

Child and Man

Education as an Art

Vol 25 No 2 *Kindergarten*



Child and Man

ISSUE THEME:
Kindergarten

'Now just as the physical influences of the external world cannot be brought to bear on the yet unborn child—so until the change of teeth one should not bring to bear on the etheric body those forces which are, for it, what the impressions of the physical environment are for the physical body.'

Rudolf Steiner 1909.

Editorial Group: Brien Masters (Editor), Peter Ramm (Art Editor & Advertising), John Docherty (Circulation), Sarah Wakefield (Secretary).

Subscriptions and all correspondence to:
The Secretary, Child and Man, The Sprig, Ashdown Road,
Forest Row, East Sussex RH1 5BN.

Editorial: Telephone (0342 82) 2115.
Advertising: Telephone (0342 82) 4564.

U.S. Subscriptions: Barbara Richardson,
529 West Grant Place, Chicago, Illinois 60614.
Telephone (312) 248-5606.

Individual copy price:
UK £2.70, USA \$5.40, GERMANY DM8.40.

Subscription price (2 copies per year, postage included):
UK £4.50, USA \$9.00, GERMANY DM15.00.

©1991 by Steiner Schools Fellowship.
ISBN 0009-3890.
Printed in England
Produced by Median

Photo: Felicia Shanahan.

Inside Front Cover: The thirst for life natural to a young child and born partly of the forces of imitation is directed aright through participation in appropriate activities.

Front Cover: A 5 year-old's painting. Pure colours are expressive of the glowing 'world' to which young children belong, which can inspire teachers and parents responsible for their upbringing.

Journal for Waldorf (Rudolf Steiner) Education July 1991 Vol. 25 No.2.

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

Contents

Editorial Introduction	2
A Child is Born: an Ego is always being Born <i>Margret Meyerkort</i>	4
A Parent's Viewpoint <i>Jean Brown</i>	7
Creative play in the Kindergarten <i>Charlotte Comeras</i>	10
Eurythmy in the Kindergarten <i>Gale Ramm</i>	13
The Male figure in the Kindergarten <i>Tim Coombs</i>	18
The Kindergarten in the Community <i>Marcelle Macpherson</i>	22
Young Children in a Refugee Camp <i>Christiane Levy</i>	27
Briefing and Building <i>John Beech</i>	30
Helping Children Overcome Fear <i>Jean Evans</i>	33
From Child to Child Psychiatrist <i>John Pearce</i>	35
Book Reviews	38
World List of Waldorf (Rudolf Steiner) Schools	40

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

Editorial Introduction

In an old stable two children were playing together, a girl of 22 months and a boy three years older. It was summer and the stable door let in flowing veils of afternoon sunlight; the tiny windows hardly got a look-in and, in any case, there the light had to battle through a Methuselah of tangled cobwebs. The rickety staircase - little more than ancient woodgrain, packed together like a first-day queue at the sales and patched like a crew of half blind pirates - led to the hayloft, now the boy's father's workshop, sweet with rare sawdust. Beneath the staircase was an old biscuit tin, lid-less and inches deep in discarded gear-box oil - a reminder that horse and cart and bridle had all been sucked into the sump of modern technology.

Filthy, dilapidated and no place for children? On the contrary they were in their element. Offcuts from upstairs had provided a store of fabric for the grand castle they had built in one corner - not to mention its sprawling kingdom. Woodshavings dangled decoratively from the maze of old nailheads and hooks that bristled from walls, beams and newel-post. Hours went by - aeons for them no doubt - until one parent set out to 'go and find them'. As he approached, he heard the boy presenting the girl with a six-inch nail (already powdered with its first rash of rust) that he had unearthed triumphantly from a drawer of oddments - a huge object in his tiny hand. He presented it awesomely as if it were a mixture between some holy relic and a sword poised for a knight's accolade he was about to confer. The sun went on playing in

the girl's golden hair; she took the nail (being a visitor from a town flat she had probably never seen one of that size before) with a gracious smile, reached out dreamily for an oily paper-bag that had been scrunched beside the secateurs into a garden trug, and, as if she were gently putting her favourite doll into its cradle, said in that sing-song way that only children are capable of: "First we must put the nail into its cosy little paper-bag house..."

Children of course also need more organised environments in which to play and, of course, such a setting as described above could certainly not be part of any *official* play-group premises.

Nonetheless, of paramount importance is it that children should experience *matter* - Creator-made and humanly-formed - in such a way that they can pour all their heart's (and limbs') devotion into it. The British government would probably not be having to budget £60m p.a. for vandalism in schools if *the cultivation of such attitudes* formed part of the education of the young child. Yes, *education!*

How easy it is to tread - unwittingly and well-meaning, of course - on the child's profoundly deep yet tissue-delicate feelings of reverence. "Look, darling at this end of the nail; see these criss-cross marks? That helps the hammer not to slip when we knock the nail in..." we wade in with our clumsy-footed intellects, pouncing on every opportunity for 'learning', oblivious of the age we are dealing with.

Experience within matter (the 'Mater' of the human race). This is what the education of the young child is about - from conception onwards, one might say, at every level. In the Lower and Upper Schools a second and third opportunity to 'enter' the material realm follow. Research into it, an understanding of what is contained within matter, can then plumb the depths - but the depths have first to be created within and through such 'creative play' as here described. Indeed, when children are engaged in this way, it would not be too much to say that they are in communion with the Creator.

In this way, the home first and foremost, and then the Kindergarten prepare for the rest of education as well as for a richness of life, a satisfaction in what life brings and an element of service and gratitude for the gifts of the earth and humanity.

Miss out on this, and the cost will not only be £60m; it will be 'missing out on life itself' - no longer a mere bill, but a serious *price to pay*. A proportion of vandalism is almost certainly anger in disguise - anger at the vandalising of the childhood that has just gone.

But, as richly demonstrated in the articles printed in this issue of *Child and Man*, so much *is* being and *can* be done. No wonder Steiner deplored the then current practice of relegating (even in terms of salary) the educational status of the Kindergarten teacher; and that he brought about a different order in the Waldorf Schools. For upon the foundation of these years is built the whole of education, the *academic* successes which are so important, *holistic attitudes* to life and much else besides.

Alas, not every home has a rickety old staircase leading to a stable loft - or other forms of material and human environment that are specially suitable for early childhood. The pace and demands - and hence the style - of modern life usually prevent this. However, where such a gap occurs, the Steiner (Waldorf) Kindergarten is there to serve.

B.M.

Back Numbers of 'Child and Man'

Price £1.50 (post free) from the Secretary (address on the title page).

Vol. 20 No. 2 Educating Social Awareness
Vol. 22 No. 2 Non-Denominational Religion
Vol. 23 No. 2 Twelffoldness
Vol. 24 No. 1 Teacher Training
Vol. 24 No. 2 Teeth
Vol. 25 No. 1 Music

ADVERTISING RATES

Quarter page £60 (\$100)
Half page £100 (\$160)
Whole page £200 (\$300)

Inside back cover in colour
£250 (\$420)

Inside back cover
£220 (\$350)

Back cover in colour
£365 (\$600)

Please contact the advertising manager on
(0342 82) 4564

A Child is Born: an Ego is always being Born

by MARGRET MEYERKORT

John telephoned me with the good news that a little boy had arrived, "and," the proud father added, "he has hair like his mother."

Often when a child is born we direct our thoughts to the heredity factor and look for a physical likeness of baby and parent. Thereby we may quietly ask ourselves two questions:

1. "How can I see myself mirrored in my child?" , and I may feel pride because the child is taking after me. 2. "How do I live on in the child, into the next generation?", and the source of this question may be fear of the future, of my own annihilation.

Soon after birth the surroundings exercise a growing influence on the child. It can happen that a child who is raised on stodgy food develops a flabby body. When we look at the forces which form the human being from outside we can see and understand the reasons better and follow through more easily how it all happened. Consequently, we can transform an environmental imbalance more readily than a hereditary factor. The latter is largely a given fact of cause and effect.

Although careful and sensitive observation can show us straight-away that there is another factor beyond the genetic and environmental ones, let us leave for a moment all that we may feel or know about it and picture a child aged three months. Let us imagine we hold him in our arms and we

create an intimate moment of togetherness. Suddenly we realise that the baby looks into our eyes. A baby looks at us - and we adults may feel bewildered. It will have happened to many of us, often almost unnoticed, that a feeling of "What's that?" passed through our soul. In this one glance we experienced an entity, the unique entity of this growing human being who has begun to build up his own organism. It may be an uncalled for meeting. We cannot quite grasp what we met - and we are quietly, softly bewildered.

The first encounter with a young child can already stir in us the heights and depths of life. Some adults want to take him straightaway into their arms and are astonished, maybe upset, when the child defends himself with crying and kicking against a kind of egoism of the adult, against a disrespect shown to the child himself. Other adults pay little attention to the child or notice him 'by the way' and thereby can soon gain the child's confidence. The different ways in which a child affects us, in which we too affect him, often surface no further than in a short, silent dialogue of the eyes. The basic attitude of human beings standing face to face with each other, often brings about an unconscious stirring within us of the great secrets of human development and human nature.

Photo: Beata Bergström by kind permission of PÅ Våg



When we experience - so often in this way, through the eyes - the child's inner being, as yet unveiled, we feel it like a statement. The child affirms himself: "It is I - I am here - I am an I." At the same time he announces his independence and his trust in the care of those around him.

This is a mystery: "It is I, I am here." An individuality has arrived, has been bestowed on us through an act of grace and we experience this given fact out of the open, innocent eyes of a baby.

A mystery can never be fully understood, but we can go in search of it. In as much as we want to understand the child and help him forge the tools which he wants for his life, so are we in search of this mystery, this light in the eyes. Thereby we come to a second mystery.

The first activity the newborn child performs is that of taking the first breath: he breathes in his life, his destiny. What a deed! The first breath is the first deed. It makes the

A trained eye sees in the work and movements of the child a manifestation of the developing Ego.

child an inhabitant of the earth. It unites him with the people around him. The air we have in common, the air we breathe in, unites us. When the child utters his first cry, for the first time, and with the help of breath and air, he gives of his inner life, of himself. Out of breathing-receiving and crying-giving, language will unfold. Language, which is transformed breathing, is then the path whereby that which lives within the soul may be revealed without.

During the first year, the child conquered space when he ran and jumped and hopped. Now, during the second year, he acquires his mother-tongue as he practises words, pronunciation and tenses. These months hold many treasures for us who are around a toddler. For example, in the British Isles we mainly speak one language, but how differently in the different regions, in the different families of one region; and furthermore, each member of one family learns language differently and actually speaks it in his/her own unique way.

And then comes the greatest wonder. The child says for the first time "I don't want ... I want..." and we hold our breath at this revelation. The delicate, though firm, the mysterious, though clear, announcement of the individuality that shone out of the eyes of the baby, now, in his third year, has become

the pronouncement of the individuality. If we want to explain intellectually that the child says 'I', we can only admit that this is the height of an intellectual achievement. We cannot logically explain this event by saying: "When mummy says I she means herself and therefore Johnny must say I when he means himself". Many an adult would be incapable of drawing such a conclusion. Instead, an open and warm observation enables us to witness and marvel at the following. When the artistic composition of the sentence, of vowel and consonant, of syllable and word, of has been created, when, furthermore, this artistic composition has been anchored down into the physical body - that is when Language, this great work of art, has been made manifest - then there can and must come an artist who can freely use it, who can creatively and responsibly develop it: the eternal individuality, who comes as a little creator, a little artist in the wake of the Great Artist. Language has opened the door for the 'I'. There is yet a third mystery and this is the question of identity: "What am I - Who am I?"

When I was a child we played 'the echo game'. We called into the mountains: "Who is the mayor of Wesel?" And the echo said: "Esel." (Donkey). Sometimes the mountain did not answer and then we felt let down. When a human being does not respond, when on the human level the child is talking to a brick-wall he can feel forsaken. We adults, too, have between us the need for resonance. In fact, as soon as the human being begins to talk, he has need of an echo. The word spoken into space without an answer wafts away, it dies and numbness can ensue. To talk then is to question.

Let us now imagine we have created a peaceful moment with an older child. He can talk, he can say 'I' of himself. Maybe he stands in front of us and as we look into his eyes we no longer receive an affirming, stating gaze but a questioning one: "Whence?" Often we actually hear the question: "Mummy, who made me?.... Where do I come from?" No child, unless he was prematurely exposed to intellectualism, is interested in a biological exposition. We adults want to have the

courage to hear the innermost questions of this "Whence" rightly! The child knows: though it is now already veiled and in his subconscious: "There is a secret. I am standing in front of a question of destiny, my question, my quest, the search of my life."

And, indeed, he acts out of this knowledge with an enthusiasm and perseverance, with a strength and determination, which not only bears the impetus of the will, but also the orientation of the future. He can leave the adult behind, breathless, tired, and impatient. The child is wholly directed and concentrated on: "How can I find myself, realise my task of life: in and via sand and water, in and via human activities, in the arts." And many a time we observe him talking, questioning, holding a conversation with nature and objects, both audibly and silently, with everything he meets materially and immaterially, in house and garden, in street and field.

In this is revealed the child's deepest nature. In fact it is he himself who wants all the time to be purposefully on the move, who is to engage the will of his hands and feet in this search for his identity. Periods of acceptance will alternate with periods of evaluation and defiance. Indeed, through all periods of life it is during such crises of destiny that the quest will start again, thereby being renewed and ever renewed.

Witnessing all this will enable us to add to the two questions which were prompted at the child's birth, a third: "How can I serve the child in his search for identity, in the fulfilment of his destiny?" This is the question that needs constantly to resonate in all that we undertake in the home and in the Kindergarten.

After many years of Kindergarten teaching at Wynstones, Margret Meyerkort has become a world-wide authority on Kindergarten Teacher Training.

A parent's viewpoint

by JEAN BROWN

Looking back, my husband and I feel very fortunate that we were led towards Waldorf schooling and that our children were able to benefit from such a 'common-sense' education.

Until our elder son was three, we had given little thought to his future requirements outside the home. With joy we had welcomed him into the family and instinctively provided for his physical and emotional needs. As life became busier at home, with two little ones and a third on the way, we decided to send him to the local kindergarten partly because it seemed a good idea for a busy mother. It was within a few weeks of starting that we realised something was wrong. Life at home became intolerable. Our son, as described by the kindergarten teacher, was quiet and obedient - a model of good behaviour, whereas we, the parents, were experiencing something different. As soon as our little fellow was out of the classroom, he became rebellious unco-operative and aggressive towards his siblings. Why was this? Only later did we realise that the aim of this kindergarten was geared to preparing the children for successful entry to one of a number of highly academic schools! The 3 Rs were introduced almost at once, along with picture-matching, completing jigsaw puzzles, copying letters etc. With minimal play activity or artistic work. Little wonder tiredness and frustration brought an explosion of behavioural problems!

This experience led us to fundamentally re-

examine our values and ideas on education. What qualities did we wish to develop and strengthen in our children? What were the true needs of the pre-school child?

At this time, our attention was brought to an 'open week' at a nearby Rudolf Steiner School, which we attended. We were impressed. Overcoming uncertainties and traditional values, our son was enrolled in the school's Kindergarten. An entirely different approach was immediately evident. There was time for free play, time for songs, time for ring games, time for baking, painting climbing... The previously bad-tempered boy was exchanged for a joyful, grubby lad who had spent some happy hours in the warm atmosphere of the Kindergarten. Steiner says, "The whole point of a nursery class is to give children the opportunity to imitate life in a simple and wholesome way". We observed this taking place with good results.

Having now brought up four children and gained additional experience of the education as a parent and school doctor, it has become clear to me that if a parent wishes to share in their children's education in a meaningful way, close links will require to be forged between home and school.

The conscientious parent will find a new and exciting world open up. Insight into the development of the growing child helps one to appreciate and understand the educational needs.

I would like to show how the needs of the pre-school child differ from that of the school child. During the first seven year phase, the development of the physical body takes precedence (over social and mental development). The child needs to be active in his limbs. "Foundations are being laid for the life of will - not thinking. The brain must be left as undisturbed as possible while the ego [the individuality of the child] uses growth forces to perfect its physical structure". These growth forces work on the physical body throughout the first six to seven years. The casting off of the milk teeth is an indication that the precedence of this task has been completed. Some of these growth forces are then gradually released to become available for the development of memory, thinking and for creative inner imaginative activity. The child is then ready for formal schooling. Premature withdrawal of the growth forces from their primary task during the early years is brought about through over-stimulation of the intellect, which was the case with our son. This shows itself in different ways to the adult parent - through anti-social behaviour, sleeplessness, night-terrors and even physical illness. Children, pale and wan, readily prone to infections will, however, pick up their strength quickly as soon as the intellectual demands are withdrawn. This weakening of the physical body may go undetected until many years later.

