible Giant who had been dozing after his great exertions around the time when time began, and so when he roused himself to take a walk through the land of Chatterwell, the children, the grannies, the millers, the blacksmiths and the herds-men did not know who he was nor could they see him.

This Giant was a mischief maker and although invisible to the eye, he could whisper in a soft persuasive voice which at that time just a few folk could hear.

'You work too hard, Janus; I know a secret that would ease your burden and turn you into a magician, so that you could speak not just to your neighbours but to all the folk in your land. Imagine that, Janus, talking to thousands and thousands of people instead of just to your friends!'

Now Janus had so many ideas and stories buzzing around in his head that he just loved telling them to his village folk, and so the Giant's whisper awoke in him a feeling of power and ambition.

'Tell me how it may be that I can become such a magician.'

'Easy,' whispered the Giant. 'If you are willing to share your house and home with one of my friends he will do it all for you.'

'If that is all, just send him round tomorrow and my wife and I will care for him.'

As the Giant was about to leave he turned and whispered, 'By the way, I should have mentioned that my friend Clatterbang is a rather strange companion, for he has a huge appetite but refuses to eat anything but trees and jet black burnt toast.' Janus was intrigued. How could any one eat just black burnt toast and trees?

'Still, send him round. I'll have his supper waiting.'

Sure enough next evening just on supertime there was a clanking and a scraping at Janus's front door as Clatterbang arrived. Janus eagerly opened the front door and in lurched the strangest creature, all nuts, bolts, rollers and cogs, who without even a good evening or a how do you do, sat himself down on the parlour floor.

'What do you want done then?' Clatterbang croaked.

Janus was more than a little taken aback by this new companion's behaviour, and as for Janus's wife, well she ran as

fast as she could and hid in the attic.

'Er . . . well . . . I don't quite know,' stammered Janus.

'Come on come on,' rasped Clatterbang, 'I didn't come here for nothing!'

'A strange sort of magic this is,' thought Janus, but he cleared his throat and began telling his best stories.

'Right,' said Clatterbang as soon as Janus had finished, 'give me food, a tree or two and plenty of black toast.' He gobbled these up in a trice, burped loudly and then began to spit out pile after pile of writing just as Janus had told it. In no time at all the parlour was full to overflowing with copies of Janus's stories.

'Wouldn't you like to go to bed now?' stammered Janus nervously.

'What for?'

'To sleep, of course, and have a rest after all your hard work.'

'Sleep? Not likely! I'll work all night and all day. I didn't come here to sleep!'

Janus was kept more than busy cutting trees and cooking toast to keep his new companion fed, and although all the folk in the land heard of Janus and his stories, he himself had no time anymore to tell tales by the fireside or to talk to his wife, who by now lived alone in the attic. The promise had come true but the forests shrank and the air in the land of Chatterless was filled day and night with the smell of burnt toast.

And the Giant chuckled.

Useful level of communication

So began, or approximately so began the communications revolution in our land, and it continues apace to this very day with whisperings in many a receptive ear that have summoned the latest wave of visitors into our parlours. I call him Thic, The Interactive Computer.

Until very recently all machines that have developed over the past few centuries have been impossible to communicate with directly as a machine but they

have acted as a complex mediator between two people who wished to communicate over a large distance in space or over an interval of time. For example we have the telephone and television connecting or appearing to connect people in different places, and the tape recorder apparently looking back in time. Despite their electromechanical nature these machines do bring about a useful level of communication between people, between human beings.

Now that over the last four or five years domestic, (not domesticated) computers have become so common, a quite new situation has arisen. When you communicate through a keyboard with a computer it can be programmed to respond to you personally. In computerese this is known as being 'user-friendly', an interesting term. An entity that can respond immediately to a question suddenly appears to be endowed with intelligence. One would never consider that a telephone, television or a record player was intelligent, but with computer games particularly one is pitting one's wits against an entity that appears to make intelligent decisions. This raises the question of whether such machines are intelligent.

The reality is, of course, that the machine reflects the intelligence of the originator of the programme that is put into the machine. In the case of complex games programmes this can represent hundreds or even thousands of hours of intellectual work that is necessary in order to translate the ideas, the imaginations of the originator of the game.

The actual experience, however, is not like this. We experience the machine as having intelligence. It is a real conjuring trick in which we do not know the author of the programme, let alone what his motivation was, why he is making you try to escape from a dungeon, find hidden treasure, slay monsters and so on.

Look at the whole process

If we are to look with clarity at totally new phenomena in human affairs, it is vital that we consider the *whole* process and not just a part of it. The programme designer's original ideas and motivation are a key factor in the compulsive relationship between the game player and the machine.

Computer games have rapidly become many and varied but broadly they are either hand-eye co-ordination challenges or adventures into a fantasy land. In both cases something has been woven into the fabric of the game that makes a very powerful and real connection between the machine and the player. This man/machine relationship can reach the level of addiction, particularly in the case of adolescents who are not able to make normal satisfactory progress at school or have serious disturbances in their social environment.

Life in our time is becoming ever less secure, ever more complex, ever more demanding of the individual's capacities, and everyone in their own experiences faces challenges, problems and crises which need a whole spectrum of faculties to be handled successfully.

These would include, for example, initiative, the will to work, the ability to listen and intelligence; but there is one faculty that is common to every problem, crisis or situation and that is the ability to handle human relationships, even if this is sometimes in your relationship with yourself. It is axiomatic that when problems arise in human affairs it is communication between people that is vital.

Education and life itself train one in these faculties and every single child knows that he has to learn how to lead his or her life and that certain basic faculties must be acquired and tested in action. This testing is done by seeing how one copes with challenges that draw on the various capacities.

Human relationships left out

In computer games one meets many challenges, genuinely having to use one's intelligence and initiative in order to succeed. Hence a real need is met in that faculties that are latent within a growing child and need to be educated and trained, are met and, most important, they are under the apparent control of the individual. However, there are vital differences between a game situation and real life situations.

In a game certain faculties are demanded and trained, but in a context that, by its very nature, leaves out of account vital aspects of real everyday human situations. The most important, I think, is that in computer games one does not have to consider, let alone enter into any human relationship. So a child is trained to solve complex problems, use his initiative and to succeed, leaving out the crucial element that he will need in every daily interaction with his fellow human beings.

This fact does not appear overtly in any program line of any game, but it is automatically an integral part of every game and therefore in every game structure. How does such a thought arise: that human beings should be trained to exclude human relationships in their affairs and should remain unaware that they are being so trained?

And the Giant laughs.

I leave it now to Clatterbang's progeny to perform their magic.

Alan Hall teaches physics in Wynstones' Upper School.

Correspondence

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Bristol BS8 1JR.

Dear Sir/Madam,

I am a pupil at the Bristol Waldorf School in Class 8. Recently I read this letter in the magazine '19' which I collect most weeks.

'Being one of the many young school leavers of around 16, I feel I've the right to have a good nuzzle at our present education system. After all, I am about to embark on a 'life of leisure' (an undefined sentence of unemployment, in other words) and I've just realised that I'm totally untrained and unprepared for what the future holds for me.

'Conversely, I recently visited a Rudolf Steiner school. I'd thought I was academically 'ahead' of them (they take their 'O' levels a year later than us), but I soon discovered that something positive was in action. No doubt many of these pupils will be my future colleagues at the Job Centre, but they - unlike most of us - have been taught to appreciate the beautiful things in life, as their curriculum is based on artistic subjects. They'll enjoy and make full use of their 'extended leisure time' - while those of us who are institutionalised will feel trapped and useless.

'Until we're educated for life today (and the inevitable prospect of long spells of unemployment), then I'm afraid the recent writer to 19 who complained of seeing young glue-sniffers on public transport will see much worse sights.

'Some hope for the future must be given to the youth of today.

'Maybe I'm lucky. I've got a certain amount of hope. But what about the ever-increasing number of unemployed young people who haven't got even that advantage?

Becky, Monmouth, Gwent."

I thought you would be interested in this letter, as it shows one non-Waldorf pupil's experience of a Waldorf School.

Yours sincerely,

Anna Pashley.

Back Numbers of 'Child and Man' price £1.00 (post free) from the Secretary (address on the title page).

Vol. 13 No. 3 Religion

Has Religion any place in Education *Alan Howard*
Rediscovering the Phases of Human Life *Christopher Schaefer*
First Experience of Science *Roland Everett*
Seasonal Festivals in the Curriculum *Dennis Demannett*

Vol. 16 No. 2 Drama

'Does Perseus have to hold Andromeda's hand?' *Dennis Demannett*
'The World is a Stage' *Daniele Caillemín*

Vol. 17 No. 1 Technology

Visit to a Steel Plant *Alan Hall*
Education for Life *Tom Rowling*
Industrial Revolution *Jesse Darrell*

Vol. 18 No. 2 Stepping into Life

Current Affairs in Waldorf Education *Andreas Schubert*
Education for Capability *Norman Davidson*
Crossing the Rubicon *Christine Crawley*
Preparing Pupils for an Unwelcoming Future *Eileen Hutchins*
Stepping into Life *Moana Bowron*

Books

Come unto these Yellow Sands by W. M. von Heider. Published by The Steiner Schools Fellowship. Obtainable from W. M. von Heider, Emerson College, Forest Row, Sussex RH18 5JX. Tel. Forest Row 4173. Price £7.80. 212 pp.

It is a rare and wonderful thing to receive a book which, from first to last, is born out of direct experience. There is not a word of theory in this book. It is life itself that meets you on every page. As you turn the pages and follow their sequence, you see childhood growing up before you. Beginning with the pre-school years, ages four and five, you are led through all the eight years of a class teacher, ages six to fourteen, and are even allowed a fair glimpse into the upper school years to eighteen.

It offers a wealth of examples with many hints and valuable suggestions on the way. There are rhymes and verses by practising teachers, poems by our great poets, and appropriate and telling narratives by Eileen Hutchins and others. It is truly a precious volume we are holding in our hands, beautifully set out, a work of art in itself. For those actually engaged in bringing eurythmy to children it must come as a great boon.

Francis Edmunds

And then take hands Price £8.50. Obtainable from W. M. von Heider (address as above) or, in America, from Celestial Arts, Millbrae, California \$14.95.

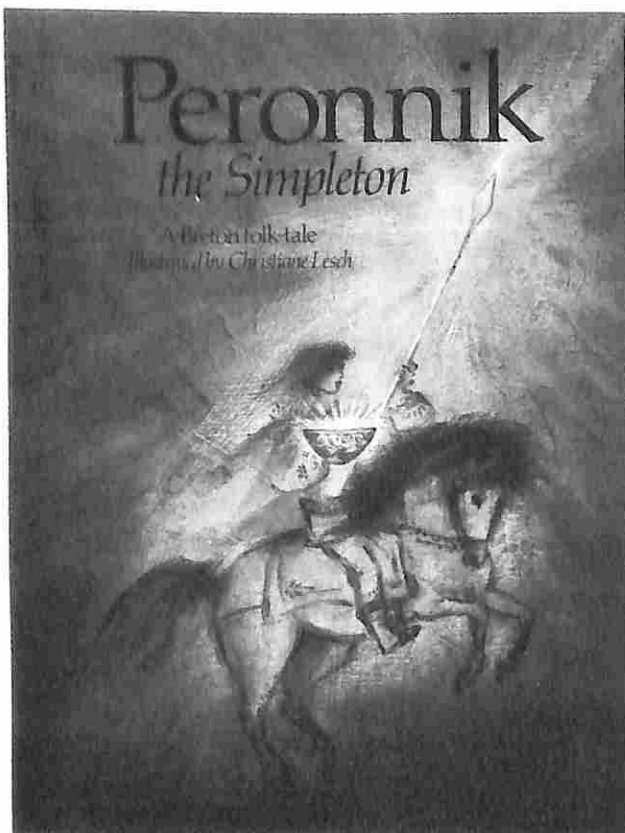
This anthology chosen by W. M. von Heider is produced on the same generous scale as its companion volume: *Come unto these yellow sands*. It opens with a delightful section on Finger Plays, followed by a wide selection of Rhymes and Poems, containing many opportunities for humour. There is then a small collection of Stories and Legends - just the kind to have ready to shake out of your sleeve for an emergency lesson or a rainy day. Most of the remainder of the book (160 pages) is devoted to 'Royalty-free' Plays. The recommended Grades range from I through XII. Seven of the plays are from the tested pen of Eileen Hutchins.

Leszek Forczek's beautiful jacket painting leads one to realise what potential all the material in this volume holds for movement as well as speech. Yet the use of this collection is by no means confined to eurythmy or drama teaching. A treasure store which can only gain in value by being used further.



Penguins, Seals, Dolphins, Salmon and Eels. By Karl König. Floris Books, 21 Napier Rd., Edinburgh EH10 5AZ. 96 pp. Limp. £4.50.

There will be many moments in the teacher's preparation when he or she may feel gratitude for the content of the essays collected in this book, some of which will have been familiar to German readers through earlier publications. The author does not attempt to create a systematic approach to zoology in the way that Wolfgang Schad, for instance, has done in recent years; by contrast, his approach is characterised by the sub-title *Sketches for an Imaginative Zoology*. The sketches include many insights into the habitat, behaviour, bodily form and colouring and seasonal life-cycles of the animals discussed. In 'drawing' these sketches the author brings aspects of animal nature into connection with several mythologies, embryology, geological epochs of time, the origins of mankind and local customs e.g. of the Eskimos and Lapps. He also quotes tellingly from Rudolf Steiner, Alfred Brehm and others listed in the very supportive bibliography. Most stimulating of all, perhaps, for teachers is the way the author has of making polaric contrasts: among others, the contrast in the colourings of eel and salmon, the distribution of land and sea in Arctic and Antarctic, the deep dark warmth of the Sargasso and the sparkling waters of the springs of the Cairngorms where the salmon spawn. May we look forward to more translations of these stimulating and enlivening essays from Floris?



Peronnik. A Breton folk-tale. Illustrated by Christiane Lesch. Floris. Hardback £4.95. In America from Inner Traditions International, New York \$9.95.

An image is what you make of it. This story wends its way through a wonderfully intriguing sequence of images. Some of them modestly stand in the background, like the farmer's wife 'kneeling on the doorstep cleaning the porridge pan with brimstone'. Others are more arresting: the linen bag filled with bird lime and lark's feathers, a rosary, a whistle cut from an elder branch and a crust of bread rubbed with rancid bacon. One image which displays particular transmutability in imaginative literature of every kind is that of the horse. We think of the four horses of the Apocalypse, the old nag upon which Parsifal begins his adventures, the stallion which Sigurd wins at Odin's behest and so on. In *this* story, we find it appearing in the form of a foal which Peronnik the simpleton-hero wins from the giant the servant of Beelzebub. This, as much as the 'magical golden bowl and adamant lance', reveals that this folk-tale from Brittany brings us into the domain of the Grail. The book is exquisitely illustrated by Christiane Lesch.