According to the national curriculum, all children of seven years in state schools are to be tested in English and Mathematics. Thus, pressure will be even greater on the child (and parents) with an increasing health risk in later life.

The pre-school child's experience of the world differs greatly from that of the school child. He still has an awareness of the spiritual world from which he has come: "... trailing clouds of glory do we come from God, who is our home". Unlike the older child, he has no objective consciousness. His consciousness permeates right into nature, into plant, bird and tree, into the 'being-ness' of the world around. He senses the whole of his surroundings without consciously separating

inner and outer. What the child sees, hears and feels, imprints itself deeply into him. He responds to the world by imitating *all* that he experiences. Our manner of speech, our attitudes, the way we speak to others all have their effect on the being of the child. Because of this 'open-ness', we have to ensure that home life is worthy of imitation. A warm, caring atmosphere with harmony, peace and joy is the ideal towards which we might strive.

For the three and four year-olds, there is no necessity to send a child to a playgroup/ kindergarten as long as the home life can be adequately maintained. The five/six year-olds are much more ready to let go of the apron strings and may yearn for the social life and the activities which a kindergarten provides. Even so, there are still families where the child will thrive and blossom in the precincts of the family home until six or seven. For the majority, this is not possible. Single parents, working mothers, mothers with four or five children may be unable to manage without outside help. Therefore one would wish to see the warmth and activities of a home environment link into a family-like setting in playgroup or Kindergarten.

Home and school can greatly support one another. Rhythm in daily life, regular waking and sleeping times, regularity of meals etc. can be well integrated with the rhythm of school life. The celebration of the festivals - these special times which bring the children in touch with the rhythm of the seasons - are moments when parents and children can come together and join in the festivity.

Creative play should be encouraged at home. Too often, abstract intellectualism through mechanical toys and computer games etc. takes precedence, even in the very young child. In its stead, games promoting bodily co-ordination and imagination, as well as artistic activities such as painting, music and singing are suggested. This will reinforce the efforts being made in a Waldorf Kindergarten. The destructive influence of television is an insidious intrusion for the child. It affects the child's developing will and he is not able to protect himself from the images. The deleterious effects are seen both



Photo: Aiki Sapountz

Home-life and Kindergarten intertwine like the patterns formed by Maypole ribbons; and in the centre of this 'circle' of parents and teachers stand the children.

at home and in school - silly behaviour, superficiality, lack of concentration, restlessness and anti-social behaviour. Through television, the qualities of wonder and reverence can be destroyed. Television-watching for pre-school children undermines all that the school is doing. The many health-creating activities that can take place its place, must be encouraged.

One knows however that daily living with, for example, a hyperactive, choleric child, can quickly dispel the determined inner positive approach of any mother or father. Positivist is submerged in an angry sea that arises between parent and child. With persistent, negativistic behaviour, a parent can become quite desperate if help is not sought. Fortunately, especially at a Waldorf school or Kindergarten, there are sources of help. Discussion with the teachers can be arranged and the child's difficulties looked at with shared responsibility. If necessary, the advice of the school doctor can be sought. More than ever before, parents are having to cope on their own: there is frustration, loneliness and feelings of isolation in dealing with the many problems which our children present.

Parents support groups have been initiated in some Waldorf Kindergartens and regular discussion evenings organised. At a recent parent's evening; it was revealing and

refreshing to hear of the love and enthusiasm that the parents bring to the upbringing of their children. On the other hand, one also learns of the difficulties which many of them experience in their daily life. At such meetings, feelings are openly expressed, new ideas are put forward and ways of helping one another are revealed. Study-groups, workshops and practical sessions are arranged where parents can learn the art of puppetry, 'wet painting', how to prepare for festivals etc. The possibilities are enormous. If such events are lacking, then parents should feel free to initiate them, with the help and support of the teachers.

Through such gatherings, strong links are built between home and school.

Jean Brown has brought up a family of four, all of whom attended Steiner schools. Through her anthroposophical medical practice, she has a wide experience of parental concerns.

For further reading I recommend:-

- a) *Lifeways - working with family questions. A parents' anthology* edited by Gudrun Davy and Bons Voors (Hawthorn Press)
- b) *A Guide to Child Health* by Drs. Michaela Glöckler and Wolfgang Goebels. (Floris Books)

References.

- 1. *The child's changing consciousness and Waldorf education*, by Rudolf Steiner (18.4.23)
- 2. *The Incarnating Child* by Joan Salter (p89).
- 3. Wordsworth.

Creative Play in the Kindergarten

by CHARLOTTE COMERAS

Between 8.30 and 9.00 in the morning, the children will arrive in the Kindergarten. Some of them will peep into the room before changing into their indoor shoes. "What's going on?... Is it the way I left it?... Are they [the teachers] here? Ah yes, that's all right then... Is George here yet?"

Who knows what each child seeks as they make that daily step over the threshold from home and parents to the Kindergarten and the wider social environment? Some children will arrive still wrapped in the dream of where they've come from, whilst others can't wait to delve with their hands into dough, stir paint, build a house or greet a friend and roll on the floor with them!

The room is warm and homelike and the teacher is busy doing one of the many tasks involved in the life of the Kindergarten. If there is another adult in the room, he or she also will be occupied with something or other - maybe carding wool to make a puppet, or mending a torn play-cloth. Around the room are baskets filled with pieces of wood, fir-cones or large pebbles from the beach. Others are piled high with play-cloths or pieces of muslin in beautiful soft colours, all neatly folded and waiting to become whatever the children need them to be: the roof or wall of the house, the sea, pasture for sheep to graze,

a shawl for a baby or a veil for a queen. The possibilities are limitless. On a shelf stand many puppets: a prince, a farmer and his wife, a child, a wise old woman... They can bring a castle to life or make a farm, re-enact a scene of human activity or be used to tell a story. These are just a few of the many things that the children will see when they come into the Kindergarten.

Then the children will each find their own way in their own time. Some, drawn to the adults and whatever they are doing, will want to do it too, or to help; whilst others, possibly the very youngest, will be happy to watch silently, taking in every detail, every movement. Other children will know exactly what they want to do: build huge suspension bridges with planks, logs and bits of woollen rope, or make a house for themselves, using clothes horses and coloured play-cloths. It may take a while for the children to sort themselves out and find their playmates. Sometimes a little unobtrusive adult-guidance is needed to bring this about, but as much as possible the adults carry on with their own work, yet, at the same time being aware of everything going on in the room.

This time of creative play in the Kindergarten is regarded as extremely important. Why do we feel that play is so necessary for the children?

We use the word *creative*, but really, what they are doing for a large part of the time is *recreating*. They play house, cooking, cleaning, taking care of babies, or they make a shop with everything carefully laid out for the customers to come and buy. Children visit friends in other houses and sit drinking cups of tea and they will all leave their houses to ride on a bus or train that is just about to leave the station. All these things are part of their daily lives and now they re-enact what they have seen the grown-ups doing and thereby enter into the activities in their own way.

For the young child there is no separation between work and play - all play is work and all work is play. It is important for us as adults to understand this, so that we can see more clearly the children's relationship to what they are doing. A child, whose father is a writer, used to spend hours, at the age of four, sitting by herself in an old motorcycle side-car on the lawn 'writing' and drawing. We see how strong is the necessity, in each child's own being, to imitate what they experience around them and thereby find their relationship to the world. Through this recreative play, they start to gain a healthy orientation to life, and through this process of learning, and understanding their environment, they can feel more secure and at home in it. An important part of exploring their environment is meeting other children. It is during the creative play-time in the Kindergarten that the greatest opportunities arise for learning how to share and how to cope with small conflicts, as well as for discovering the joys of co-creating a play situation.

Another aspect of great value to children when they play, is their use of fantasy and inventiveness. They can make a piece of wood into a boat, a bridge, a plate or a saw for cutting another piece of wood. The child is now a creator, a magician. The more simple the 'toy' the more opportunity there is for the child to use his own creative and imaginative powers. In the Kindergarten we try to foster these gifts and allow them to develop fully.

While the children are playing, the adult in

the Kindergarten gets on with preparing the food for break, or setting up bread baking or painting in such a way that the children can come and join in when they are ready. The extent to which the adult may have to enter into the creative play varies from one Kindergarten to another. Some children may need help. In a more established group, the younger children have the older ones to imitate, so even though they may not have the same kind of things to play with at home as they find in a Waldorf Kindergarten, they are soon drawn into the endless possibilities offered there. But many of us find ourselves in situations - for instance in a newly formed Kindergarten - where it may be necessary to spend many weeks or months joining the children on the floor, showing them ways of building a model village or some other scene, introducing puppet plays, or initiating the turning over of a table to make a boat or a carriage.

The content of the children's creative play is drawn from all they see, hear and experience. If the opportunity arises for them to see carpenters at work, plumbers mending taps, or workmen digging a trench to lay pipes, all these activities give material for their play as well as showing them the proper use of tools. Of course, the stories, poems and songs that the children hear provide a wealth of images and themes to weave into their games. A child could be heard, soon after hearing the story of 'Mascha and the Bear', busily baking cherry pies for every one. After seeing a puppet play done by the grown up, the children themselves will want to do one. It is a wonder to see how almost all the children will stop whatever they are doing during playtime when they hear another announcing that there will be a puppet show. Every one goes to sit down and watches absolutely silently, even though it is sometimes quite a long time before anything happens as the two children who are moving the puppets will shuffle and whisper for several minutes deciding who will tell the story. But once it begins, the quality of each moment, of each minute gesture, is such that time stands still.



In the Kindergarten, adult occupations (here, baking) are imitated on at least three levels: as an actual activity (as seen above), through eurythmic gesture (as described on page 13) and in creative play.

These moments may not happen every day - they come as a gift. Sadly, many children witness a lot of violence in their environment, either directly or on television. What these children have to imitate is ugly human behaviour or distortions of human beings whose speech and movement bear none of the grace to which the human being aspires. It is hardly surprising, then, that some children will bring games into the kindergarten which destroy the harmony in the room and upset the games of others. Sometimes the adult will have to say firmly, "We do not have guns in the Kindergarten". But generally it is easy for children to respond to a positive alternative to what they are doing, rather than to a direct *no*. With some imaginative intervention on the part of the grown-up, a potentially disruptive situation can be transformed so that the children can carry on happily again.

For instance, if a group of children are playing a game in which they are dogs, and the barking, snarling and angry growls threaten to take them over, it can be helpful to suggest that the dogs need a master to look after them and feed them. This doesn't always work and sometimes, if a child is particularly over-excited and disruptive, he may be 'allowed' to come and help one of the grown-ups: with washing the paint-pots, polishing the table, or sweeping wood-chippings from the floor... A short time of focused activity in the quiet presence of the adult can enable the children to find a more harmonious relationship both with themselves and with one another.

There is nothing more wonderful than when the room is humming with the sound of children totally involved in their play. This can also mean that it is noisy sometimes, but there is no tension or distress in the sound. When the time comes when everything has to be tidied away - the play-cloths folded and put back in the basket; the pieces of wood, the stones, shells and fir-cones - all these have their place. If tidying is to be done in such a way that it doesn't break the mood of peace which lies within the creativity that has filled the room, it takes time; putting everything away tidily is all part of creative play. The same amount of devotion can be given to it as to any other activity in the Kindergarten. For children, work and play are one.

Charlotte Comeras teaches in the Brighton Kindergarten.

Eurythmy in the Kindergarten

by GALE RAMM

An inner smile lights up in me when I knock at the door of the Kindergarten: to meet with joy the joy of these young children and to gently guide their movements, that is my task. The eurythmy gestures in themselves help in the healthy forming of the physical body which is taking place in the pre-school child.

Movement is natural to young children. They are always *do-ing*: running, skipping, hopping, jumping. In addition to this, children live into the life that goes on in their immediate surroundings with enormous trust. As a eurythmist, I nurture this trust which the children give to me so naturally, by bringing them gestures and poems to which they can easily relate from their own experience of life.

For example, one morning we might take a big brown bowl (*B*), sieve in (*S*) some flour and salt, pour in (*P*) the water and yeast, stir (*R*) and mix (*M*) and knead (*N-D*) the dough, shape the buns: big ones, small ones (*B with hands*) and tiny ones (*B with little fingers*). We look into the oven where the flames flicker (*F*) and put our buns in the oven (*V*). We can smell the buns while they bake: "Mmm" (*M towards the nose*) they smell good! We take the buns out (*AU towards the chest*) of the oven, spread them (*S with hand as if spreading*) with butter, and "Mmm" (*M towards the mouth*) they taste good!

For the most part, I use the eurythmy gestures for the consonants to involve the children in activities from daily life and to bring them pictures from nature. The qualities living in the sounds of a language are also used by the poet or verse-maker to create a picture. In the children's eurythmy I often focus on a particular sound from a poem or verse which I feel to be the best one to make the picture real for them. For example, in the following verse about the squirrel, I have used the gesture for "R" in all kinds of different ways. The continual activity, airiness and lightness of the gesture best describes the squirrel, although it only occurs in the verse in the words "squirrel" and "curl".

The squirrel is the curliest thing
"I think I ever saw; (*"R" with shoulders*)
He curls his back, he curls his tail. (*"R" overhead*)
He curls each little paw". (*"R" with hands in front of body*). (1)

Here is another picture, describing a hedgehog:
"The hedgehog is a little beast.... (*"B"*)
He wears the queerest prickly coat... (*"P"*)
and only has to curl himself
to prickly like a burr." (2) (*"B"*)

As with the poems and games which are brought to the children in ring-time, the children likewise learn by imitation and by repetition in the eurythmy time. However, the eurythmy gestures have their own origin in the sounds of language. Unlike the gestures which the Kindergarten teacher brings in ring-time, the eurythmy gestures make visible the inner movement of the speech organism of the human being.

To begin with, a lot of the children may just watch my gestures, simply taking them in. I must make my gestures slowly so that the children have time to live into them. After a shorter or longer period of time, depending on the children themselves, they begin to be outwardly active. Some, whose imitative powers are particularly strong, will imitate right away. Others grow into the gestures and become visibly active as I repeat them in different ways: medium-sized (the human), larger (the giant-sized), and tiny (dwarf-sized, often with our little fingers).

In addition to the above example of repetition given within one eurythmy session, I will repeat a given sequence of poems and gestures for at least four weeks. This enables the children to become very familiar with the sequence of material and its accompanying gestures, and to actively participate in it.

In planning the eurythmy sessions for the pre-school child I draw much inspiration from the seasons. In the early spring, for example, the snowdrop, crocus (*U with little fingers*) and daffodil shoots (*U with hands*) push up out of the earth and their leaves unfold (*L*). The snowdrop bell rings: "ting-a-ling-a-ling" (*L with little fingers*); the golden crocus cup opens (*A with hands*) to catch a sunbeam (*I downwards*); the daffodil buds (*B with hand*) wait for the warm spring wind to blow. Very soon, the bees come buzzing (*S*) and gather the golden pollen and put it in their pollen bags; first on one side and then on the other (*B with hands on either side of the body*). We put boots on (*B on each foot*) and take our spades to dig the garden (*D with our hands and foot as if digging*) A robin watches us:

"Little Robin Redbreast ("B")
Sat upon a rail; ("S")
Niddle noddle went his head, ("N" with head)
Wiggle waggle went his tail." (3) ("W" with foot)

As the year progresses, the animals waken. The earthworm wriggles his way through the ground (*R with one finger*)

"Under a stone where the earth was firm ("D")
I found a wriggly, wriggly worm; ("R" with one finger)
'Good morning,' I said ("M")
'How are you today?' ("U")
But the wriggly worm just wriggled away!" (4) ("R" with one finger)

The snails come out of their houses: slip-slide, slip-slide (*S with feet while walking around room*). They carry their houses on their backs (*B behind back*) and they have two little horns to feel with (*I" with little fingers on side of head*). Of course there is a mother snail (*medium-sized gestures*) and a grand-father snail (*large gestures*) and a baby snail (*small gestures*)! The Butterfly flies by:

"See the little butterfly ("B")
How gently he flutters by, ("L")
Settles on a buttercup, ("B")
Then once more goes flying up." (5) ("L")

We spread our wings with the butterfly and fly down to the stream in the meadow where the cows are drinking

"The cow says: moo! ("M" forward contracting group of children)
And looks at you. ("U" to each other)
The cow says: moo! ("M" still moving forward)
How do you do? ("U" to each other)
The Horse says: neigh! ("N")
I will not stay. ("no" with foot)
The Horse says: neigh! ("N")
And runs away." (6) (Turn around and run to edge of room)

I alternate these two verses. As the children cannot really walk backwards yet, some will have followed me when I run to the edge of the room. I turn around and we come into the centre again with the first verse. I will repeat these gestures for the cow and the horse and this primitive method of contracting and expanding the group several times until finally we stand and only a little pony says "neigh" (*N*) and runs away (*R with hands*). We shoe the horses and the ponies with:

"Pitty patty polt!
Shoe the little colt
Here a nail,
There a nail,
Pitty patty polt!" (7)

We have sat down by this time and we tap fists or fingers together for the blacksmith's hammers.