A Review of 'Galatians; Ephesians; Philippians and Colossians: The Letters of Paul'. A new translation edited by Stanley Drake. £2.95. Floris Books.

As Michael Tapp points out in his introduction to this new translation of Paul's 'minor' epistles, 'It would be hard to think of anyone who has been of greater significance in the history of Christianity than Paul.' As one 'untimely born' Paul took upon himself the destiny of spreading the Gospel message to the Gentile world, and fought wholeheartedly against the *Judaizers* in the nascent Christian Church who wished to restrict membership to those who subjected themselves to the physical rite of circumcision. Paul's absolute faith in his mission was based on his awesome experience of the risen Christ on the road to Damascus, and it is in here, in the realm of inner experience, that his message can resound in such a timely and relevant fashion for men and women of the twentieth century.

In these epistles can be found the great themes of the relationship between the Law, Sin and Faith, of the birth of the 'new man' and of the community of Christ, of the power of Grace and Love to act as forces of transformation in one's own life, and of the cosmic Christ in whom the fullness ('pleroma') of the Godhead comes to visible expression.

Although these new translations lack something of the colloquial fluency of, say, the J. B. Phillips translation, they seem, in places, to get nearer the original meaning of Paul's thought. For example, 'Rather did he empty himself in offering and took on the form of a servant' seems to be closer in intention to the Greek concept of 'kenosis' than 'stripped himself of all privilege by consenting to be a slave by nature' (Phillips). Moreover, the translations are by no means lacking in beautiful poetry, and passages could well be used most fruitfully for classroom recitation or private meditation.

The introductions to the Letters by Stanley Drake and Michael Tapp are helpful and illuminating. I look forward to a translation of 'Romans' and 'Corinthians'!

Tony Brown

Also received from Floris:

The Gospel of John. A rendering in English by Kalmia Bittleston, paper, £2.95.
Reprints: Brothers and Sisters by Karl König, softback, 92pp, £4.95.
Creative Toymaking by Alice A. Gorge, Limp, £3.95.

Books Received in German and French

From Verlag Freis Geistesleben, Hausmannstrasse 76, 7000 Stuttgart 1.

Die Dreieit im Jahreslauf by Karlheinz Flau. 72 Seiten, Spiralheftung, kart. DM 22.-.

Karlheinz Flau has created in this publication a wonderful, 'living' work of art, written particularly with the family in mind, the future of which strongly depends on how children and parents live together. The author seeks to strengthen this through harmonious celebrations during the course of the year. He guides us through the seasons and festivals and shows how these, nature, the year and the human being have a threefold rhythm pulsating through them.

The presentation is beautiful: the text has been handwritten; through it and through the vivid illustrations no effort has been spared to communicate life's essential vitality. Reading through the book, I found it extraordinarily easy to feel involved in each festival being described, particularly as a result of the author's deep sincerity.

To many people, these annual festivals are largely unacknowledged, or have simply become meaningless, though they are more important for enhancing a social togetherness than we are accustomed to believe. External influences which often go against the tide of nature, are thrust at modern man, so it has become hard to live with nature's rhythms, and to encompass them, and to interweave them into our everyday activities.

Our book seeks to rectify this. It shows how each festival evokes a spectrum of ideas, right from the deepest religious origins to simple, practical things to make and do. Here is something to enhance every occasion to whatever degree each individual wishes to become involved.

A. C. Doyle

PLATONISCHE UND ARCHIMEDISCHE KÖRPER,
ihre Sternformen und polaren Gebilde. Paul Adam/Arnold Wyss. Format A4. 136 Seiten mit 488 Einzelfiguren. Geb. DM 49.-. Verlag Freies Geistesleben.

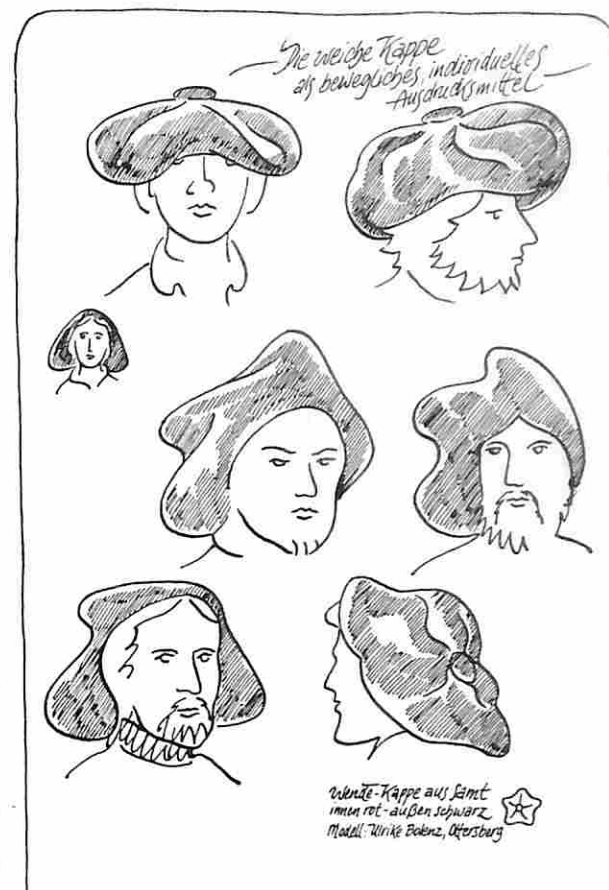
The widening horizons of the mind which begin to be experienced at the age of 13/14 need both scope and form. In education, these complementary qualities are not necessarily cultivated simultaneously, though in geometry we have a notable exception. Rudolf Steiner's joy in this discovery is referred to in the opening pages of this volume. In Waldorf education it is at this age when first area, then volume with its third dimension are introduced to help meet this need of the adolescent's aspiring mind. But the range of material here presented is far wider than this: after dealing with the laws, properties, mathematics and nets necessary to construct all the regular solids, it goes on to cover the irregular solids, as well as inter-penetrating, truncated and stellated models, presenting a rich source of ideas for the teacher both in the classroom and in his own research. A special section is devoted to the golden ratio. Near the conclusion of this comprehensive and abundantly illustrated publication, the work of Ernst Bindel and Hermann von Baravalle is brought

fittingly into sequence with their great forerunners in this field: Plato, Archimedes and Kepler, thus emphasising how much Waldorf education owes to their pioneering spirit, and at the same time acknowledging the vital contribution they have made to this particular branch of geometry. A book which combines clarity of thought, beauty of form and colour and a high standard of presentation with a wealth of inspiration for those who wish to apply the laws expounded, in one way or another.

Projective Geometry by Arnold Bernhard. 221 Seiten mit 200 Abbildungen, geb. DM 49.-.

Alles Durchweben die Götter by Hella Krause-Zimmer. Reisen durch die Kultwelt der Ägäis. 176 Seiten, kart. DM 32.-.

Vom geistigen Ursprung der Gegenwart. Christoph Lindenberg 233 Seiten, kart DM 26.



Hats from Mensch und Kleidung.

Mensch und Kleidung. Rundbrief des Arbeitskreises für Bekleidung 19/20. Kopf-, Hand-, Fuss-Bekleidung. Verein für ein erweitertes Heilwesen V, 7263 Bad Liebenzell.