Most of the time, the eurythmy session is spent in a "loose" circle. If the children are used to working in a circle during ring-time, it is difficult to loosen this form so that the children become comfortable and accustomed to moving as a 'bunch of grapes'. The latter form is more natural to the pre-school child and is a form in which the children cluster together, the younger ones close to the adult, the older ones further away. However, each child must have a place in which to move without disturbing another and each must be able to see what I am doing. With this in mind, I have worked with a 'loose' circle, at times creating a 'house' or a 'garden' or a 'blacksmith's shop' in which we all have a place and the children can see me, and at other times letting the children intermingle, especially when we are on our way somewhere on an imaginary walk.

With Autumn, the corn ripens and we cut the corn (*K*) with our scythes we scythe it (rhythmical motion) and then:

"Bind the barley into bales, ("B")
Tie the string together, ("T" on back of hand)
Throw the corn onto the cart, ("R")

All in the Autumn weather." (8) ("L")

Later on we will take our grain to the mill:

"When the wind blows, ("L" with alternating arms, as the sails of a windmill).
Then the mill goes.
When the wind drops ("D")
Then the mill stops ("D")
Clickety-clackety x3 (*Clapping or stepping around the room*).
Clickety-clack". (9)

The wind blows this way (*W*) and that way and the leaves sink slowly to the ground (*S*); sometimes the wind dances (*TS*) with the leaves and they sink slowly to the ground again (*S*). All the animals that have come out in spring: the worm, the snail, the butterfly, the bee, the hedgehog and the bear creep, into their homes for the winter.

With the coming of Advent we go out to the forest (*F*) to the fir (*F*) the spruce (*U*) and the pine (*P*) and cut (*K*) branches for our Advent wreath. We might pass a holly bush with all its prickly leaves (*P*) and bright red berries (*B with hands*) and cut (*K*) a few branches and put them into our basket (*B*).

These gestures, having been introduced individually, can then be repeated in this verse:

"From the forest bring the boughs ("F" - "B")
Of fir ("F") and spruce ("U") and pine! ("P")
Bring them home, ("B")
Bedeck the house ("H" out)
For now its Advent time." (10) ("V")
At home, we'll put the branches on the wreath and wrap (*R*) string around to hold them tight. On the first Sunday, there will be one flame (*F*) on the candle. In the following weeks, additional flames will burn as we progress forward to Christmas.

At this time of year, there are often wonderful smells of baking in the Kindergarten and in eurythmy we are also busy baking:

"Gingerbread, gingerbread, gingerbread man, ("DSH")

Stir him up, ("R")
 And roll him out, ("M")
 And pat him in the pan. (*patting hands together*)
 A raisin on his nose ("N" on nose)
 In the oven he now goes ("V")
 Gingerbread, gingerbread, gingerbread man.
 (*growing "B"s, as the gingerbread man grows in the oven*)
 Bake him now ("M" away from body)
 And take him out, as quick as ever you can!"
 (11) ("AU" touching chest).

Each week, our time together finishes with a moment of stillness. We have seen the moon shining in the sky and wanting to climb the moon ladder, we have put on silver slippers (*S on feet*) and buttoned the silver buttons (*B*) on our coats, wrapped silver scarves around our necks (*S around neck*) put on silver hats (*H on head*) and silver mittens (*M on each hand*). With a song "The Lady Moon" (12), we have reached the moon boat where we are quiet for a moment before saying goodbye (*"AI"*).

With warmth and humour I have lead the children through a rich and varied landscape hoping to nurture their well-being in the present and for the future.

Notes:

1. "The Curliest Thing" no author given *The Book of a Thousand Poems* Evans Bros Ltd London p319
2. "The Hedgehog" by Edith King as above p334
3. "Niddle noddle" Nursery Rhyme
The Oxford Nursery Rhyme Book
 Iona and Peter Opie.
4. "Under a Stone Where the Earth Was Firm" from
This Little Puffin compiled by Elizabeth Matterson.
 Penguin Books.
5. "See the little Butterfly" author unknown from "Spring"
 (first edition) Wynstones Press p26.
6. "The cow says: moo!" by I. Tupaj from "Spindrift" (first
 edition) Wynstones Press p9.
7. "Pitty, patty, polt" no author given *The Book of 1000
 poems* (see 1) p10.

8. "Bind the barley into bales" by M Meyerkort from
"Autumn" (first edition) Wynstones Press p7.
9. "When the wind blows" author unknown from
"Autumn" (see 8) p8.
10. From "Adventsong" text by Barbara Betteridge from
Pentatonic Songs by Elizabeth Lebreton p22.
11. "Gingerbread Man" author unknown, but passed on to
 me by Elizabeth Koekkebakker of the Toronto Waldorf
 School almost 20 years ago.
12. "The Lady Moon up yonder" by A Gladstone from
"Gateways" (first edition) Wynstones press p13.

A word of clarification about the way in which I have identified gestures I have used. The identification of single sound gestures which are always written in the same way is fairly straightforward, as "B", "M", or "D". But there are combinations of sounds in English which are also written in a variety of different ways. Notably "G" in the word "gingerbread" which is a combination and intermingling of the sounds "D" and "SH". For the letter "C" in the word "dancing" I have used "TS". The dipthong "OW" as in "out" I have identified as "AU" because it is a combination of the sounds "A" and "U". The final sound in the word "goodbye" I have put down as "AI" as it is a combination of "A" and "I".

Gale Ramm teaches eurythmy in the Kindergarten at Michael Hall.



Three of the commonest themes that appear in Kindergarten drawings: the 'self-portrait' of a 4 1/2 year-old (above) and a 'house with sun-in-sky' of a 5/6 year-old (below).



The Male Figure in the Kindergarten

by TIM COOMBS

Until recently, a normal picture of child-rearing was that most mothers would stay at home to look after their children and that most fathers were out at work and rarely in the home during the day. It has been women, both at school and in the home, who have cared for children. If we look at the proportion of women to men, teaching in State Primary schools, then we see there are only few men, and there are even fewer in Infant schools. Look for men in playgroups and all pre-school provision: they are almost totally absent. However, when we look at the changes occurring in our society, we can see that more men want to be involved with young children, both in the home and through their work. Whether it be involvement with the birth itself or caring for babies and young children, men are more willing to share the responsibilities of parenting and running the home.

Rudolf Steiner talked of how the differences between men and women would narrow and come to overlap in the future. Already we can see the beginnings of these changes in the workplace, where work once considered as either for men or women has opened up to equal opportunities. Stereotyped attitudes towards men and women, once so firmly entrenched, have changed greatly. Whereas formerly there were few, if any, male

Kindergarten teachers in Steiner Schools in the UK, there are now at least six.

The Kindergarten teacher, like a mother nurturing her children or like the Shepherd tending his flock, seeks to protect and strengthen the children in his or her care. One can make no claims, purely on the basis of gender, that either men or women do this work better. What they bring out of their life experience and their own unique individuality becomes transformed as gift to the children and their parents. We all strive to balance the male and female in ourselves, while still accepting that men and women bring different qualities to the work in the Kindergarten. In order to find this balance inwardly and outwardly, we need to integrate the male and female within us.

There are particular qualities that the male Kindergarten teacher brings to the work, the most important of which is that of being *fatherly*. However, the male teacher has to work on the qualities of *nurturing* and *empathy* and develop these. In today's world, where separation and divorce and single-parent families are becoming more common, the male presence in the Kindergarten brings a healing to those children who need to have regular contact with a father figure and a role model for children whose fathers aren't always there for them.

Photo: Tajana Zuboff-Rainey



Many moments in the life of the Kindergarten reveal how it is experienced by the children as an extension of the (family) home.

In view of this, we have found it advantageous to be able to offer a male teacher for the children of single parents, in the Brighton Steiner School.

My hopes for the future development of Kindergarten work are that more men will come towards this work, so that they can be present as co-teachers, as assistants and as helpers and craft-workers in the Kindergarten. With the picture today of the family under strain, surely it behoves us to create a picture of wholeness in our 'Kindergarten Family'. What better picture than that of men and women working together in harmony. Men and women need each other's complementary qualities to be whole, though we need to acknowledge that sometimes women can do things better than men and vice versa.

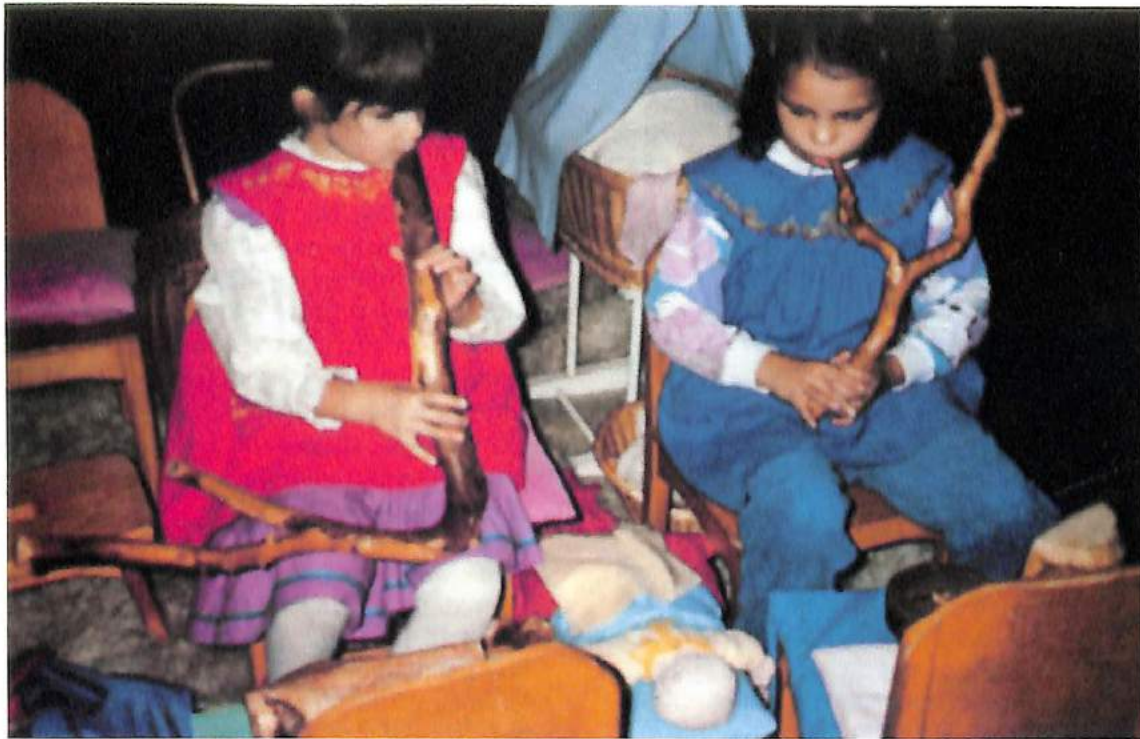
Children need security and reassurance in a world where family and relationships can sometimes mean pain and great difficulties. If we can give children a living picture of men and women working together, then they will be able to be happy and secure in the knowledge that men and women need each

other and that they can live and work in harmony.

Due to the busy-ness of modern life, there is little time left for some mothers and fathers to do homely activities and involve their children in them; it is therefore very important that the Kindergarten is a place where children can observe and join in homely activities. As the design of modern utensils robs us of an understanding of how things are made, and the tyranny of machines and electrical gadgets removes the process of transformation and becoming from before our very eyes; so we need to stress these very processes and traditional manual skills in the Kindergarten as a healthy foundation for later life. Children need to see bread being made, wool being carded, spun and woven or knitted, food being made, the pots and pans being cleaned, the furniture polished and boots and shoes being cleaned, eventually learning to do these things for themselves. Not so very long ago many children would have known what work their fathers did and where they worked. Now the work and the workplace of many parents are an enigma to most children. In the Kindergarten, men and women working together can offer many crafts and homely activities for the growing, developing child who yearns for physical challenge and involvement in these very activities.

In our age, the negative forces that are working against the family and the foundations of a happy, healthy life for the children need to be counteracted by strengthening our Kindergarten *family* and incorporating the male figure in the working of the Kindergarten.

Tim Coombs teaches in the Brighton Kindergarten.



Fully engaging the will-forces during Kindergarten age lays the foundation for later development – which includes the acquiring, through education, of manual, emotional and mental skills.



The Kindergarten in the Community

by MARCELLE MACPHERSON

To focus on the Kindergarten, one first has to see it in the light of the past before presenting a picture of how it is now. For the birth of the St. Albans Kindergarten to come about there had to be much groundwork and preparation. Following this foundation work, many hands and hearts worked together towards bringing about its growth and gradual flowering within the community. With these thoughts in mind I hope to share my experiences of Fleetville, its Community Centre, the Kindergarten's beginnings, its outreach into the community and its parent body. Someone once described the birth of Fleetville as 'a new community on a patch of countryside'. This happened around the turn of the century when a Victorian printer, in close proximity to Fleet Street, decided to move out of London and create a modern printing works, later to be called Fleet works.

Today, Fleetville, which is part of St. Albans, combines light industry with Victorian terraced housing and has a strong sense of community, reflecting the many varied cultural traditions of its residents. Back in 1942, a 'pre-fab' day Nursery came into being. This mainly served the children of women working in the local factories. After the war the building became unoccupied and exposed to vandalism. With the threat of demolition,

a strong community spirit came to the fore, showing itself through the gradual transformation of the building and the establishing of a Community Centre.

In another part of St. Albans a group of parents, enthusiastic about what Steiner education can offer, were involved in trying to create a Kindergarten in the area. The practical help and skills offered by these parents, plus energy and warmth, brought the possibility nearer. A pioneer of this initiative, the late Frances Lochner, once remarked how she would look at houses and buildings and visualize a Kindergarten there. She also used her window that looked onto a busy street as a way into the Kindergarten world by creating everchanging 'seasonal scenes' that gave joy to young and old alike. The seeds she planted then are blossoming now.

These various 'community building' projects were gradually woven together and I too became part of that tapestry. The setting up of a Kindergarten in an area which already had its own particular ethos with many thriving schools and nurseries presented a challenge when comparing it to the security of an established Steiner School from which I had come.

Looking back, Goethe's words come to mind: '... the moment one definitely commits

oneself then providence moves'. This has been so true! One way that this has manifested itself is in the support that has come to us from so many directions. Not only from countless parents over the years and from the Fleetville Centre's management committee but also from the *Rudolf Steiner School, Kings Langley*. I have personally drawn strength from being a member of the College of Teachers and participating regularly in the Kindergarten Staff meetings and I have always felt support and strength in the knowledge that we are a part of the School.

It was in 1982 that five children and I walked through the freshly painted doors of the *Fleetville Community Centre*. Behind us was something of the support just spoken of and in front an 'unknowingness', but nevertheless a firm commitment to share not only the truth and beauty of Rudolf Steiner's education but to foster a caring environment for the children to unfold in.

Over the years the number of children has increased to an average of twenty across the week. We run three groups, one is for the 'rising three year-olds' with their parents, now in its seventh year; another is for the children to 'let go' of a parent in a very small group, thus making the introduction to morning Kindergarten easier. The Kindergarten itself works on a family-like basis with children aged from three to six years. We find the mixed age-range provides a natural setting within which the children can unfold within and helps them to form a variety of relationships. We have children of various nationalities, some of whom are bilingual.

The Kindergarten is funded on a contribution basis. Most parents meet the required amount, which is in line with other local nurseries.

Quite a few children from Kindergarten have moved on into Steiner Education, whereas others have chosen local schooling. Some reasons for not continuing with Steiner Education are the long distances many would have to travel, although a school bus from Kings Langley, which is nine miles away,

serves the children in and around St. Albans. For other parents the long-term financial commitment is not feasible. Finally, some parents have never envisaged the education as going beyond the Kindergarten stage, although some have left only to return again.

For many children the Kindergarten provides a brief interlude before going their separate ways. It is our hope that during this time they can dream a little longer, and experience the joys of creative play enhanced by the natural things around them. They can also participate in painting, baking, gardening, Eurythmy and German, have the social experiences of finger and ring games and listening to stories. These activities carried out by teachers find their way into the daily rhythm of the morning, providing for the children an imitative experience in which habits can be formed, thus building up strengths for later life.

Parent involvement in the Kindergarten is good. Not only do parents take part in the practical aspects of Kindergarten life but also in the morning verses and songs at the beginning and end of each day and at seasonal festivals. Talks given by staff from Kings Langley School are usually well received. Many parents have attended Open Days and One Day Conferences in Kings Langley. Some parents with a teaching background have gone on to do the *London Waldorf Teacher Training Course*. We also have an anthroposophical study group which has met periodically since 1982.

In the larger community I have given talks on Kindergarten work to students at *St. Albans College* and other nursery organisations. We have also had teachers and students from local schools visiting us. The *St. Albans College Youth Training Scheme* working in the field of 'Community Care' has provided student placements with us on a termly basis. This has generated much interest among other students and their tutors. We have from time to time provided a 'Kindergarten Corner' at large events, for example in the Town Hall or other such venues. We have also initiated our own public events.



Life-forces are preserved and nurtured through the wide variety of activities in the Kindergarten.



In our relationship to the *Fleetville Community Centre* a fine balance had to be struck between our ideals and the needs of the Centre. In the early days, decoration and furnishings had to be in keeping with the rest of the centre and most things stacked away at the end of each session. To keep our rent costs low, parents would look after the Centre's grounds. All this has gradually changed, for in 1985 we initiated, with the help of parents and the School, the building of a new room onto our existing one which gave more versatility to meet the needs of the growing number of children in our care and to provide wider scope in our activities with them. This project called for an enormous effort on all sides and brought the Kindergarten much more to the forefront. This creative initiative, involving architects, builders, carpenters, etc., deepened our relationship with the Centre and a new understanding began to emerge. To fund this project we had loans from Parents, Grandparents, Mercury Provident PLC and financial support from the School. To enable us to pay off these loans, Fleetville Community Centre 'waived' the rent on the rooms for five years.

In 1986, with the inauguration of the 'Frances Lochner' room by the Mayor of St. Albans, there came a new stage in the life of the Kindergarten. In our rooms a mood of greater freedom came about and through colour and presentation it grew closer to our ideals.

Being a part of the Community Centre means that we still have to put things away each day, because many other people of all ages also use our rooms. The rooms are used for indoor bowling by the retired, art classes, T'ai Chi, and by various religious organisations. They all seem to enjoy the peaceful mood created within our surroundings.

The Community Centre itself houses many people, reflecting different cultures and customs, each bringing their own festivals - for example, the ending of Ramadan. There are also other celebrations, which often mark the life-cycle rituals of birth, marriage and death. Bridge classes, youth groups, flower

arranging and even dog training sessions have all found their way into the daily life of the Centre. A second playgroup uses another part of the building, sharing 'our' kitchen and toilet facilities. All groups tend to get on with their own work and play, while existing happily side by side.

It is important that the goodwill being fostered in the Community Centre should not be soured by the few inconveniences we experience in our daily routine. To be part of the Community Centre means that people meet an aspect of Rudolf Steiner's philosophy which normally they would not. This has led to them showing interest, asking relevant questions and sharing with us their own childhood memories.

The *Fleetville Community Centre* still embodies something of a wartime spirit. What was meant to be a temporary building has, through the continuing efforts of many, been transformed. This has been a living example of social architecture and in a simple way has expressed Rudolf Steiner's *Motto of Social Ethic*:

The healthy social life is found
When in the mirror of each human soul
The whole community finds its reflection;
And when in the community
The virtue of each one is living.

Those who enter the Community Centre retain their own vision on life and religion but at the same time endeavour to accept and even broaden their views on the beliefs and faiths of others. A 'Michaëlic Impulse' is working there, each one has his or her own task to perform but at the same time there is a striving towards something higher. The spirit in man is striving to find the spirit in the universe, which in time will unite us all.

Marcelle Macpherson runs the Steiner Kindergarten in the St Albans, Fleetville Community Centre.

Young Children in a Refugee-camp

by CHISTIANE LEVY

In the Gaza strip, Shati is one of the "worst" and politically 'hottest' of Palestinian refugee camps. Working with the children in it, one needs to be highly awake and flexible. The few hours we spend with the children and grown-ups as well, is usually a time achieved with difficulty: the situation there is constantly changing, the people are living in constant psychological unrest and tension, hence we often have to improvise the time and location of our meetings.

A few examples: my car, usually packed to the roof, more than half-concealing the Israeli and/or Arab friends coming to assist, leaves at 6.30 am in the morning, after I have taken pains to collect all the necessary information concerning our destination; yet two hours later we might learn that "our" camp is on curfew. Or: our driver, who wants to receive us on the other side of the border, has been arrested. Or: 10 minutes after having started sewing and knitting puppets, we are urgently asked to leave the camp because of approaching soldiers, who have the right to enter every house by day and by night. (As a German-Israeli I am in no real danger: my sense of fear and tension is caused by my emotional identification with those who are.) Once, I arrived in the camp with a well planned programme to tell fairy-tales and show finger-games. But what I did that day

was anything but telling stories and finger-games: visiting families in need and people in hospital was more urgent.

Why do I tell you all this? Not because of us, but because of the predicament of the children, who go through all this! Every hour has its changes and drastic surprises. Going into hiding, running away, arrest of mother and/or father, or other family members - or much worse, bereavement after fatal shooting.

Constant noises like radio-news or music, gun-shot, excited conversation, shouting and screaming out of anger, fear, nervousness, demonstrations, clashes, stone-throwing against doors and metal-roofs during demonstrations, the crushing noise of a house being torn down, crying and lamenting during a funeral procession... All these are experiences that the Palestinian child of Gaza is living through day after day! And then: anxiety by night-time, sleeplessness - because arrest and expulsions happen usually around 3.30 in the morning, painful memories caused by the unbearable tensions often of the past day, on the streets, in the market, in the kindergarten, at school, at home...

Because of ever-present fear and danger, the child does not know a quiet walk, a peaceful guarding of sheep or goats, fishing, or playing with shells on the shore.



Even in the direst of conditions, light and joy can be brought to young children.

The consequences are sleeplessness, bed-wetting, severe health problems like kidney- and heart-diseases (3 year-old children!), emotional numbness and, of course, violence. Little wonder that the games most commonly played are beating, throwing stones, arresting, going to prison, shooting and killing.

What I try - though often with a sense of failure and of not doing enough - is to calm the children down, or to bring relief by laughing for once a real child's laughter. Even when we sit together and work, one sometimes tends to forget what is happening outside.

During my last visit to the camp I built a little shadow-theatre for the 70 children, showing them the old, universal fairy-tale of the "Starchild" with its ever-repeated images of a human being gently touching another human being. The quiet in the room was heart-moving to all.

Recently I met an Arab student who will come with me and help translate; I also met an Arab physician, who will accompany me on

future visits and serve the children's medical needs. The next plan will be that we will translate stories and finger-games into Arabic and maybe print them for general use in Kindergartens in the occupied territories.

During the summer holidays I also organised some kind of "workshops" for bigger children - who would otherwise hang around the dangerous streets of the camp - weaving, modelling and painting with them.

During the last months before the Iraqi war broke out, the teachers of the camp organised with my help a Waldorf bazaar with toys, puppets which we had made together (they continuing on their own during curfew times), musical instruments etc. Such an event is quite endangering - as is any independent activity, political or otherwise. During the last weeks before the war I had to veil myself. In the meantime, the popularity of Waldorf puppets has spread into many other refugee camps.

I sometimes feel that I am working against time, but then again, when I leave the camp, I carry the hope that we can suspend, just for an instant, the ever-growing disaster...

Christiane Levy met Anthroposophy while studying Theology at Tübingen University. Apart from the work here described, she runs a Waldorf Kindergarten in the Tel-Aviv area of Israel.



The opening celebration, showing children beside the path winding through ancient apple-trees, leading to the Wynstones Kindergarten building (see page 30).

Briefing and Building

by JOHN BEECH

"This is a life of beautiful promise; little princes in legends are not different to this. Protected, sheltered, cultivated: what could this child not become." These are the words of Antoine de Saint-Exupéry quoted by one of the staff of Wynstones School as an explanation of the aims and thoughts which moulded the design of their new Kindergarten, built in 1990 to replace a rapidly deteriorating temporary building and to encourage an increase in the intake of children who, having their earliest possible experience of Steiner teaching, would be most likely to stay on through the twelve years of school beyond Kindergarten.

It is the Kindergarten teacher's role to prepare the mood of the young child and it is the Architect's role to translate this into a spatial form. The building was designed jointly with the Kindergarten teachers and a Kindergarten parent: ideas being put forward, drawn, developed or rejected until a consensus was reached and a model was made.

The brief asked for teaching spaces with as many right-angle corners as possible for children to build homes or dens to create *their* room within the larger one. Near the centre of each teaching area there was to be an island kitchen unit where children could see food prepared, and they themselves could prepare their daily breaks, and make bread once a week. The building was not to have a school atmosphere but one rather more like the

home where the children would learn as they would from their parents, by example, by experience. There were to be toys for play, tools, a bench for woodwork and spaces for painting and story telling. So the design of the building developed with these aims in mind. A co-lateral inspiration was the caring, protective form of the bronze *Mother and Child with Apple*, 1956, by Henry Moore, which seemed appropriate for a Kindergarten set in an apple orchard.

There is a pre-school parents and toddlers room which has its own entrance at the rear, but the main approach to the building is along a winding path which gently threads its way between ancient apple and walnut trees to arrive at a point immediately in front of the building where all is seen as perfect symmetry. Sloping fence structures extend from either side in a welcoming gesture which quickly gives a sense of protection as one moves closer, as does the peaked porch which shelters the children at play. Beneath it, too, parents gather, chatting after delivering their children or while waiting to collect them. The porch is supported by a single column which has a slatted light-fitting wrapped around it, and this produces an intricate pattern of light on the boarded soffits and paved floor during evenings when the building is used for meetings.

The two kindergarten groups have identical accommodation each with its own entrance kept well apart from the other by the

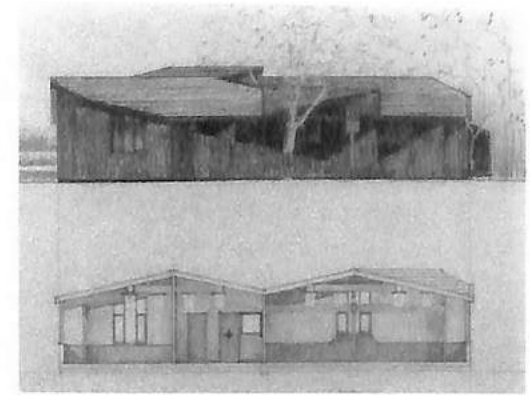
interconnecting staff room which commands its own view of the glass panels of sun, moon and stars. Each child has its own peg above a slatted bench with strip heaters beneath to warm clothes and boots in winter.

The (Norwegian) teachers asked for a building clad in vertical timber boarding. These boards were fixed over 150mm mineral fibre insulated studwork. The suspended timber floor provides 200mm of mineral fibre insulation and is supported on reinforced concrete ground beams, spanning between concrete pad foundations which are designed to avoid problems from existing tree roots in the shrinkable clay sub-soil. The boxed steel stanchions and purlins of the frame structure support the 17.5° pitched roofs which are set on plan at 45° to the planning grid of the floor and walls. This creates a gentle transition of eaves line as it undulates around the building externally and around the edges of the different sloping planes of the ceiling in each of the internal spaces. 150mm of mineral fibre insulation is provided in the roof construction so the well insulated building allows a quick response from the plug in electric convactor fires in each of the main spaces. Most of the time the building requires no heat input at all. The internal wall surfaces have a stippled texture, lazure-painted in several veiled layers of graded intensity, with natural paints. The light fittings have shades of unbleached calico to give a gentle diffused light.

The following brief report appeared in the Wynstones News. It catches the mood of ceremonious ritual mingled with intimacy, both being qualities that are not far round the corner whenever children of Kindergarten age are concerned.

"The singing of the children had filled the orchard and died away into the silence, where the Angels and the souls of those yet unborn would have paused in their breathing to hear it...

Towards this envelope of warmth came officials and dignitaries, the light glinting on their chains of office. Their presence acknowledged the arrival of something new on earth, a building - an identity - nourished by the hopes of many years, and now brought



A side elevation and interior cross-section of the Wynstones Kindergarten building.

to birth by the labours of nine short months.

"Two halves of the life of the world came together to clothe the new Kindergarten in one seamless garment of goodwill on the Friday before Advent. First to come were the gifts of the children in their festival of blessing, tied as symbolic labels on the birch tree they planted. Then came the Architect, the Builder, the Mayor, the Chairman of the District Council... and some of the founders of the School. The part that each had played was a gift, too. A second birch was planted - a tree which grows straight, whose canopy of leaves and branches embraces all who come near. "Now we are ready for those who will come..."

John Beech, Dip Arch (Birm), ARIBA, designed the Wynstones Kindergarten in 1989. He has been a Waldorf parent for 7 years.



Confidence in life can arise from the experience of 'heavenly' and earthly joys. The wonder of music (left) is an example of the former; a 'lusty' game (below) may spark off the latter.



Photo: Aiki Saponatz.

Helping Children to Overcome Fear

by JEAN EVANS

During the 20 years I worked in a N.H.S. Hospital as a Play Therapist for children under the age of five, I would often be asked to speak to groups of Doctors, Nurses and Social Workers about my work of trying to help sick children and their parents to overcome their fear of leaving home and facing hospital life and all the traumas that that can bring.

At other times I have spoken to members of Church groups, Playgroups, Teenagers in school, Women's Institute members - a conference of Spiritualists, Nursery Nurses Training Seminars, and once I was invited to speak to over 300 Old Age Pensioners (some of whom were well over 90 years-old). But of all these many hundreds of people I have spoken to and with - it is the pupils of the many Waldorf schools that I remember most vividly and from whom I learnt so much.

My visit to Wynstones school was a special highlight for me, as I met there such deep life questions from these Upper School pupils, and experienced the strength of not only their idealism but the will to put this into their life situation. The letter I received from one of their teachers after this visit explained to me how they had taken the theme of our talk together as their term's project.

Two years ago I was asked to speak to the Upper School at Elmfield Waldorf School in Stourbridge, and at question time after my talk one fifteen year-old girl stood up and asked the question "Are you able to talk to the parents of a child who has died about reincarnation? Because I feel that could be of real help to them". I was grateful for this question and also for the fact that a teenager had the courage to share her conviction of the truth of reincarnation, and to put the question in front of the Upper School. From that question and many others that day I learnt a great deal not only about the idealism of these young people but the fact that such caring sensitivity is fostered and helped to develop through their Waldorf education.

My first visit to the Rudolf Steiner School of Edinburgh was also very memorable, for after giving a talk to part of the Upper School on Friday afternoon, - a BBC interview on Saturday afternoon and a public lecture on Saturday evening, all dealing with the subject of helping young children to overcome fear - a message came from the teachers and pupils of those classes in the school who had not heard the talk, asking me what time my train left on Monday morning, and could I please fit in another talk and could the pupils bring

some of their parents as well... Their enthusiasm for sharing their interests with their parents and teachers together with their initiative, and the flexibility of their teachers in being willing to alter their time-table amazed me... (My hostess rushed me to the school and then kindly picked me up later and drove me to the station.)

My time spent with the older pupils of the Bristol Waldorf School and the South Devon School brought me different questions out of their own life experiences, as well as the relating of some of their own problems and anxieties that had built up through such times away from family and home. Out of these difficulties they wanted to know how they could help children in hospital, and would it be possible for them to give time in their holidays to be with lonely children? How could they set about this task? I gave them some practical advice, and told them how pupils from one local school near our hospital took all our broken toys and repaired them, even re-furnishing our doll's house and making clothes for our old dolls. They thought this was something they could do... This caring gesture was very strong in these young people, and I find it heart warming.

Although I have never spoken to the Upper School at Michael Hall, one of their teachers spoke about the work we were doing in our hospital, and consequently in their wood-work class they made a whole village of little wooden houses and a carved church for our children, and because so much work and loving care had gone into this project, I took a photograph in the hospital playroom of the children playing happily with their village and the photograph had pride of place on the Michael Hall notice board.

Because I speak to the young people about the effect that drug abuse in pregnant women has on their babies (and show very beautiful and sensitive slides of one of these children, before and after caring hospital treatment) this evokes many deep responses from the young people and also many questions, one of them being... "When the mother saw what difficulties she had caused the child, did she still take drugs?" And when I told the fifteen

year-old questioner, "No, she doesn't and you can see from the second slide how happy and contented the child now is," he said, "Thank god for that..." and he really meant it.

A number of Waldorf School pupils have wanted to discuss further with me my many experiences of the healing effects of christening a sick child, and how this was discovered by me quite 'by accident' when I was checking some dates in the ward 'Kardex' (the daily medical report on each child). I had to go back over several years of medical reports and kept coming across the word 'Christened' amongst the many technical medical terms. Each time this was recorded I was interested to read the nurse's next medical report on the child: observations such as 'pulse rate steadier'... 'breathing more easily'... 'child more cheerful playing happily' and even 'child died peacefully'. I showed these reports to the Sister and together we went through many more, showing without doubt the beneficial effect that christening had on those children. This peace that the child experiences can be thought of as a turning point - towards life and physical strength - or towards life in the Spiritual world. By sharing these experiences with Upper School pupils they then can share with me their belief in Christianity and ask how we can bring strength and courage into our lives and the lives of others. Even asking for advice on the form of prayer that I have used for the children facing fear and wanting to go further into the question of how the angels support and uplift these children.