Farbgeschichten. Anita Schröder. Pädagogisch-malerische Anregungen für Eltern, Erzieher und Therapeuten.

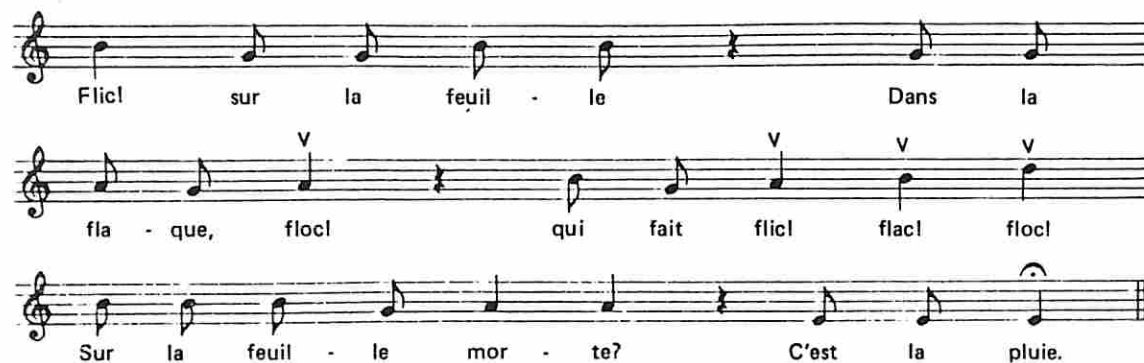
Colour Stories are interesting specialities on the menu of the Waldorf teacher. What is a Colour Story? Imagine: A splendid Green going off for a quiet country walk during the course of which its Yellow gets left behind. Realising how terribly Blue it has become, it glances hopefully over its shoulder, longing for company. And what fine company! A beaming Red bounces onto the scene, who becomes unusually composed during the first encounter with Blue. During the second, however, it whisks Blue off its feet and as they whirl around, practically all one can see is a dazzling display of Lilacs, Mauves and Purples with splashes of Carmine, on the top of their E strings, fiddling the dance into further heights of ecstasy...

This sequence of events, which Anita Schröder continues so engagingly, is presented like a book within a book. It illustrates in glowing style a fundamental approach to colour in education in which the colours have room to become living experiences in themselves. Rudolf Steiner encouraged teachers to discover and practise ways of bringing such experiences to the pupils, appropriately to their age. This book can lead us to a deeper understanding of the language of colour and is a real source of inspiration.

Recueil de Poèmes, Chants, Jeux et Comptines. Pour les quatre premières classes des Ecoles Waldorf. Obtainable from: Pädagogische Forschungsstelle beim Bund der Freien Waldorfschulen, Libanonstr. 3, D-7000 Stuttgart 1. Or from Steiner Schools Fellowship Publications, Michael Hall, Forest Row, Sussex. 176 pages, softback A4, £10 retail only.



LA PLUIE



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Milton Halton Waldorf School, P.O. Box 3, Milton, Ontario, L9T 2Y3
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Homburg/Saar Freie Waldorfschule Saar-Pfalz,
Parkstrasse, 6652 Bexbach, Tel. (0 68 26) 32 60

Karlsruhe Freie Waldorfschule Karlsruhe, Königs-
berger Strasse 35a, 7500 Karlsruhe 1, Tel. (07 21)
68 80 81/82

Kassel Freie Waldorfschule Kassel (einschl.
Berufsbildendes Gemeinschaftswerk mit Ausbil-
dung für Facharbeiter u. staatl. anerk. Erzieher).
Humordstrasse 17, 3500 Kassel-Wilhelmshöhe, Tel.
(05 61) 3 09 31

Kiel Freie Waldorfschule Kiel, Hotholzallee 20,
2300 Kiel 1, Tel. (04 31) 52 38 14

Köln Freie Waldorfschule Köln, Alte Neußer
Landstrasse 268, 5000 Köln 71 (Worringen),
Tel. (02 21) 78 51 99

Krefeld Freie Waldorfschule Krefeld, Kaiser-
strasse 61, 4150 Krefeld, Tel. (0 21 51) 5 31 57

Lothland Rudolf Steiner Schule Lothland, 6411
Künzell 5/Fulda, Tel. (06 61) 6 90 08 & 6 90 09

Ludwigsburg Freie Waldorfschule Ludwigsburg,
Böttcherstrasse 2, 7140 Ludwigsburg-
Eglosheim, Tel. (0 71 41) 3 26 05

Lübeck Freie Waldorfschule Lübeck, Diesel-
strasse 18, 2400 Lübeck-Eichholz, Tel. (04 51)
60 10 61/62/63

Mainz Freie Waldorfschule Mainz, Merkurweg 2,
6500 Mainz-Finthen, Tel. (0 61 31) 47 32 97

Mannheim Freie Waldorfschule, Neckarauer
Waldweg 131, 6800 Mannheim 24, Tel. (06 21)
85 10 81

Marburg Freie Waldorfschule, Ockershäuser
Allee 14, 3550 Marburg/Lahn, Tel. (0 64 21)
2 52 56

München Rudolf Steiner Schule, Leopoldstrasse
17, 8000 München 40, Tel. (089) 34 81 42 & 39
62 07

München Rudolf Steiner Schule, Zweigschule
Brodersenstraße, Brodersenstraße 62, 8000
München 81, Tel. (089) 93 57 93

Nürnberg Rudolf Steiner Schule, Steinplattenweg
25, 8500 Nürnberg, Tel. (09 11) 59 30 77

Nürtingen Rudolf Steiner Schule, Erlengweg 1,
7440 Nürtingen, Tel. (0 70 22) 3 17 67

Oldenburg Freie Waldorfschule, Kleiststraße 43,
2900 Oldenburg, Tel. (04 41) 50 21 12

Ottersberg Freie Rudolf Steiner Schule, Amthof
5, 2802 Ottersberg 1, Tel. (0 42 05) 366

Pforzheim Goetheschule - Freie Waldorfschule,
Schwarzwaldstrasse 66, 7530 Pforzheim, Tel.
(0 72 31) 29 71-3

Rendsburg Freie Waldorfschule, Nobisrührer
Allee 75/77, 2370 Rendsburg, Tel. (0 43 31)
2 35 51

Reutlingen Freie Georgenschule, Moltkestrasse
29, 7410 Reutlingen, Tel. (0 71 21) 2 20 15-0 17

Schloss Hamborn Rudolf Steiner Schule Land-
schulheim Schloss Hamborn 4791 Borchon 3 -
Schloss Hamborn, Tel. Paderborn (0 52 51) 389-
2

Siegen Rudolf Steiner Schule - Freie Waldorf-
schule, Pavillon an der Alche, 5900 Siegen 1,
Tel. (02 71) 26 30

Stuttgart Freie Waldorfschule Uhlandshöhe,
Haussmannstrasse 44, 7000 Stuttgart 1, Tel. (07 11)
24 02 41 & 24 02 42, Kindergarten: 24 02 75

Stuttgart Freie Waldorfschule am Kräherwald,
Rudolf-Steiner-Weg 10, 7000 Stuttgart 1, Tel.
(07 11) 29 18 20, Kindergarten: 22 47 47

Stuttgart Michael Bauer Schule, Freie Waldorf-
schule mit Förderklassenbereich, Ohlthofstrasse 5,
7000 Stuttgart 80, Tel. (07 11) 73 46 36