These deeply searching and caring questions have given me an insight into these young people, and I feel that through their questioning minds they are beginning a QUEST in life, with the support and encouragement of their teachers in the various Waldorf Schools and with the living interest of many of their parents

Jean Evans worked for twenty years in Llandough Hospital near Cardiff. She also brought up three children of her own.

From Child to Child Psychiatrist

by JOHN PEARCE

School was something to be endured - to survive as best I could. At nine years-old, my school career was not an outstanding success. I had been bullied and teased at my primary school and because I was slow learning to read I had special lessons and was told by several teachers that I was either lazy, deaf or daft - or possibly all three. A year later, my parents decided to move to another part of the country so that I could go to a new school they thought would be good for me.

I was worried. Another school might be even worse and I was only just getting used to my present one. However, my experience at a Steiner school over the next nine years was to have a significant and positive effect on my life. I arrived at my new school an anxious and shy young boy and left at 19 years-old feeling quietly confident and no longer anxious - but still rather shy.

School was a Dream

I sometimes wonder what I would be like now if I had not gone to a Steiner School. I remember not being very clever at school when I first arrived. It felt rather like being in a dream where you know the right answer to the teacher's question, but you can't quite remember what it is. As time went by, I gradually woke up and became more competent and confident. Looking back now,

I think the teachers and my experiences at school had a significant effect on how I am and what I am today.

Perhaps I was lucky, but most of my memories of school after the age of nine are happy ones. The festivals and artistic events stand out, but so does the feeling of belonging and of being valued as an individual. It is still difficult to resist a smile when I remember the day when we secretly introduced a chicken into the classroom or when we deliberately mixed up the class registers for the whole school. The teachers took it in good part but at the same time did not allow our high spirits to get out of hand. I also remember when somebody had accidentally knocked over a jar full of ink on the floor. Inky footprints were followed round the classroom, between the desks and down the row to where I was sitting! Although I was obviously the guilty one, the teacher was quick to realise that I was unaware of what I had done and was reassuring rather than cross. Everyone thought it was very funny and, *now*, so do I.

Medicine, Madrigals and Marriage

I already knew that I wanted to be a doctor and work with children before I started my 'A' level exams and was not put off when one of my teachers said I would never make it. I had to work hard, but managed to gain a place

at University College Hospital to study medicine. My musical experiences at school encouraged me to start a madrigal group at the medical school, using music borrowed from the school. I conducted the group and soon realised that one of the nurses was not only a good singer, but also very attractive. Three children and a quarter of a century later we are still married and my wife is even more attractive now than she was then!

After training in paediatrics at St. Bartholomew's Hospital and in psychiatry at the Maudsley Hospital I was appointed as a Consultant Child and Adolescent Psychiatrist at Guys Hospital, London. After 11 years as an NHS consultant, my wife and I agreed that we had spent enough time in London. I changed my job to become a Senior Lecturer at Leicester University and recently I have been appointed to a new Chair at Nottingham University to be the *Professor of Child and Adolescent Psychiatry*.

Media Matters

While I was still living in London I had an opportunity to appear on TV as a childcare expert and, later on, took part in a series of six programmes on the problems of pre-school children. This led to being asked to write a book to go with the programme, followed by a series of eight on common childcare problems, published by *Thorsons*. One thing seemed to lead to another and I became involved in regular appearances on local radio and occasionally on programmes like *Woman's Hour* and *The Today Programme*. It all seems a long way from the shy little boy who was only just managing to cope at school.

My experiences of performing in public at school were of great help in boosting my self confidence enough to allow me to take up these opportunities. It seems to me that parents have little knowledge of the well-established research findings on child development and the causes and treatment of common childhood problems, so I take up any chances I have to make this information more generally available.

School Influences

It has been difficult to disentangle the various factors that have influenced the way I work and my general approach to life. Obviously my home has had an effect on me as well as my school. But I still feel that I had something special from my school days, although it is difficult to define exactly what. If pushed, I would say that attending a Rudolf Steiner school gave me a sense of confidence in myself and a feeling that life has both a purpose and an order to it. I left school without much idea about what Rudolf Steiner had said and I had a strong wish to find out more about life for myself and work out my own approach. At the same time I have maintained an interest in his ideas and have a feeling of affinity for the main concepts.

Working With Children

My work as a Child Psychiatrist involves seeing children of all ages from toddlers to teenagers and their parents. All aspects of development behaviour, emotions and thinking are the concern of a psychiatrist. However, a major focus for the work is on children's relationships with their parents, with the outside world, and most important of all, each child's relationship with themselves as a unique and separate individual. Much of my time is spent working with schools, social services, the courts and other agencies that deal with children. I also work closely with other professions such as nurses, social workers, therapists, clinical and educational psychologists (unlike psychiatrists, psychologists are not medically trained). Working as a multi-disciplinary team is often difficult, but my experience at school of being taught to respect people as individuals has been of special help.

During the course of a year about 1 in 10 children can be expected to suffer from a psychiatric disorder. The frequency and type of disorder varies with age and sex. Boys are generally more prone to disturbed behaviour, especially when younger. Older teenage girls are more likely to experience emotional distress. Children of nursery school age are most likely to have problems to do with

becoming separate beings and being socially acceptable, such as:

- * disobedience and destructiveness
- * screaming and crying
- * habits and rituals
- * soiling and wetting
- * tempers and tantrums
- * separation anxiety and clinging behaviour
- * sleeping and eating difficulty

It is important to know what the normal range of behaviour is before trying to help with any of these problems. It is easy to expect too much of a child who has, after all, only been in this world for a very few years. I think *parents often spend much more time than necessary giving long and complicated explanations to small children and expect them to understand*. I have known parents who have spent more than an hour explaining why it was time to go to bed, and most of the mealtimes giving great detail about why milk is good for you. *Young children gain considerable comfort and confidence from parents who are clear about what is right and what is wrong for their child*.

What the Experts Say

Childcare experts usually fall into two groups: those who are strict, firm and rather rigid and those who are easy going and keen for children to discover things for themselves. These contrasting approaches are seen in schools as well as in the home. Many experts now agree that different methods of childcare are needed at different ages and that within any approach there should be enough flexibility to respond to individual needs. The younger the child is, the more structure, routine and clear limit-setting are required. Then, as the child grows older and develops self control and responsibility, the restrictions can gradually be relaxed.

Young Children Need Limits and Controls

The amount of external control and restriction that young children need is often underestimated. Most, if not all the problems that I see in nursery school children are due to lack of appropriate parental control. Many parents find it difficult to keep to a *regular routine* and feel guilty about imposing their own will on their child. Unfortunately this usually results in the child becoming a little tearaway.

Babies have little or no self control at birth, but then gradually learn to manage their impulses through the supervision, training and guidance from their parents and teachers. For example, children will only learn to sit still if someone has first held them still. It seems likely that one of the reasons why so many parents complain about having hyperactive children is because there is insufficient external control and *predictability in their everyday life*. It is only when children have incorporated experiences of external control that they will develop some mastery of their impulses.

A Link between School and Work

Our present day world is full of distractions for parents and children, and it is difficult to find the *protective calm and predictable care* that the children need to promote their growth and development. I found these qualities at school where there were experiences that made a major impact on my life and my work with the children. These included the importance of providing creative and enriching experiences for children and the belief that each individual has a contribution to make to life that is uniquely valuable.

John Pearce is Professor of Child and Adolescent Psychiatry, Nottingham University.

BOOK REVIEWS

The Mystery of Arthur at Tintagel

by Richard Seddon.

Rudolf Steiner Press sb 190pp £10.95

School is surely incomplete - one may venture to say in any country - unless there has been some reference to the Arthurian romances at some point during the pupil's twelve years. Until recently, most story-tellers (or, for that matter, historians) had to be content with a miasma of different versions of these romances with precious little to indicate orthodoxy and still less to guide one towards the profound mystery-truth that the genuine narratives conceal.

With the publication of the present volume, all that is changed. Although he has written in a very succinct style - which means work for the reader - the author pours out a wealth of research and insight. The fact that he claims not to be "a scholar", probably makes what he has to say more accessible to Waldorf parents and teachers. It is a full two years since an article appeared in *Child and Man* by the same author, in which he gave a foretaste of his work (*Arthur - Reality and Romance*). The glimpse through that small window was enticing enough; now the book abundantly fulfils the former promise, casting an inspiring light on a neglected and distorted chapter the Celtic/British past.

A Farmyard Morning illustrated by Christiane Lesch,
Floris Books 20pp hb £5.95

It is nice to find an artist thoroughly revelling in all the potential offered by her subject, but reservedly bearing in mind her young 'audience'. Here the subject is that special quality of nature to be found on a farm. The animal forms flow beautifully from the gesture of each creature: the hens' wary curiosity, the cows' 'all's well', the goats' somewhat aggressive inquisitiveness and the comedy of ducks' unbedraggled comedy of life. These combine harmoniously with the mood of hen-run, barn, meadow or whatever.



A suitable story for the age. The book is very well bound for its purpose - that of the 4/5 year-old hand vigorously turning the pages. But it was surely not an artistic consciousness that conceived the passport-stamp impression given by the position of the ISBN number!

The Easter Story Book

collected by Ineke Verschuren.

Floris Books 264pp hb £12.95.

It must be obvious to any educationalist who has taken trouble to fathom the true nature of childhood that any premature introduction to the "Passion" story is not in accord with a young child's consciousness, particularly the almost naive belief in the immediate goodness of the world which young children (even up to age 10/11) mostly retain. Nevertheless, the right stories can assist the parent who wants the events of the "Passion" to become part of the child's religious education and there are many in this collection, particularly those dealing with transformation, which can help pave the way to that experience.

The book is described by the publishers as a "companion" volume to the *Christmas Story Book* (1989). A very fine companion it is, judging by the quality of production, the flow of English, the excellent selection that Ineke Verschuren has made and by the carefully planned structure of the book: Holy Week (5 stories), Easter (17 stories), Easter to Pentecost (6 stories), Midsummer/St John's Festival (8 stories). However, externalities can only go so far. This series of festivals is fundamentally different in character from Christmas, and users of the book will need to discriminate which stories they will use for which child/children, by pre-reading them carefully.

Alexander and the Golden Bird and other Danish Folk Tales Collected by Reginald Spink,
Floris Books 112pp pb £4.95

Folk or fairy tales have a strange propensity for remaining fresh. Particularly is this so when one experiences familiar images cropping up in new guises or even new sequences. For instance, in this collection, we meet Grimm's 'Golden Goose' in the sledge that has a wooden bird carved on it. Is the bird element the clue to the image's meaning, one wonders, or is it something to do with wood (the Golden Goose is found in a tree)? From this, and from other tales, there are the intriguing images of the daughter who never laughed, the cut-out tongues of monsters, the three drops of blood in a thimble and so on. Whether a result of the translator's selectivity or generally true, a surprisingly prominent feature in this collection is the link between England and Denmark. The book is entertaining reading for whatever form of consciousness you care to apply to it.

BOOKS IN GERMAN

Ancient Mythologies: India, Persia, Babylon, Egypt. by Charles Kovacs, Resource Books 178pp pb.

This book contains in printed form some of the material used by Charles Kovacs when he taught at the Edinburgh Rudolf Steiner School.

When children reach the age of 10 they are ready to embark on a journey through the *History of Mankind*. This book begins with a powerful description of Atlantis and the legendary journey of Manu to India. The way in which the essence of Manu's teaching has been distilled belies any idea of a primitive tribe; awe and wonder is evoked with the lofty message of ancient mythology. Other legends - a breathtaking vision of battles between good and evil fought again and again - show how every deed on earth was watched over by the gods. No demon, dragon or wicked king could prevent the ultimate victory of Prince Sidharta, Krishna or any other hero who selflessly worked for mankind.

This book will be an asset in the hand of any teacher seeking narrative material. Also parents and children (between nine to twelve) will enjoy these great stories on many different levels. At the present time, the need to know more about some of the background of Persia and Babylonia, called Iran and Iraq today, gives added zest to the reading. The language is clear and precise. Children of all races and creeds will find inspiration in the volume. One way to overcome racism in our society is by providing such a background to modern civilisation.

No child should grow up without knowing something of Buddah and Krishna, Gilgamesh and Eabani, Isis and Osiris, excellent accounts of which are here presented in paperback. Though there is some overlap this should not be confused with what Steiner indicated should be the content of history lessons as such.

Sibylle Alexander

Das Griechische Heiligtum by Hans Walter, Urachhaus 207pp sb DM48.

The Isle of Samos lies close to the Turkish mainland. Not being as outwardly spectacular as other Greek sites, its sanctuary is not listed in all the tourist guides as anything of special interest. The author traces its history from well before the building of its c.30m long temple. He describes the procession from the shore where the priestesses raised the image of the goddess ritualistically from the waters, carrying it along the sacred way. This was high festival in Samos, accompanied by dancing, music, and gymnastic displays. Like an archeologist devotedly unearthing precious fragments of the past, he guides the reader through a rich array of Griffins and other animal forms, pottery, marble statuary and wood and bronze figurines, making scratches in the stone speak again and reconstructing the 'living past' both spatially and temporarily.

So often teachers have to work from arid texts in order to conjure the past for their classes; in this case, though there is still plenty of work for the imagination, the author's style is supportive of the teacher's task.

Toward Imagination by Rudolf Steiner,
Anthroposophic Press sb 181pp \$12.95.

This is a translation of lectures that Steiner gave in Berlin between June 6th and July 18th, 1916. There is much in them that concerns the educationist. The main content of lectures two and three is about *Blood and Nerves* and *The Twelve Human Senses* respectively. In the former, important concepts relating to Blood and Nerves, seen both in their spiritual and physical dimensions, are discussed - this in a way that could be a helpful introduction for some, before tackling the more extensive treatment Steiner accords the subject in his fundamental educational course *The Study of Man*. In the latter he elaborates all twelve senses in their relationship to the light and dark of consciousness/unconsciousness and, in turn, of day-time and night-time zodiacal signs. In this lecture, too, he emphasises that other forms of spiritual knowledge are obsolete: in this sense we can fully identify spiritual science with the so called 'New Age'.

Other topics vital to education in this course are also to be found. *Balance* needs to prevail in what is brought to the children. Steiner illustrates this through showing how a symptomological approach to History is one which in itself is balanced.

The parent and educator will also find help in their own inner striving for balance and, through that, the perception of extremes in the culture of today. Those involved in Waldorf education would do well, particularly, to consider what Steiner refers to as mysticism and he refers to as natural science. By bringing these two polarities into a right balance, a stance can be achieved that can enable Waldorf education itself to find the right stance in the world. This also implies the overcoming of prejudices. These lectures includes much that has significance for the Classroom, much that can help parents and teachers 'grow' and much that can help schools both singly and as a movement take their place in today's world-strivings.

Die Dame mit dem Einhorn - Die Teppiche des Musée de Cluny by Gottfried Büttner, Urachhaus hb 87pp 16 colour illustrations, DM48.

Earlier forms of consciousness worked primarily within the pictorial mode. Allegory indicates one of the transitional stages between that earlier mode and present day scientific consciousness. It informs many of the great works of art (both in literature and the visual arts) throughout the Renaissance.

The exact origin of these tapestries of the *Lady and the Unicorn* is somewhat veiled in mystery - in which the art - historian may revel. For the average reader, however, it is their artistic merit, the fresh charm of their composition, their elegant atmosphere and their deeper meaning that will attract. Büttner explores these aspects (particularly the last) to the full, revealing that a path of soul development is being portrayed. Despite the well-nigh religious mood that pervades the tapestries, we are not concerned here with the soul's journey as monitored by any denominational church, but something more spiritual; and we realise that only the language that allegorical art speaks can make the understanding of such a journey accessible in this way.

World List of Waldorf (Rudolf Steiner) Schools

ARGENTINA

Buenos Aires Colegio Incorporado 'Paula Albarracín de Sarmiento' - Rudolf Steiner Schule. Wornes 1357, 1602 Florida, Pera de Buenos Aires.
Buenos Aires Escuela San Miguel Arcángel, José María Moreno 1221, 1607 Villa Adelina. Buenos Aires.

AUSTRALIA

Association of Rudolf Steiner Schools in Australia, Box 82, P.O., Round Corner, Dural, 2158. Participants in Association

Bangalow Cape Byron Rudolf Steiner School, P.O. Box 41, Bangalow N.S.W. 2479
Bowral Eukarima School, Centennial Road, Bowral, N.S.W. 2576.

Hazelbrook Blue Mountains Waldorf School, 77 Clearview Parade, Hazelbrook
Manuka Orama School for Rudolf Steiner Education, P.O. Box 492, Manuka Act 2603.
Maitland Linuwel School for Rudolf Steiner Education, 133 Marpeth Road, East Maitland N.S.W. 2325

Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Warraunwood, Vic. 3134.
Mount Barker Waldorf School for Rudolf Steiner Education, Sims Road, Mount Barker S.A. 5251.
Perth Perth Waldorf School, P.O. Box 49, Hamilton Hill, WA 6163. Sydney Glenaeon School, St. Glenroy Ave., Middle Cove, N.S.W. 2068.
Sydney Lorien Novalis School for Rudolf Steiner Education Ltd., 456 Old Northern Road, Dural, N.S.W. 2158

Sydney Lorien Novalis College of Teacher Education, address as above.
Thora Chrysalis School for Rudolf Steiner Education, Darkwood Road, Thora, N.S.W. 2492.
Yarramundi Auror2-Meander School for Rudolf Steiner Education, Lot 1 Mountain Ave., Yarramundi, N.S.W. 2753.

AUSTRIA

Graz Freie Waldorfschule, St. Peter Hauptstraße 182, A-8042 Graz.
Innsbruck Freie Waldorfschule Innsbruck, Graßmayrstraße 23, A-6020 Innsbruck. Klagenfurt Rudolf-Steiner-Schule Klagenfurt, Wilsonstraße 11, A-9020 Klagenfurt.
Linz Freie Waldorfschule, Baumbachstraße 11, A-4020 Linz.
Salzburg Rudolf-Steiner-Schule, Bayerhamerstraße 35, A-5020 Salzburg
Wien-Mauer Rudolf-Steiner-Schule, Endresstraße 100, A-1238 Wien 23.
Wien-Pöfelfelds Rudolf-Steiner-Schule, Geymüllergasse 1, A-1180 Wien.

BELGIUM

Aalst Michaeli, Herishage 39, 9300 Aalst.
Antwerpen De Hazelaar, Lange Lozannasstraat 117, 2018 Antwerpen.
Antwerpen Rudolf Steinerschool, Transvaalstraat 21 & Prins Albertlei 19, 2000 Berchem.
Antwerpen Hibernia Rodestraat 33 & Keizerstraat 62, 2000 Antwerpen.
Brasschaat Boskapellei 50, 2130 Mariaburg-Brasschaat
Brugge Guido Gezelle-school, Hoogstraat 28, 8000 Brugge.
Bruxelles (Watermaal-Bosvoorde) Ecole Rudolf Steiner, Avenue Van Becelaere 96, 1170 Bruxelles.
Eupen Waldorfschulekindergarten, Neudorferstrasse 73, 4730 Raeren.
Gent Vrije Rudolf Steinerschool, Kasteelaan 54, 9000 Gent.
Hasselt Rudolf Steinerschool, Luikersteenweg 49, 3500 Hasselt.

Leuven De Zonnenvijver, Welldigheidsstraat 74, 3000 Leuven.
Lier De Sterredauiders, Mallekatsstraat 41, 2500 Lier. Turnhout Michaelschool, Steenweg op Oosthoven 27a, 2300
Turnhout Wilrijk/Antwerpen Rudolf Steinerschool Lohangin, Boomssesteenweg 93, 2610 Wilrijk.

BRAZIL

Sao Paulo Escola Rudolf Steiner de Sao Paulo, Caixa postal 121, 108, CEP 04698 Sao Paulo, Rua Job Lane 900, CEP 04639, Sao Paulo/Brasil.
Sao Paulo Colégio Micael, Rua Pocho Alexandrina Soares 68, Jardim Boa Vista (Butantã), 05584 Sao Paulo/Brasil.

CANADA

**Member of Association of Waldorf Schools of North America.*

ALBERTA

Calgary Calgary Waldorf School K-6, 1915-36th Ave. S.W., Calgary, AB T2T 2G6.
Edmonton Aurora Waldorf School, 6931-85th Street, Edmonton, AB T6C 3A6.

BRITISH COLUMBIA

Duncan Sunrise School, K-7, R.R. 2, Duncan, B.C. V9L 1N9.
Kelowna Waldorf School K-6, Box 93, 429 Collett Road, Okanagan Mission, B.C. V0H 1S0.
Nelson Nelson Waldorf School K-8, Box 165, Nelson, B.C. V1L 5P9.
***Vancouver** Vancouver Waldorf School K-12 2725 St. Christophers Road, North Vancouver, B.C. V7K 2B6
Victoria Victoria Waldorf School, 1216 Oxford Street, Victoria, B.C. V8V 2V5

ONTARIO

Cambellville Halton Waldorf School, K-6, 83 Cambellville Rd.E., P.O. Box 184, Cambellville, Ontario, LOP 1B0.
Kitchener/Waterloo Waldorf Education Interest Group. Contact: Donna Huston 519-884-3192, Kitchener/Waterloo.
London, Ont. London Waldorf School K-8, 1697 Trafalgar Street, London, Ontario N5W 1X2.
Ottawa Ottawa Waldorf School K-8, 290 Nepean Street, Ottawa, Ontario, K1R 5G3.
***Toronto** Toronto Waldorf School K-12, 9100 Bathurst Street, Box 220 Thornhill, Ontario L3T 3N3.

QUEBEC

***Montreal** Ecole Rudolf Steiner de Montreal, K-8, 12050 Avenue de Bois de Boulogne, Montreal, P.Q. H2M 2K9.

CHILE

Santiago Colegio Rudolf Steiner José Tomas Rider 1654 Providencia, Santiago-Chile.
Santiago Colegio Rudolf Steiner, Biarritz 1953, Providencia, Nanaa, Santiago-Chile.

COLOMBIA

Cali Colegio "Luis Horacio Gómez", Carrera 55 No. 11-19 Barrio Santa Anita, Cali.
Medellin Colegio Isolda Echavarría, Lic. de Func. No. 000841 de 1985, Medellin.

DENMARK

Ålborg Rudolf Steiner Skolen, Tenhøjvej 14, 9220 Ålborg.
Århus Rudolf Steiner-Skolen i Århus Strandvejen 102, 8000 Århus C.
Århus Rudolf Steiner-Vestskolen, Helmstruppgrdvej 32, 8210 Århus V.
Allerød Rudolf Steiner Skolen i Allerød, Lyngvej 202, 3450 Allerød.

Copenhagen Rudolf Steiner-Skolen i Hjønspring, Stokholthuen 26, 2730 Herlev.
Copenhagen Vidar Skolen, Brogaardsvej 61, 2820 Gentofte.
Fredericia Rudolf Steiner Skolen, Kolding Landevej 7, 7000 Fredericia.
Hjørring Rudolf Steiner Skolen, Vester Thirupvej 30, 9600 Hjørring.
Kvistgård Rudolf Steiner Skolen, Kvistgård Stationsvej 2A-B, 3490 Kvistgård.
Mertøse Rudolf Steiner Skolen, Bagmarken 58, 4370 St. Mortose.
Odense Rudolf Steiner-Skolen i Odense, Lindvedvej 64, 5260 Odense S.
Odense Rudolf Steiner Skolen på Blankestedgård, Blankestedgårdvej 133, 5220 Odense SO.
Risskov Rudolf Steiner-Skolen i Vejrhøj-Risskov Skøjbyvej 1, 8240 Risskov.
Silkeborg Rudolf Steiner-Skolen, Stavangervej 3, 8600 Silkeborg.
Skanderborg Rudolf Steiner-Skolen Skanderborg, Grønnedalsvej 10, 8660 Skanderborg.
Vejle Johannesskolen, Rudolf Steiner-Skolen i Vejle, Sukkenoppen 4, 7100 Vejle.
Vordingborg Rudolf Steiner-Skolen, Ørevvej 2, 4760 Vordingborg.

ECUADOR

Quito Jardín y Escuela Particular Waldorf, Vicentina, Quito. Paraguay 253 y Selva Alegre.

FINLAND

Föreningen för Steinerpedagogik i.e. Lehtikuusentie 6 Lahtikaduvägen, SF 00270 Helsinki 27.

Helsinki Helsingin Rudolf Steiner koulu-Rudolf Steiner skolan i Helsingfors, Lehtikuusentie 6 Lahtikaduvägen, SF-00270 Helsinki/Helsingfors 27.
Helsinki Helsingin Seudun uusi Steiner-koulu, Porasentie 3, 00280, Helsinki.
Jyväskylä Jyväskylän Rudolf Steiner-koulu, Vapaudenkatu 54, 2. krs. 40100 Jyväskylä (941) 244 249
Karjalohja Karjalohjan vapaa kyläkoulu, Lohitampi, 04220 Sammatti.
Lahti Lahden Rudolf Steiner-koulu, Toivontie 3, SF-15900 Lahti 90.
Oulu Oulun Rudolf Steiner-koulu, Kauppaseuranie, 90250 Oulu 25.
Tampere Tampereen Rudolf Steiner-koulu, Satakunnankatu 13, SF-33100 Tampere 10.
Turku Turkin Rudolf Steiner-koulu, Mestarinkatu 2, SF-20810 Turku 81, Vantaa Vantaa Rudolf Steiner-koulu, Migårdinkuja 01510 Vantaa 37.

FRANCE

Chatou near Paris Ecole Perceval, 5 Avenue d'Empremensai, 78400 Chatou.
Colmar Ecole Mathias Grünwald, 4 rue Hetzegg, Logelbach-Wintzenheim, 68000 Colmar.
Laboussière Ecole Internat Rudolf Steiner, Laboussière en-Thelle, 60570 Andeville.
Pau L'eau Vive 4 Averluc Edouard VII, 64000 Pau.
Saint Genis Laval Ecole Rudolf Steiner, 5 Chemin de Sanzy, 69230 Saint Genis Laval (Lyon).
Saint-Menoux Ecole Rudolf Steiner, Chateau de la Mothe, 03210 Saint-Menoux
Strasbourg Ecole Rudolf Steiner, 2 Chemin Gueb 67000 Strasbourg. Strasbourg Ecole Libre Rudolf Steiner, 67e touie des Romains, 67200 Strasbourg-Koenigshoffen.
Troyes Ecole Perceval, 214 Eg. Croncels, 10000 Troyes.
Verrières-le-Buisson Ecole Rudolf Steiner, 62, rue de Paris, Ambliavilliers, 91370 Verrières-le-Buisson 4

GERMANY

Band der Freien Waldorfschulen e. V. D-7000 Stuttgart 1, Heudehofsstraße 32.

Aachen Freie Waldorfschule Aachen, Kaiser Friedrich Allee 1, D-5100 Aachen.
Augsburg Freie Waldorfschule Augsburg, Dr. Schmeling-Straße 52, D-8900 Augsburg.
Bad Nauheim Freie Waldorfschule Wetterau, Frankfurter Straße 103, 6350 Bad Nauheim.
Balingen Freie Waldorfschule Balingen, Hordnagelstraße 3, D-7460 Balingen-Frommern.
Benfeld Freie Waldorfschule Landschuheim Benfeld, D-3036 Bomlitz-Benfeld ub Walsrode/Hann.
Berlin-Dahlem Rudolf Steiner Schule Berlin e.V., Auf dem Grat 3, D-1000 Berlin 33.
Berlin-Zehlendorf Emil Molt Schule, Freie Waldorfschule, Clausewie 60-66, D-1000 Berlin 37 (Zehlendorf).
Berlin-Krauzberg Emil Molt Schule, Freie Waldorfschule, Standort Kreuzberg, Alte Jakobstr. 12, D-1000 Berlin 61.
Berlin-Nord c/o Rudolf Steiner Schule Berlin e.V., Auf dem Grat 3, D-1000 Berlin 33.
Bexbach Freie Waldorfschule Saar-Platz, Parkstraße, D-6652 Bexbach.
Bielefeld Rudolf Steiner Schule Bielefeld, An der Stiftskirche 13, D-4800 Bielefeld 1.
Bochum Rudolf Steiner Schule Bochum, Hauptstraße 238, D-4630 Bochum 7.
Bonn Freie Waldorfschule Bonn, Stettiner Straße 21, D-5300 Bonn 1 (Tannenbusch).
Braunschweig Freie Waldorfschule Braunschweig, Rudolf-Steiner-Straße 2, D-3300 Braunschweig.
Bremen Freie Waldorfschule Bremen, Toller Straße 3, D-2800 Bremen 1.
Chiemgau Freie Waldorfschule Chiemgau, Bernauer Straße 34, D-8210 Prien.
Darmstadt Freie Waldorfschule Darmstadt, Arndtstraße 6, D-6100 Darmstadt-Eberstadt.
Detmold Freie Waldorfschule Lippe-Detmold Dreesdener Straße 1, D-4930 Detmold.
Dortmund Rudolf Steiner Schule, Margelichstraße 51, D-4600 Dortmund 50.
Düsseldorf Rudolf Steiner Schule Düsseldorf Dierpenstraße 15, D-4000 Düsseldorf 12.
Eckernförde see Rendsburg.
Elmshorn see Kiel.
Engelberg Freie Waldorfschule Engelberg, Rudolf-Steiner-Weg 4, D-7065 Engelberg, Post Winterbach/Württ.
Essen Freie Waldorfschule, Schellstraße 47, D-4300 Essen 1.
Esslingen Freie Waldorfschule Esslingen, Weilsstraße 90, D-7300 Esslingen.
Evinghausen Freie Waldorfschule Evinghausen, D-4550 Bramsche 8 (Evinghausen).
Filderstadt Freie Waldorfschule Aichtal-Filderstadt, Schulstr. 13, D-7024 Filderstadt 4 (Plattenhardt).
Flensburg Freie Waldorfschule Flensburg, Valentiner Allee 1, D-2390 Flensburg.
Frankfurt Freie Waldorfschule, Friedlebenstraße 52, D-6000 Frankfurt 50 (Eschersheim).
Freiburg Freie Waldorfschule Freiburg i. Br. Schwimmbadstraße 29, D-7800 Freiburg i. Br.
Freiburg Freie Waldorfschule St. Georgen, Bergiselstraße 11, D-7800 Freiburg.
Gladbeck Freie Waldorfschule Gladbeck Horsterstraße 82, D-4390 Gladbeck.
Göppingen Freie Waldorfschule Filstal, Ahornstraße 41, D-7320 Göppingen-Faurnau.
Göttingen Freie Waldorfschule Göttingen, Martin-Luther-Straße 10, D-3400 Göttingen.
Hagen Rudolf Steiner Schule Hagen, Enneper Straße 30, D-5800 Hagen-Haspe.
Hamburg-Bergedorf Rudolf Steiner Schule Bergedorf, Am Brink 7, D-2050 Hamburg 80.
Hamburg-Bergstedt Rudolf Steiner Schule in den Waldörfern e. V. Hamburg-Bergstedt, Bergstedter Chaussee 203, D-2100 Hamburg 65.
Hamburg-Harburg Rudolf Steiner Schule Harburg, Ebestorfer Heuweg 82, D-2104 Hamburg