Trier Freie Waldorfschule, Montessoriweg, 5500
Trier, Tel. (06 51) 3 50 93 oder 4 53 85

Tübingen Tübingen Freie Waldorfschule, Rottorn-
weg 30, 7400 Tübingen-Waldhäuser-Ost, Tel. (0 70
71) 6 51 18

Überlingen Freie Waldorfschule am Bodensee,
7770 Überlingen-Rengoldshausen, Tel. (0 75 51)
6 30 77-78

Ulm Freie Waldorfschule Ulm mit angeschlos-
senen Sonderklassen für Lernbehinderte, Römer-
strasse 97, 7900 Ulm, Tel. (07 31) 3 70 71

Villengenen-Schwenningen Rudolf Steiner Schule,
Frühlingshalde 85, 7220 VS-Schwenningen, Tel.
(0 77 20) 6 16 29 & 44 08

Wahlwies Freie Waldorfschule Wahlwies, 7768
Stockach 14, Tel. (0 77 71) 31 83

Wangen Freie Waldorfschule Wangen, Rudolf-
Steiner-Strasse 4, 7988 Wangen i. Allgäu, Tel.
(0 75 22) 30 69

Wanne-Eickel/Herne Hiberniaschule, Holsterhauser
Strasse 70, Postfach 2849, 4690 Herne 2, Tel.
(0 23 25) 4 10 81

Wattenscheid Widar Schule Wattenscheid, Reiter-
weg, 13, 4630 Bochum 6, Tel. (0 23 27) 7 30 96

Witten Rudolf Steiner Schule Witten, Bochumer
Strasse 10 a, 5810 Witten 1, Tel. (0 23 02) 5 10 21

Würzburg Freie Waldorfschule Würzburg, Oberer
Neubergweg 14, 8700 Würzburg, Tel. (09 31)
7 20 71

Wuppertal Rudolf Steiner Schule, Schlucht-
strasse 21, 5600 Wuppertal 2 (Barmen), Tel.
(02 02) 8 12 33 & 8 09 69, Kindergarten: 8 33 71

Wuppertal Christian Morgenstern Schule, Waldorf-
schule für Erziehungshilfe, Haderslebenerstrasse 14,
5600 Wuppertal 2 (Barmen), Tel. (02 02) 8 26 44

ITALY

Milano Scuola a indirizzo pedagogico steineriano,
Via Francesco Sforza 23, Milano, Tel. 79 54 88

Roma Scuola Rudolf Steiner "Giardino del Cedri",
Via delle Benedettine 10, 100135 Roma, Tel.
33 80 791

NETHERLANDS

Bond van Vrije Scholen in Nederland - Secretariat:
Hoofdstraat 20, 3972LA Driebergen, Tel. 03438-
13253

*Incl. Upper School, † Only Kindergarten

Alkmaar Rudolf Steiner school, Sperwerstraat 1,
1826 KL, Tel. 072-618602

Almere Vrije School Almere, Biesterweg 6,
7608 RN, Tel. 05490-67815

Almere Vrije School, Heerdenstraat 33A, 1324 MC,
Tel. 03240-34952

Alphen A/D Rijn Vrije School, Churchillaan 6,
2401 LG, Tel. 01720-34902

Amstelveen Parcivalschool, de Savornin Lohmann-
lann 2, 1181 XM, Tel. 020-438556

*Amsterdam Geert Groteschool, Hygieëplein 47,
1076 RS, Tel. 020-714753

Apeldoorn Vrije School, Morinistraat 6-8, 7312 KC
Tel. 055-559010

Arnhem Parcivalschool, Woudrichemstraat 141,
6844 GH, Tel. 085-816181

*Bergen Vrije School, Prins Hendriklaan 58,
1862 EL, Tel. 02208-3613

Bergen Vrije School Bovenbouw, van de Velde-
laan 179, 1816 PD Alkmaar, Tel. 072-150816

Bilthoven Rudolf Steiner school, Leyenseweg 22,
3721 BD, Tel. 030-792700

Den Bosch Rudolf Steiner school, Waalstraat 30,
5215 CK, Tel. 073-139158

*Boxmeer Vrije School, Bakelgeertstraat 43,
5831 CS, Tel. 08858-2765

Breda Rudolf Steiner school, Minckelersstraat 27,
4816 AD, Tel. 076-810176

Bussum Vrije School Michaël, Esther de Boer van
Rijkslaan 22, 1403 GD, Tel. 02159-31967

Delft Vrije School, De Meesterstraat 2, 2613 XB,
Tel. 015-130330

Deventer Vrije School, Houtmarkt 6, 7411 CG,
Tel. 05700-11010

Dordrecht Vrije School, Wijnstraat 119, 3311 BV,
Tel. 078-136157

*Driebergen Vrije School, Rijsenburgsestraat 14,
3972 EJ, Tel. 03438-13856

Ede Vrije School, Nachtegaallaan 49, 6713 BW,
Corr. Adres Postbus 40, 6710 BA, Tel. 08380-15428

*Eindhoven Vrije School Brabant, Woenselestraat
316, 5623 EG, Tel. 040-450164

Emmen Vrije School, Sparrenlaan 5, 7822 EM,
Tel. 05910-10531

Gouda Vrije School, Aalberseplein 5, 2805 EG,
Tel. 01820-13278

*Groningen Vrije School, Hoornsediep 72, 9725
HM, Tel. 050-252754

Groningen Vrije School Bovenbouw, Wassen-
berghstraat 26, 9718 LL, Tel. 050-120574

*Den Haag Vrije School, Waalsdorperweg 12,
2597 JB, Tel. 070-244300

*Haarlem Rudolf Steiner school, Engelandlaan 2,
2034 NA, Tel. 023-343469

Haarlem-Noord Vrije School Kennemerland,
Weltevredenstraat 9, 2022 VA, Corr. Adres:
Postbus 2161, 2022 CD, Tel. 023-373578

Helmond Vrije School Peelrand, Postelstraat 31,
5705 AS, Tel. 04920-47628

Hilversum Vrije School; Kamerling Onnesweg 2,
1223 JK, Tel. 035-833276

Hoorn Westfriese Vrije School, Opgang 4, 1689 KZ,
m.i.v. 1-184 Nachtegaallaan 146, 1628 DJ Hoorn,
Tel. 02290-31011

Krimpen A/S IJssel Krimpener Vrije School,
Hobbemalaan 1, 2923 XD, Tel. 01870-19776

Leeuwarden Michaëlschool, Emmanuel Murand-
straat 37, 8932 GZ, Tel. 071-762225

Leiden Rudolf Steiner school, César Franckstraat
9, 2324 JM, Tel. 071-762225

Leiden-Noord Vrije School Leiden-Noord, Pasteur-
straat 2, 2316 BT, Tel. 071-209015

*Leiden Vrije School Bovenbouw; Kerkstraat 11,
2514 KP Den Haag, Tel. 070-642161

Maastricht Vrije School, Heugemer Pastoorstraat
12, 6229 AG, Tel. 043-614386

Meppel Vrije School, Julianastraat 22, 7941 JC,
Tel. 05220-53343

*Middelburg Vrije School Zeeland, Willem
Arondestraat 59, 4333 DD, Tel. 01180-12102

*Nijmegen Vrije School, Groesbeekseweg 146,
6524 DN, Tel. 080-229798

*Oldenzaal Vrije School, Bentheimstraat 2,
7571 CP, Tel. 05423-21050

Oud Beijerland Vrije School Hoeksche Waard,
Jasmijnstraat 10, 3261 BK, Tel. 01860-12142

*Roermond Grijze School, Jesuitenstraat 2, 6041
ED, Tel. 04750-17957

*Rotterdam Vrije School, Vredenhofweg 30, 3062
EP, Corr. Adres: Postbus 4292, 3006 AG, Tel.
010-526519

Tiel Vrije School, Kloosterhof 4, 4003 DH,
Tel. 03440-15313

Tilburg Vrije School, Wilhelminapark 54, 5041
ED, Tel. 013-431963

Uden Vrije School, Bosveld 120, 5403 AG,
Tel. 04132-61446

*Utrecht Vrije School, St. Maartensdreef 1, 3564
TA, Tel. 030-614249

*Venlo St. Rozenpoortje, Burg. Boubenstraat 44,
5913 VZ, Tel. 077-42487

*Voorschoten Rudolf Steiner kleuterschool, Burg.
de Koolplantsoen 19, 2253 KD, Tel. 071-761876

Wageningen Vrije School, Nolenstraat 3, 6702 CS,
Tel. 08370-12027

Zaandam Vrije School Zaanstreek, Galivenstraat
11B, 1503 AR, Tel. 075-174047

*Zeist Zeister Vrije School, Burg. van Tuyllaan 35,
3707 CV, Tel. 03404-23054

Zoetermeer Vrije School, Kerkenbos 14, 2715 RR,
Tel. 079-213994

Zutphen Vrije School "de IJssel", Henri Dunant-
weg 4, 7201 EV, Tel. 05750-16380

Zutphen Vrije School "de Berkel", Weerdsdag 14b,
7206 BR, Tel. 05750-24011

*Zutphen Vrije School Bovenbouw, Weerdsdag 14a,
7206 BR, Tel. 05750-24687

Zwolle Vrije School, Bachlaan 6-8, 9031 HL,
Tel. 038-225448

NEW ZEALAND

Auckland Michael Park School, 55 Amy Street
Ellerslie, P.O. Box 28-150, Remuera, Auckland 5,
Tel. 593-083

Christchurch Christchurch Rudolf Steiner School,
19 Omberley Terrace, Opawa, Christchurch 2,
Tel. 770-723

Hastings Rudolf Steiner School, P.O. Box 888,
Hastings, Tel. 87-363

Wellington Raphael House Rudolf Steiner School,
27 Maitui Street, Belmont, Lower Hutt, Wellington,
Tel. 695-161

NORWAY

Bærum Steiner skolen i Bærum, Gamle Grav vei 5,
N 1342 Jar, Tel. (02) 24 86 71

Bergen Rudolf Steiner-Skolen i Bergen, Rieber-
Mohnsvei 15, N 5040 Paradis, Tel. (05) 27 32 60/
37 38 20

Borghem Rudolf Steiner-Skolen i Vestfold, Boks
10, Vestkogen, N 3140 Borghem, Tel. 033-2 24 12

Haugesund Rudolf Steiner skolen i Haugesund
"Bellevue", N 5500 Haugesund

Oslo Rudolf Steiner-Skolen i Oslo, Flyveveien 2,
N 1010 Oslo 3, Tel. 14 31 17

Rygge Rudolf Steiner-Skolen i Rygge, N 1580
Rygge, Tel. (032) 6 02 92

Stavanger Steiner skolen i Stavanger, c/o Nylund
Skole Storaug, N 4000 Stavanger

Trondheim Steiner skolen i Trondheim, Lilleby
skole, Postbox 2155, N 7001 Trondheim, Tel.
(075) 2 81 66/2 73 15

SOUTH AFRICA

Southern African Federation of Waldorf Schools -
Secretariat: Waldorf School, Constantia

Cape Town Waldorf School, Spaanschemat River
Road, Constantia, 7800, Cape Town, Tel. 74-1047

Cape Town Michael Oak Waldorf School, 4 Marlow
Road, 7700 Kenilworth, Cape Town, Tel. 77 97 28

Johannesburg Michael Mount Waldorf School,
P.O. Box 67 587, Bryanston, 2021, Johannesburg,
Tel. 706-61 26

Pretoria/Transvaal Max Stibbe School, 257
Mooiplaas, P.O. Box 11384, Brooklyn 0011,
Pretoria/Transvaal, Tel. 86 16 64



SWEDEN

Delsbo Delsbo Waldorfskola, c/o Wätte, PL 1470,
S 82060 Delsbo, Tel. (06 53) 4 10 54

Göteborg Rudolf Steiner skolan, Birkagatan 61,
S 41656 Göteborg, Tel. (031) 21 46 32

Järna Örnaskolan, Rudolf Steiner skola i Järna,
Nibble, S 15300 Järna, Tel. Södertälje (07 55)
5 00 51

Järna Nibble Skolan, Nibble, S 15300 Järna,
Tel. Södertälje (07 55) 5 03 15

Lund Rudolf Steiner skolan i Lund, Hardeberga,
S 24107 Sodra Sandby, Tel. (046) 9 91 75

Norrköping Rudolf Steiner skolan i Norrköping,
Box 748, S 60116 Norrköping, Tel. (011) 18 21 18

Örebro Rudolf Steiner skolan, Axbergs kyrkskola,
S 70590 Örebro, Tel. (019) 22 26 45

Stockholm Kristofferskolan, Box 124, S 16126
Bromma, Tel. (08) 26 63 96

Stockholm Martinskolan, Söders Waldorfskola,
Munstycksvägen 18, S 123 57 Farsta, Tel. (08)
64 38 27

Umeå Waldorfskola, PL 5285, S 90251 Umeå,
Tel. (090) 3 10 70

SWITZERLAND

Baar Rudolf-Steiner-Schule Zug, Asylstrasse 15,
CH 6340 Baar, Tel. (042) 31 30 77

Basel Rudolf-Steiner-Schule, Jakobsbergerholzweg
54, CH 4059 Basel, Tel. (061) 50 62 50

Basel Christophorus Schule, Bühnenfluhstr. 20,
CH 4059 Basel, Tel. (061) 50 46 90

Basel Helfenbergsschule, Förderschule, Starenstr.
41, CH 4059 Basel, Tel. (061) 35 07 10

Bern Rudolf-Steiner-Schule Bern, Ittigenstr. 31,
CH 3063 Ittigen, Tel. (031) 58 18 22

Biel Rudolf-Steiner-Schule, Rosenheimweg 1,
CH 2502 Biel, Tel. (032) 42 59 19

Chur Rudolf-Steiner-Schule Chur, Münzweg 20,
CH 7000 Chur, Tel. (081) 22 32 88

Dornach Rudolf-Steiner-Schule Birseck, Wollmatt-
weg 10, CH 4143 Dornach, Tel. (061) 72 62 90

St. Gallen Rudolf-Steiner-Schule, Zwinglistr. 75,
CH 9000 St. Gallen, Tel. (071) 22 60 18

Geneva Ecole Rudolf Steiner, 213 route d'Aire-la-
Ville, CH 1242 Satigny, Tel. (022) 53 18 48

Ins Heimschule "Schloßli", CH 3232 Ins/BE,
Tel. (032) 83 10 50

Kreuzlingen Rudolf-Steiner-Schule, Bahnhof-
strasse 15, CH 8280 Kreuzlingen, Tel. (072)
72 17 10