Hamburg-Mitte Rudolf Steiner Schule Hamburg-Mitte e.V., Grabenstraße 32, D-2000 Hamburg 6.
Hamburg-Nienstedten Rudolf Steiner Schule Nienstedten, Elbchaussee 366, D-2000 Hamburg 52.
Hamburg-Wandsbek Rudolf Steiner Schule Wandsbek, Rahstedterweg 60, D-2000 Hamburg 72 (Farmen).
Hannover Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, D-3000 Hannover 1.
Hannover-Bothfeld Freie Waldorfschule Hannover-Bothfeld, Weidkampstraße 17, D-3000 Hannover 51.
Heidelberg Freie Waldorfschule Heidelberg, Mittelgannweg 16, D-6900 Heidelberg-Wieblingen.
Heidenheim Freie Waldorfschule, Ziegelstraße 50, Postfach 1340, D-7920 Heidenheim/Brenz.
Heilbronn Freie Waldorfschule Heilbronn, Max-von-Laue-Straße 4, D-7100 Heilbronn.
Hildesheim Freie Waldorfschule Hildesheim, Brauhausstraße 6, D-3200 Hildesheim.
Kakenstorf Rudolf Steiner Schule Nordheide, Lange Straß 2, D-2117 Kakenstorf.
Karlsruhe Freie Waldorfschule Karlsruhe, Königberger Straße 35a, D-7500 Karlsruhe 1.
Kassel Freie Waldorfschule Kassel (einschl. Berufsbildendes Gemeinschaftswerk mit Ausbildung für Facharbeiter und staatl. aner. Erzieher), Hunrodstraße 17, D-3500 Kassel-Wilhelmshöhe.
Kiel Freie Waldorfschule Kiel, Hofholzallee 20, D-2300 Kiel 1.
Kiel/Elmsborn Freie Waldorfschule Kiel, Zweigische Elmsborn, Bismarckstraße 13, D-2200 Elmsborn.
Köln Freie Waldorfschule Köln, Martinusstraße 28, D-5000 Köln 71 (Esch.).
Krefeld Freie Waldorfschule Krefeld, Kaiserstraße 61, D-4150 Krefeld.
Loheland Rudolf Steiner Schuk Loheland, D-6411 Künzell 5/Fulda.
Ludwigsburg Freie Waldorfschule Ludwigsburg, Bonnhäuser Straße 2, D-7140 Ludwigsburg-Eglosheim.
Lübeck Freie Waldorfschule Lübeck, Dieselstraße 18, D-2400 Lübeck-Eichholz.
Lüneburg Rudolf Steiner Schule Lüneburg, Dahlenburger Landstraße 151, D-2120 Lüneburg.
Mainz Freie Waldorfschule Mainz, Merkurweg 2, D-6500 Mainz-Finthen.
Mannheim Freie Waldorfschule, Neckarauer Waldweg 131, D-6800 Mannheim 24.
Marburg Freie Waldorfschule Marburg, Ockershäuser Allee 14, D-3550 Marburg/Lahn.
Mülheim/Ruhr Freie Waldorfschule in Mülheim, Karl-Forst-Straße 13, D-4330 Mülheim/Ruhr 13.
München Rudolf Steiner Schule, Leopoldstraße 17, D-8000 München 40.
München-Gröbenzell Rudolf Steiner Schule München, Schulhaus Gröbenzell, Spechtweg 6, D-8038 Gröbenzell.
München/Daglfing Rudolf Steiner Schule, Zweigische Daglfing, Max-Proebst-Straße 7, D-8000 München 81.
Münster Freie Waldorfschule Münster, Laerer Landweg 153-157, D-4440 Münster.
Neu-Isenburg Rudolf Steiner Schule Neu-Isenburg, Zeppelinstraße 10, D-6074 Neu-Isenburg.
Nürnberg Rudolf Steiner Schule, Steinplattenweg 25, D-8500 Nürnberg.
Neuwied Rudolf Steiner Schule Mittelrhein, Freie Waldorfschule in Neuwied, Mittelweg 10, D-5450 Neuwied-Block.
Nürtingen Rudolf Steiner Schule, Erlenweg 1, D-7440 Nürtingen.
Offenburg Freie Waldorfschule Offenburg, Rheinstraße 3, D-7600 Offenburg, Oldenburg Freie Waldorfschule, Kleiststraße 43, D-2900 Oldenburg.
Ottersberg Freie Rudolf Steiner Schule, Amt-shof 5, D-2802 Ottersberg 1.
Pforzheim Goetheschule - Freie Waldorfschule, Schwarzwaldstraße 66, D-7530 Pforzheim.
Remscheid c/o Waldorfschulverein, Bürgerstraße 81, 5630 Remscheid.

Rendsburg Freie Waldorfschule, Nobiskrüger Allee 75/77, D-2370 Rendsburg.
Rendsburg/Eckernförde Freie Waldorfschule Rendsburg, Zweigische Eckernförde, Schleswiger Straße 112, D-2330 Eckernförde.
Reutlingen Freie Georgenschule, Molkestraße 29, D-7410 Reutlingen.
Saarbrücken Freie Waldorfschule Saarbrücken, Großwaldstraße 2, D-6623 Altenkessel.
Schloß Hamburg Rudolf Steiner Schule Landschulheim Schloß Hamburg, D-4799 Borcheln --- Schloß Hamburg.
Schopfheim Freie Waldorfschule Schopfheim, Stettiner Straße 9, D-7860 Schopfheim.
Schwäbisch Gmünd Freie Waldorfschule Schwäbisch Gmünd, Heinrich-Steinle-Weg 1, D-7070 Schwäbisch Gmünd.
Schwäbisch Hall Freie Waldorfschule Schwäbisch Hall, Teurerweg 2, D-7170 Schwäbisch Hall.
Siegen Rudolf Steiner Schule Siegen, Marienborner Straße 151, D-5900 Siegen 1.
Stuttgart Freie Waldorfschule Uhländshöhe, Haubmannstraße 44, D-7000 Stuttgart 1.
Stuttgart Freie Waldorfschule am Kräherwald, Rudolf-Steiner-Weg 10, D-7000 Stuttgart 1.
Stuttgart Michael Bauer Schule, Freie Waldorfschule mit Förderklassenbereich, Obellostraße 5, D-7000.
Stuttgart 80, Trier Freie Waldorfschule Trier, Montessoriweg 7, D-5500 Trier.
Tübingen Freie Waldorfschule, Roldornweg 30, D-7400 Tübingen-Waldhäuser-Ost.
Überlingen Freie Waldorfschule am Bodensee, D-7770 Überlingen-Rengoldshausen.
Ulm Freie Waldorfschule Ulm und angeschlossene Sonderklassen für Lernbehinderte, Römerstrasse 97, D-7000 Ulm.
Villingen-Schwenningen Rudolf Steiner Schule, Schluchseestraße 55, D-7730 VS-Schwenningen.
Wahlwies Freie Waldorfschule Wahlwies, D-7768 Stuckach 14.
Wangen Freie Waldorfschule Wangen, Rudolf Steiner-Straße 4, D-7988 Wangen i. Allgäu.
Wanne-Eickel Hiberniaschule, Holsterhauser Straße 70, Postfach 2849, D-4690 Herne 2.
Wattenscheid Widar Schule Wattenscheid, Hontropfer Straße 95, 4630 Bochum 6.
Wiesbaden Freie Waldorfschule Wiesbaden, Kohlheckstraße 43, D-6200 Wiesbaden.
Witten Rudolf Steiner Schule Witten, Billerbeckstraße 2, D-5810 Witten-Heven.
Würzburg Freie Waldorfschule Würzburg, Oberer Neubergweg 14, D-8700 Würzburg.
Wuppertal Rudolf Steiner Schule, Schluchtstraße 21, D-5600 Wuppertal 2 (Barmen).
Wuppertal Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderstebener Straße 14, D-5600 Wuppertal 2 (Barmen).
Wuppertal West Freie Waldorfschule Wuppertal West Schluchtstraße 21, D-5600 Wuppertal 2.

ISRAEL

Harduf Waldorf School Harduf, Kibutz Harduf, D.N. Nazareth, 17-930, Israel.

ITALY

Merano Freie Waldorfschule Villa Steinling, Schennastrasse 47 A, 39012 Meran.
Milano Scuola Rudolf Steiner, Via Celeste Clericetti 45, 20133 Milano.
Origo Scuola Steineriana, Riviera Bosco Piccolo 40, 30030 Origo di Mira (Venezia).
Rome Scuola Rudolf Steiner "Giardino del Cedri", Via delle Benedettine 10, 00135 Roma.

LUXEMBOURG

(Grand-Duché) Kindergarten: Rue de Trèves 154, Cents --- Luxembourg. Primärschule: Rue Sax, Luxembourg-Limpertsberg

NETHERLANDS

Bond van Vrije Scholen in Nederland Secretariat:
Hoofdstraat 20, 3972 LA Driebergen.
* Incl. Upper School Only Kindergartens

Alkmaar Rudolf Steinerschool, Spierwerstraat 1, 1826 KL.

***Alkmaar** Vrije School Bovenbouw, Londelsweg 20A, Postbus 222, 1860 AE BERGEN.

Almelo Vrije School Almelo, Biesterweg 6, 7608 RN.

Almere Vrije School, Heerlenstraat 33A, 1324 MC. Alphen A/D Rijn Vrije School, Liszthof 90, Postbus 165, 2400 AD.

Amersfoort Vrije School, Romestraat 74, 3816 Se, Amstelveen Parcivalschool, Lindenlaan 317, 1185 LM.

***Amsterdam** Geert Grootteschool, Hygieaplein 47, 1076 RS.

Apeldoorn Vrije School, Morinstraat 8, 7312 KC.

Arnhem Percivalschool, Woudrichemstraat 141, Postbus 30093, 6803 AB.

△ **Assen** Vrije School, Carsnumstraat 2, 9404 RV.

***Bergen** Vrije School, Prins Hendriklaan 58, 1882 EL.

Bergen Vrije School Bovenbouw, van de Veldelaan 179, 1860 AE Bergen.

Bilthoven Rudolf Steinerschool, Weltevreden 6, Postbus 332, 3720 AH.

Den Bosch Rudolf Steinerschool, Waalstraat 30, 5215 CK.

△ **Boxmeer** Vrije School, Jeroen Boschstraat 49, 5831 VV.

Breda Rudolf Steinerschool, Minckelersstraat 27, 4816 AD.

Bussum Vrije School Michael, Esther de Boer van Rijklaan 22, 1403 GD.

Delft Vrije School, De Meesterstraat 2, 2613 XB.

***Den Haag** Vrije School, Waalsdorperweg 12, 2597 JB.

Den Helder Vrije School, Reggestraat 38, 1784 NX.02230-35755 **Deventer** Vrije School, 'deKleine Johannes', Oosterstraat 3, 7413 XV Deventer.

Dordrecht Vrije School, Wijnstraat 119, 3311 BV.

***Driebergen** Vrije School, Fannalaan 250, Postbus 207, 3970 AE.

Ede Vrije School, Nachtegaallaan 47a-49, Postbus 40, 6710 BA.

***Eindhoven** Vrije School, Brabant, Woenselsestraat 316, Postbus 1073, 5602 BB.

Eindhoven-Zuid Vrije School, Hadewychlaan 3, 5643 RT.

Emmen De Vrije School Michael, Prinsenlaan 80, 7822 CJ Emmen.

Gouda Vrije School, Ridder v. Catsweg 256a, 2805 BC.

***Groningen** De Vrije School Bovenbouw, Wassenberghstraat 26, 9718 L.L.

***Haarlem** Rudolf Steinerschool, Engellandlaan 2, 2034 NA.

Harlem-Noord Vrije School Kennemerland, Weltevredenstraat 9, Postbus 2161, 2002 CD.

△ **Harderwijk** de Valentijnschool, De Ruyterlaan 19, Steynlaan 122, 3851 BV Ermelo.

Helmond Vrije School Peelkand, Helmond-selaan 71, 5702 NM.

Hilversum Vrije School, Oude Amersfoortseweg 198, Postbus 1643, 1200 BP.

Hoorn Westfriese Vrije School, Nachtegaal 146, 1628 DJ.

Krimpen A/S IJssel Krimpener Vrije School, Hobbemaalaan 2, 2923 XH.

Leeuwarden Michielschool, Emmanuel Murandstraat 37, Postbus 1140, 8900 CC.

Leiden Rudolf Steinerschool, César Franck-straat, 2324 JM.

Leiden-Noord Vrije School Marcland, Maresingel 19, 2316 HA.

***Leiden** Vrije School Bovenbouw, Kerkstraat 11, 2514 KP Den Haag.

Maasticht Vrije School, Heugemer Pastoor-straat 12, Postbus 2026, 6201 CC.

Meppel Vrije School, Julianastraat 22, 7941 JC.

***Middelburg** Vrije School Zeeland, Willem Arondeusstraat 59, 4333 DD.

***Nijmegen** Steinerschool Meyhorst 24-74/76, 6537 GR.

***Nijmegen** Vrije School 'Oost', Groesbeekseweg 146, 6525 DN.

***Nijmegen** Regionale Bovenbouw, Villa Novastraat 6, 6542 JA.

***Oldenzaal** Vrije School, Jacob Catsstraat 2, 7576 BS Oosterhout Vrije School, Brabantlaan 7, Postbus 4010, 4900 CA.

Oud Beijerland Vrije School Hoeksche Waard, Kortenaarstraat 2, Postbus 1176, 3620 AD.

Roermond Vrije School, Midden Limburg, Schouwberg 27, 6041 AG Leeuwen/Roermond.

***Rotterdam** Vrije School, Vredeshofweg 30, Postbus 4292, 3006 AG.

Tiel Johanneschool, Kloosterhof 4, 4003, DH.

Tilburg Vrije School, Wilhelminalaan 54, 5041 ED.

Uden Vrije School, Bosveld 120, 5403 AG.

△ **Utrecht** Vrije School, Hieronymusplanten 3, 3512 KV, Utrecht.

Venlo Rudolf Steinerschool, Noord-Limburg, Zusterstraat 5, 5914 XX VENLO.

△ **Voorschoten** Rudolf Steiner Kleuterschool, Burg, de Koolplantsoen 19, 2253 KD.

Wageningen Vrije School De Zwaneridder, Nolenstraat 3, 6702 CS.

Winterswijk Vrije School, Wielewaalstraat 2, 7102 HB.

Zaandam Vrije School Zaanstreek, Galjoen-straat 111B, 1503 AR.

Zeist Zeister Vrije School, Socrateslaan 22, 3707 GL.

***Zeist** Stichtse Vrije School, Regional Bovenbouw, Socrateslaan 24, 3707 GL.

Zoetermeer Vrije School, Schansbos 5-6, 2716 GV.

Zutphen Vrije School 'de IJssel', Henri Dunantweg 4, 7201 EV.

Zutphen Vrije School 'de Berkef', Weerdsag 14b, 7206 BR.

***Zutphen** Vrije School Bovenbouw, Weerdsag 14a, 7206 BR.

Zwolle Vrije School Baachlaan 6-8, 8031 HL.

NEW ZEALAND

Auckland Michael Park School K-12, 55 Amy Street, Ellerslie, P.O. Box 28-150, Remuera, Auckland 5.

Auckland Titirangi Rudolf Steiner School K-6, Armour Bay Road, Parau, P.O. Box 60-266, Titirangi, Auckland 7.

Christchurch Christchurch Rudolf Steiner School K-12, 19 Omberley Terrace, Opawa, Christchurch 2.

Dunedin Kotuku School K-2, 95 Norwood Street, Normanby, Dunedin.

Hastings Rudolf Steiner School K-12, 415 N Nelson Street, P.O. Box 888, Hastings.

Wellington Raphael House Rudolf Steiner School K-7, 27 Matuhi Street, Belmont, Lower Hutt, Wellington.

NORWAY

Steinerskolene i Norge. Secretary: Finn-Einar Kellström, Flyvten 2, 0384 Oslo 3.

Asker Rudolf Steinerskolen i Asker, Nesterrasse 45, 1360 Nesbru.

Bergen Rudolf Steinerskolen i Bergen, Rieber-Mohns vej 15, 5040 Paradis.

Bærum Steinerskolen i Bærum, Grav Gårdsvej 5, 1542 Jar.

Drammen Steinerskolen i Drammen, Tredje ström terrasse 13, 3000 Drammen.

Fredrikstad Steinerskolen i Fredrikstad, Nabbetorpveien 99, Boks 1188, 1601 Fredrikstad.

Haugesund Steinerskolen i Haugesund, Solvang, 5500 Haugesund.

Hedmarken Steinerskolen i Hedmarken, Kjonerud gård, Boks 100, 2310 Ottestad.

Hurum Rudolf Steinerskolen i Hurum 3483 Kana.

Lillehammer Lillehammer Steinerskole, Bakkegrenda, Sigrud Undsets vej 70, 2600 Lillehammer.

Lørenskog Steinerskolen i Lørenskog, Postboks 13, 1473 Skårer.

Nesodden Rudolf Steinerskolen på Nesodden, Eysteins vei 4B, 1450 Nesoddtangen.

Oslo Rudolf Steinerskolen i Oslo, Postboks 25, Hovseter, 0705, Oslo 7.

Rygge Steinerskolen i Rygge, Boks 130, 1510 Rygge.

Stavanger Steinerskolen i Stavanger, Nylundsgt. 1, 4000 Stavanger.

Trondheim Steinerskolen i Trondheim, Postboks 3521, 7001 Trondheim.

Vestfold Steinerskolen i Vestfold, Postboks 10, Vestskogen, 3140 Borghem.

PERU

Lima Collegio Waldorf Lima, Aptdo. 03-0164, Salameña, Lima 3.

SOUTH AFRICA

South African Federation of Waldorf Schools Secretariat: Waldorf School, Constantia.

Cape Town Waldorf School, Spaanschemat River Road, Constantia, 7800.

Cape Town Michael Oak Waldorf School, 4 Marlow Road, 7700 Kenilworth, Cape Town.

Durban Natal Waldorf School, P.O. Box 503, Hilcrest 3650.

Johannesburg Michael Mount Waldorf School, P.O. Box 67 587, Bryanston, 2021.

Pretoria Max Stibbe School, 257 Mooiplas, P.O. Box 11384, Brooklyo 0011, Pretoria/Transvaal.

SPAIN

Madrid Escuela Libre Micael Peagogia Rudolf Steiner, Carretera de la Corona km 22, Pinau de las Rozas, Madrid.

SWEDEN

Delsbo Delsbo Waldorfskolan, elo Wätte, PL 1470, S 82060 Delsbo.

Delsbo Rudolf Steinerskolan vid Staf-fångården, Furugatan 1, 820 60 Delsbo.

Göteborg Rudolf Steinerskolan, Birkagatan 61, S 41656 Göteborg.