Lausanne Ecole Rudolf Steiner, "La Longeraie",
CH 1110 Morges, Tel. (091) 71 7494

Lenzburg Rudolf-Steiner-Schule Aargau, Alte
Bernstrasse, CH 5503 Schafisheim, Tel. (064)
51 76 48

Lugano Scuola Rudolf Steiner, Via degli Amadi 1,
CH 6900 Lugano, Tel. (091) 23 98 29

Pratteln Rudolf-Steiner-Schule Mayenfels, Schloß
Mayenfels, CH 4133 Pratteln, Tel. (061) 81 22 66

Schaffhausen Rudolf-Steiner-Schule, Vordersteig
24, CH 8200 Schaffhausen, Tel. (053) 5 95 80

Schulz-Tarasp Bergschule Avrona, Rudolf-Steiner-
Schule, CH 7553 Tarasp bei Scuol, Unterengadin,
Tel. (084) 9 13 49

Solothurn Rudolf-Steiner-Schule, Solothurn,
Weissensteinst. 65-67, CH 4500 Solothurn, Tel.
(056) 22 41 12

Wetzikon Rudolf-Steiner-Schule, Zürcher Ober-
land, Usterstrasse 141, CH 8623 Wetzikon, Tel. (01)
930 77 97

Winterthur Rudolf-Steiner-Schule, Maienstrasse 15,
CH 8406 Winterthur, Tel. (052) 22 19 97

Zürich Rudolf-Steiner-Schule, Plattenstrasse 37,
CH 8032 Zürich, Tel. (01) 251 45 02

Zürich Rudolf-Steiner-Schule, Sihlberg 10,
CH 8002 Zürich, Tel. (01) 201 06 18

Zug see Baar

UNITED KINGDOM

Steiner Schools Fellowship, Orlingbury House,
Lewes Road, Forest Row, East Sussex RH18 5AA,
Tel. (0342-82) 2115

* Full Membership of Steiner Schools Fellowship
† Associated Schools
§ Newly Founded Schools
k Playgroup and/or Kindergarten recognised by
Steiner Kindergarten Steering Group

London and South East

Brighton § Brighton Steiner School, 363 Ditchling
Road, Brighton, Sussex.

Canterbury * Perry Court School, Garlinge Green,
Chartham, near Canterbury, Kent CT4 5RU, Tel.
(0227) 738285

Forest Row * Michael Hall, Kidbrooke Park,
Forest Row, Sussex RH18 5JB, Tel. (0342-82)
2275

London k Primrose Nursery, Glenilla Road,
London NW 3, Tel. (01-722) 3587

St. Albans k St. Albans Kindergarten, Fleetville
Community Centre, 67 Hempstead Road, Kings
Langley, Herts, Tel. (092-77) 62453

South and South West

Bristol * Bristol Waldorf School, Park Place,
Bristol BS8 1JR, Tel. (0272) 39260

Ringwood * Folly Farm School, Ashley,
Ringwood, Hampshire BH24 2NN, Tel. (042-54)
2604

Totnes § Rudolf Steiner School South Devon,
Sandwell Manor, Harberton, Totnes, Devon TQ9
7LL, Tel. (0803) 862148

Central

Gloucester * Wynstones, Whaddon Green,
Gloucester, GL4 0UF, Tel. (0452) 22475

Hereford § Hereford Waldorf School, Much Dew-
church, Hereford HR2 8DE, Tel. (0981) 540221

Ilkeston * Michael House School, The Field,
Shipley, Heanor, Derbyshire DE7 7JH, Tel. (0773)
718050

Kings Langley * The New School, Langley Hill, Kings Langley, Herts. WD4 9HG. Tel. (092-77) 62505.

Newnham-on-Severn * Kindergarten, Oaklands Park, Camphill Village, Newnham-on-Severn, Glos. GL14 1EF. Tel. (059-455) 230.

Stourbridge * Elmfield School, Love Lane, Stourbridge, West Midlands DY8 2EA. Tel. (0384) 394633.

Stroud * Stroud Valleys Waldorf Kindergarten, Walkley Hill, Rodborough, Glos. Tel. (0452) 812393.

Stroud * Sunlands Nursery, Cairncross Road, Stroud, Glos. Tel. (0452) 813795.

North
Botton * Botton Village School, Danby, Whitby, N. Yorks. YO21 2NJ. Tel. (028-76) 281.
York * York Steiner School, 19 Bishophill Senior, York YO1 1EF. Tel. (0904) 54983.

Scotland
Aberdeen * Aberdeen Waldorf School, 44 Bon Accord Street, Aberdeen AB1 2EL. Tel. (0224) 53695.

Edinburgh * The Rudolf Steiner School of Edinburgh, 38 Colinton Road, Edinburgh EH10 5BT. Tel. (031-337) 3410.

Wales
Dyfed * Nant-y-Cwm Steiner School, Llanycefn, Clynderwen, Dyfed. Tel. (099-12) 640.

Northern Ireland
Belfast * Holywood Rudolf Steiner School, 34 Croft Road, Holywood, Co. Down. Tel. (023-17) 2029.

UNITED STATES OF AMERICA

*Full member of the Association of Waldorf Schools of North America, Ms Anne Charles, Chairman, Waldorf School of Garden City, Cambridge Avenue, Garden City, NY 11530 (K-12 indicates Kindergarten through Twelfth Grade or the range of each school at the time of going to press)

CALIFORNIA

Auburn Live Oak Waldorf School K-3, Station A, Box 9042 Auburn, California 95603

Berkeley Innisfree Waldorf School K-3, 1548 Seenic Drive, Berkeley, California 94708

Brentwood Golden Path, Route 1, Box 206, Brentwood, California 94513

Calpella Mountain Meadow Country School, Box 313, Calpella, California 95418

Cedar Ridge Mariposa Country School, PO Box 1210, Cedar Ridge, California 95924

Concord Golden Path School K, 1732 Vincente Road, Concord, California 95419

Covelo Mountain Valley School, P.O. Box 676, Covelo, California 95428

*Fair Oaks Sacramento Waldorf School K-12, 3750 Bannister Road, Fair Oaks, California 95628

*Fair Oaks Rudolf Steiner College Adult Educ., 9200 Fair Oaks Blvd., Fair Oaks, California 95628

Fort Bragg Three Rivers School, P.O. Box 1660, Fort Bragg, California 95437

La Canada Pasadena Waldorf School K, 104 Berkshire Place, La Canada, California 95030

Los Gatos Waldorf Kindergarten of Los Gatos K, P.O. Box 888, Los Gatos, California 95030

*Northridge Highland Hall School K-12, 17100 Superior Street, Northridge, California 91325

Redwood City Waldorf School of the Peninsula, 2434 McGarvey Ave., Redwood City, California 94061

San Diego Waldorf School of San Diego K, 3720 29th Street, San Diego, California 92104

San Francisco San Francisco Waldorf School K-4, 2938 Washington Street, San Francisco, California 94115

*San Rafael Marin Waldorf School K-8, 755 Idylberry Road, San Rafael, California 94903

Santa Barbara Santa Barbara Waldorf School K-1, PO Box 50125, Santa Barbara California 93150

Santa Cruz Santa Cruz Waldorf School, 2190 Empire Grade, Santa Cruz, California 95060

*Santa Rosa Summerfield Waldorf School of Santa Rosa, 155 Willowside Road, Santa Rosa, California 95401

COLORADO

Boulder Shining Mountain School K-3, 3685 Martin Drive, Boulder, Colorado 80302

Denver Denver Waldorf School K-8, 735 E. Florida, Denver, Colorado 80210

Denver Parsifal Shield Kindergarten, 2180 South Madison, Denver, Colorado 80210

Durango Wingspan Waldorf School K, 948 East Fourth Avenue, Durango, Colorado 81301

Paonia Lamborn Valley School K-5, P.O. Box 461, Paonia, Colorado 81428

DISTRICT OF COLUMBIA

*Washington Waldorf School (See listing under Maryland)

FLORIDA

Boca Raton Waldorf School of Boca Raton K, Box 951, Boca Raton, Florida 33432

Gainesville Dayspring Waldorf School K-5, 921 S.W. Depot Road, Gainesville, Florida 32601

GEORGIA

Young Harris Appalachian Mountain School, Box 257, Young Harris, Georgia 30582

HAWAII

*Honolulu Honolulu Waldorf School K-8, 350 Ulua Street, Honolulu, 96821

Maui Haleakala School K-8, Rt. 1, Box 790, Kula, Maui 96790

Pahoa Malamalama School, PO Box 1045, Pahoa, Hawaii 96778

ILLINOIS

Chicago Chicago Waldorf School K-6, 2135 N. Kenmore, Chicago, Illinois 60614

Chicago Esperanza School K, 520 N. Marshfield, Chicago, Illinois 60622

MAINE

Blue Hill The Bay School K-6, P.O. Box 269, Blue Hill, Maine 04614

Hancock Saltwater Farm School K-1, Hancock, Maine 04640

MARYLAND

Baltimore The Waldorf School of Baltimore K-7, 4901 Springarden Drive, Baltimore, Maryland 21209

*Bethesda Washington Waldorf School K-8, 4800 Sangamore Road, Bethesda, Maryland 20816

Silver Spring Acorn Hill Children's Center K, 9500 Brunette Ave., Silver Spring, Maryland 20901

MASSACHUSETTS

Amherst Pioneer Valley Waldorf School Association, 33 Woodside Avenue, Amherst, Massachusetts 01002

Amherst Amherst Waldorf Nursery School K, 4 Hulst Road, Amherst, Massachusetts 01002

*Great Barrington Great Barrington Rudolf Steiner School K-8, West Plain Road, R.D. 1, Box 37B, Great Barrington, Massachusetts 01230

*Lexington The Waldorf School K-8, 739 Massachusetts Ave., Lexington, Massachusetts 02173

Sudbury The Longfellow School K, c/o Hammel, 610 Peakham Road, Sudbury, Massachusetts 01776

MICHIGAN

Ann Arbor Ann Arbor Rudolf Steiner School K-7, P.O. Box 2596, Ann Arbor, Michigan 48106

*Detroit Detroit Waldorf School K-12, 2555 Burns Avenue, Detroit, Michigan 48214

Southfield Waldorf Kinder House, 25205 Coder Road, Southfield, Michigan 48034

MINNESOTA

Minneapolis Minnesota Waldorf School K-2, 3225 E. Minnehahah Parkway, Minneapolis, Minnesota 55417

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Bozeman Meadowlark, c/o Rocky Mountain Health Clinic, 1015 Mendenhall, Bozeman, Montana 59715

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*Wilton High Mowing School 9-12, Wilton, New Hampshire 03086

*Wilton Pine Hill Waldorf School K-8, Wilton Center, New Hampshire 03086

NEW MEXICO

Albuquerque Aiona School, 1122 Green Valley Road NW, Albuquerque, New Mexico 87107

Questa Children's Garden K-2, Genoa Bliven or Alicia Santacrose, North Star Route, Questa, New Mexico 97556

Santa Fe Santa Fe Waldorf School, Rt. 7, Box 50-B3, Santa Fe, New Mexico 87501

Taos Children's Garden, P.O. Box 1261, Taos, New Mexico 87571

NEW YORK STATE

Ellicottville Allegany Hills Day School K, Ellicottville, New York.

*Garden City Waldorf School of Garden City K-12, Cambridge Avenue, Garden City, New York 11530

*Ghent Hawthorne Valley School K-12, R.D. 2, Harlemlville, Ghent, New York 12075

Ithaca School of the Finger Lakes, 54 Gunderman Road, Ithaca, New York 14850

Ithaca Hillside Kindergarten K, 110 East Upland Road, Ithaca, New York 14850

New Paltz Mount Laurel School, 12 No. Oakwood Terrace, New Paltz, New York 12561

*New York City Rudolf Steiner School K-12, 15E. 79th Street, New York City, New York 10021

Saratoga Springs Spring Hill School, P.O. Box 3, Saratoga Springs, New York 12866

*Spring Valley Green Meadow School K-12, Hungry Hollow Road, Spring Valley, New York 10977

Warwick Terros Children's Center, RD2, Box 24, Warwick, New York 10990

NORTH CAROLINA

Durham Waldorf School Association of North Carolina, Route 1, Box 161, Durham, North Carolina 27705

Cincinnati Cincinnati Waldorf School K, 320 Resor Ave., Cincinnati, Ohio 45220

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Eugene Cascade Valley Waldorf School K-3, 3411-A Willamette Street, Eugene, Oregon 97405

Jacksonville Light Valley Waldorf School K-4, P.O. Box 610, Jacksonville, Oregon 97530

Portland Portland Waldorf School (K - 1), P.O. Box 1312, Portland, Oregon 97207

PENNSYLVANIA

*Kimberton Kimberton Farms School K-12, West Seven Stars Road, Kimberton, Pennsylvania 19442

Lancaster Lancaster Waldorf School K-3, 110 Tulane Terrace, Lancaster, Pennsylvania 17603

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West Kingston Meadowbrook Waldorf School K, P.O. Box 508, West Kingston, Rhode Island 02892

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Kyle Little Wound School, Kyle, South Dakota 57752

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Austin Austin Waldorf School K-6, 2201 West First Street, Austin, Texas 78703

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North Garden Crossroads Waldorf School, P.O. Box 83, North Garden, Virginia 22959

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Burley Morning Star School K, P.O. Box 213, Burley, Washington 98322

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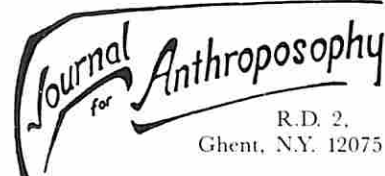
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Education, psychology; tr. from German; 1st edn 1969, pb reprint June 28, 1984; 21 x 14cm; 144pp; pb: £4.95

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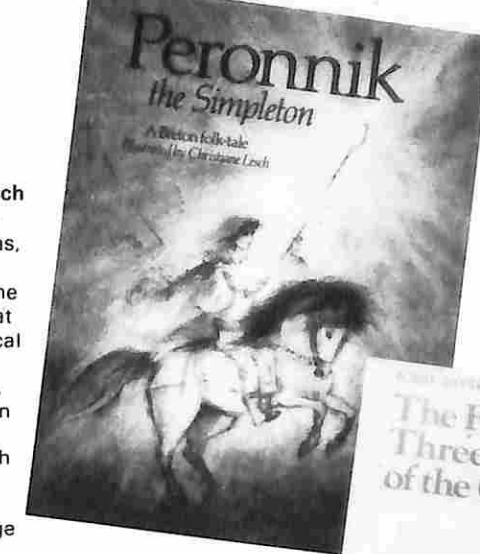
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