Järna Orjansskolan, Rudolf Steinerskola i Järna, Nibble, S 15300 Järna.

Järna Nibble skolan, Nibble, S 15300 Järna.

Kalmar Stiftelsen Kalmar Waldorfskola, Drottning Blankas Vag 10, 393, 52 Kalmar.

Lund Rudolf Steinerskolan i Lund, Harde-berga, S 24107 Södra Sandby.

Norrköping Rudolf Steinerskolan i Norrköping, Box 748, S 60116 Norrköping.

Örebro Örebro Waldorfskola, Box 140 29, 70014 Örebro.

Spånga Ellen Key skolan, Stockholms Norra Waldorfskola, Duvbovagen 94, 163 58 Spånga.

Stockholm Kristoffersskolan, Box 124, S 16126 Bromma.

Stockholm Martinskolan, Söders Waldorfskola, Munstykssvagen 18, S 123 57 Farsta.

Umeå Waldorfskola, PL 5285, S 90251 Umeå.

SWITZERLAND

Basel Rudolf Steiner-Schule Zug, Asylstrasse 15, CH 6340 Baar.

Basel Rudolf Steiner-Schule, Jakobsbergerholzweg 54, CH 4059 Basel.

Basel Christophorus Schule, Bührenfluhstr. 20, CH 4059 Basel.

Basel Helfenbergsschule, Förderschule, Starenstr. 41, CH 4059 Basel.

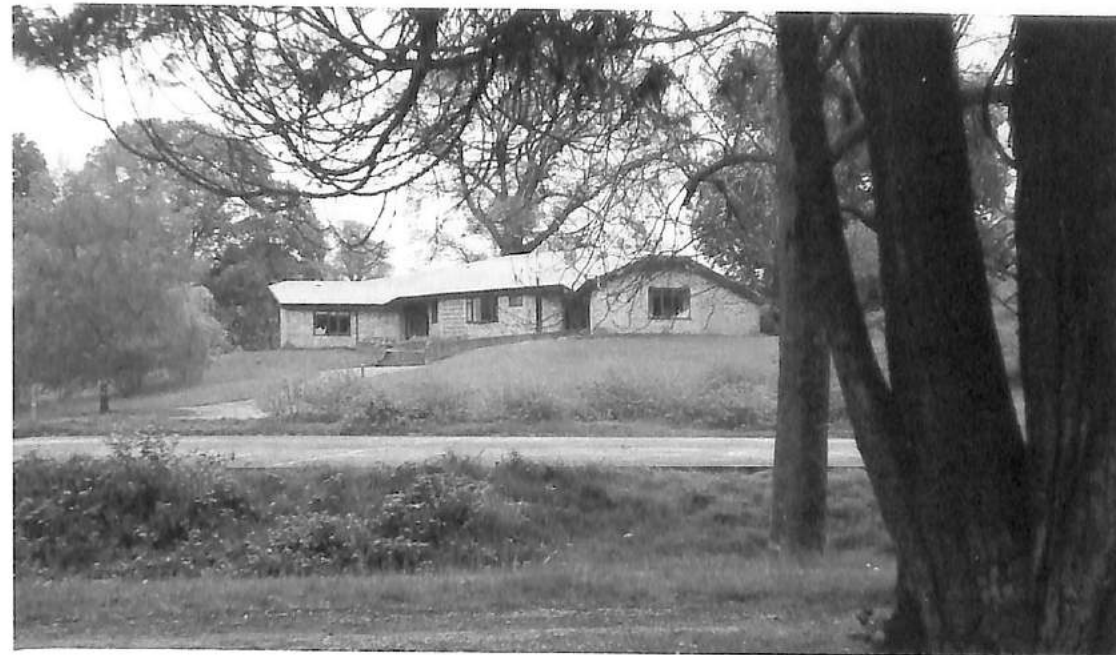
Bern Rudolf Steiner-Schule Bern, Ittigenstr. 31, CH 3063 Ittigen.

Biel Rudolf Steiner-Schule, Rosenheimweg 1, CH 2502 Biel.

Chur Rudolf Steiner-Schule Chur, Münzweg 20, CH 7000 Chur.

Dornach Rudolf Steiner-Schule Birseck, Wollmattweg 10, CH 4143 Dornach.

St. Gallen Rudolf Steiner-Schule, Zwinglistr. 25, CH 9000 St. Gallen.



The Kindergarten building at Michael Hall from the west.

Geneva Ecole Rudolf-Steiner, 213 route d'Aire-la-Ville, CH 1242 Satigny.

Ins Heimschule -Schloßblü, CH 3232 Ins/BE.

Kreuzlingen Rudolf-Steiner-Schule, Bahnhofstrasse 15, CH 8280 Kreuzlingen.

Neuchâtel Ecole Rudolf-Steiner, La Longeraie, CH 1110 Morges.

Lenzburg Rudolf-Steiner-Schule, Aargau, Alte Bernstrasse, CH 5503 Schafisheim.

Lugano Scuola Rudolf-Steiner, Carnago, CH 6900 Origgio.

Pratteln Rudolf-Steiner-Schule, Mayenfels, Schloß Meyenfels, CH 4133 Pratteln.

Schaffhausen Rudolf-Steiner-Schule, Vorders-teig 24, CH 8200 Schaffhausen.

Schulz-Tarasp Bergschule Avrona Rudolf-Steiner-Schule, CH 7553 Tarasp bei Scuoi, Unterengadin.

Solothurn Rudolf-Steiner-Schule, Solothurn, Weißensteinstr 65 67, CH 4500 Solothurn.

Wetzikon Rudolf-Steiner-Schule, Zürcher Oberland, Usterstrasse 141, CH 8623 Wetzikon.

Winterthur Rudolf Steiner-Schule, Maienstrasse 15, CH 8406 Winterthur.

Zürich Rudolf-Steiner-Schule, Plattenstrasse 37, CH 8032 Zurich.

Zürich Rudolf-Steiner Schule, Albisrieden, Bockhornstrasse 3, CH 8047 Zurich.

Zug see Baar.

UNITED KINGDOM AND IRELAND

Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JB. Tel. (0342-82) 2115.

* **Full Membership of Steiner Schools Fellowship**

△ **Associated Schools**

△ **Newly Founded Schools**

& **Playgroup and/or Kindergarten recognised by Steiner Kindergarten Steering Group.**

Aberdeen △ Aberdeen Waldorf School, 111 Gallowgate, Aberdeen AB1 1BU, Tel. (0224) 646111.

Belfast △ Holywood School, 34 Croft Road, Holywood, Co. Down, BT18 0PR, Tel. (0232) 428029.

Bolton △ Bolton Village School, Danby, Whitby, N. Yorks YO21 2NJ, Tel. (0287) 661204.

Brighton △ Brighton Steiner School, 363 Ditchling Road, Brighton, Sussex BN1 6JU, Tel. (0273) 561086.

Bristol △ Bristol Waldorf School, Park Place, Clifton, Bristol BS8 1JR, Tel. (0272) 260440.

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

Cooleenbridge △ Cooleenbridge School Feakle, Co. Clare, Eire, Tel. 010 353 6921494.

Dublin △ Dublin Rudolf Steiner School, 28 Maxwell Road, Rathmines, Dublin 6 Tel. (0001) 960525.

Dyfed △ Nant y Cwm Steiner School, Llanycefn, Clynderwen, Dyfed, SA66 7QJ Tel. (09916) 640.

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

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

Glasgow △ Glasgow Steiner School, St. Thomas Aquinas, 80 Westland Drive, Jordan Hill, Glasgow, Tel. (041) 959 2252.

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

Hereford △ Hereford Waldorf School, Much Dewchurch Hereford HR2 8DE, Tel. (0981) 540221.

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

Kings Langley △ Rudolf Steiner School, Langley Hill, Kings Langley, Herts WD4 9HG, Tel. (0923) 262505.

London △ Mulberry Bush Kindergarten, c/o 19 Jeffreys Place, London NW1 9PP, Tel. 071-485 9859.

London △ North London Rudolf Steiner School, P.O. Box 280, London N8 7HT, Tel. 081-348 5050.

London △ Primrose Nursery, 34 Glenilla Road, London NW3 4AP, Tel. 071-722 3587.

London △ Waldorf School of South West London, 12 Balham Park Road, London SW12 8DR, Tel. 081-677 1763.

Morayshire △ Moray Steiner School, Drumduan, Clovenstone Road, Forres IV36 0RD, Tel. (0309) 76300.

Oxford △ Oxford Waldorf Kindergarten, The Old Primary School, Stanton St. John, Oxford OX9 1ET, Tel. (08677) 4558.

Plymouth △ Plymouth Rudolf Steiner School, St. George's Hall, St. George's Terrace, Stoke, Plymouth PL2 1HR, Tel. (0752) 558708.

Reading △ Reading Steiner School Kindergarten, Christchurch Gardens, Reading, Berks, Tel. (0734) 872396/585712.

Ringwood △ Ringwood Waldorf School, Ashley, Ringwood, Hampshire BH24 2NN, Tel. (0425) 512068.

St. Albans △ St. Albans Kindergarten, Fleetville Community Centre, 67 Hempstead Road, Kings Langley, Herts, WD4 8BS, Tel. (092-77) 62453.

Sheffield △ Sheffield Steiner School, 2 Meadow Bank Road, Sheffield S11 9AH, Tel. (0742) 551638.

Snowdonia △ Snowdonia Steiner School, Plas Tan yr Allt, Tremadoc, Gwynedd LL49 9RG, Tel. (0766) 512068.

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

Stroud △ Stroud Valley's Kindergarten, The Lindens, Lower Street, Stroud, Glos, GL5 2HT, Tel. (0452) 812393.

Brentwood Golden Path, Route 1, Box 206, Brentwood, California CA94513.
Calpella Mountain Meadow Waldorf School K-9, Box 313, Calpella, California CA95418.
Cedar Ridge Mariposa Waldorf School K-5, P.O. Box 1210, Cedar Ridge, California CA95924.
Concord Golden Path School K, 1732 Vincente Road, Concord, California CA94519.
Emeryville East Bay Waldorf School K-5, 1275 61st Street, Emeryville, California CA94608.
***Fair Oaks** Sacramento Waldorf School K-12, 3750 Bannister Road, Fair Oaks, California CA95628.
***Fair Oaks** Rudolf Steiner College (adult education), 9200 Fair Oaks Boulevard, Fair Oaks, California CA95628.
Orange County: Waldorf School of Orange County, 17911 Bushard Street, Fountain Valley, California CA 92708.
Palo Alto Waldorf School of the Peninsula K-6/7, 2225 Middlefield Road, Palo Alto, California CA94301.
Monterey Waldorf School of the Monterey Peninsula K-3, P.O.-Box 221057, Carmel, California CA93922.
***Northridge** Highland Hall School K-12, 17100 Superior Street, Northridge, California 91325.
Northridge Waldorf Institute of Southern California (adult education), 17100 Superior Street, Northridge, California CA91325.
San Diego San Diego Waldorf School K-3/4, 5050 Milton St., San Diego California CA92110.
San Francisco San Francisco Waldorf School K-8, 2938 Washington Street, San Francisco, California CA94115.
***San Rafael** Marin Waldorf School K-8, 755 Idylberry Road, San Rafael, California CA94903.
Santa Barbara Waldorf School of Santa Barbara, K-5, 2300B Garden Street, Santa Barbara, California CA93105.
***Santa Cruz** Santa Cruz Waldorf School K-8, 2190 Empire Trade, Santa Cruz, California CA95060.
***Santa Rosa** Summerfield Waldorf School of Santa Rosa K-12, 155 Willowside Road, Santa Rosa, California CA95401.

COLORADO

Boulder Shining Mountain School K-7/8, 987 Locust Avenue, Boulder, Colorado CO80302.
***Denver** Denver Waldorf School K-8, 735 E. Florida, Denver, Colorado CO80210.
Denver Parsifal Shield Kindergarten, 2180 South Madison, Denver, Colorado CO80210.
Durango Animas Valley Waldorf School K-4/5, P.O. Box 894, Hocker Drive, Durango, Colorado CO81302.

DISTRICT OF COLUMBIA

***Washington** Waldorf School
 (See listing under Maryland)

FLORIDA

Boca Raton Waldorf School of Boca Raton K, Box 951, Boca Raton, Florida FL33432.
Gainesville Waldorf School K-5, 921 S.W. Depot Road, Gainesville, Florida FL32601.
Miami South Miami Waldorf School K-4/5, 7800 Miller Road, Miami, Florida FL33155.

GEORGIA

Atlanta The Children's Garden, 2089 Ponce de Leon Avenue, Atlanta, Georgia 30307.

HAWAII

***Honolulu** Honolulu Waldorf School K-8, 350 Ulua Street, Honolulu HI96821.
Keenu Malamelama School, SR 13031, Kaula, HI96749.
Maui Haleakala School K-8, RR2, Box 790, Kula, Maui HI96790.

ILLINOIS

***Chicago** Chicago Waldorf School, St. Bonaventure's Church K-8, 2755 N. Marshfield, Chicago, Illinois IL60614.
Chicago Ravenswood Presbyterian Church Presch. K, 4300 Hermitage, Chicago, Illinois IL60613.

MAINE

Blue Hill The Bay School K-6, P.O. Box 269, Blue Hill, Maine ME04614.
Freeport Merriconeag School, P.O. Box 356, Freeport, Maine ME04032.

MARYLAND

***Baltimore** The Waldorf School of Baltimore K-8, 4701 Yellowwood Ave., Baltimore, Maryland MD21209.
***Bethesda** Washington Waldorf School K-12, 4800 Sangamore Road, Bethesda, Maryland MD20816.
Silver Spring Acom Hill Children's Center K, 9500 Brunette Ave., Silver Spring, Maryland MD20901.

MASSACHUSETTS

Gloucester Cape Ann School K-3, 628 Washington Street, Gloucester MA01930.
***Great Barrington** Great Barrington Rudolf Steiner School K-8, West Plain Road, R.D. 1, Box 37B, Great Barrington, Massachusetts MA01230.
Hudley The Haris Brook Waldorf School K-6, 94 Bay Road, Hadley, Massachusetts MA01035.
***Lexington** The Waldorf School K-8, 739 Massachusetts Ave., Lexington, Massachusetts MA02173.
Sudbury The Longfellow School K, c/o Hammel, 610 Peakham Road, Sudbury, Massachusetts MA01776.
Woods Hole Woods Hole School K-3, School Street, Woods Hole MA02543.

MICHIGAN

***Ann Arbor** Rudolf Steiner School of Ann Arbor K-8, 2775, Newport Road, Ann Arbor, Michigan MI48103.
***Detroit** Detroit Waldorf School K-12, 2555 Burns Avenue, Detroit, Michigan MI48214.
Southfield Waldorf Kinder House, 25205 Coder Road, Southfield, Michigan MI48034.

MINNESOTA

Minneapolis Waldorf City School, 3114 West 49th Street, Minneapolis MN55410.
Minneapolis Minnesota Waldorf School K-6/7, 1037 Bidwell St., West St. Paul, MN 55118.

NEW HAMPSHIRE

Conway White Mountain Waldorf School K, P.O. Box 1069, Conway, New Hampshire NH03818.
Keene Monadnock Waldorf School K-8, 98 South Lincoln St., New Hampshire NH103431.
Keene Antioch/New England, Roxbury Street, Keene New Hampshire NH03431 (adult education).
***Wilton** High Mowing School 9-12, Wilton, New Hampshire NH03086.
***Wilton** Pine Hill Waldorf School K-8, Wilton, New Hampshire NH03086.

NEW JERSEY

Princeton The Waldorf School of Princeton, K5/6, 1062 Cherry Hill Road RD3, Princeton, New Jersey NJ08540.

NEW MEXICO

Santa Fe Santa Fe Waldorf School K-7, Rt. 9, Box 50-B3, Santa Fe, New Mexico NM87505.

NEW YORK STATE

Chester Terros Children's Center, RD No. 2 75B, Mountain Road, Chester, New York NY10918.
***Garden City** Waldorf School of Garden City K-12, Cambridge Avenue, Garden City, New York NY11530.
***Ghent** Hawthorne Valley School K-12, R.D. 2, Box 225, Ghent, New York NY12075.
Ithaca Waldorf School of the Finger Lakes K-8, 855 Five Mile Drive, Ithaca, New York NY14850.
Ithaca Hilside Kindergarten K, 110 East Upland Road, Ithaca, New York NY14850.
New Paltz Mountain Laurel School, 304 Route 32 North, New Paltz, NY12561.
***New York City** Rudolf Steiner School K-12, 15 East, 79th Street, New York, New York NY10021.
Red Hook The River Valley School, PO Box 157, Red Hook, New York NY12571.

Saratoga Springs Spring Hill School K-4, 62-66 York Avenue, Saratoga Springs, New York, NY12866.
***Spring Valley** Green Meadow Waldorf School K-12, Hungry Hollow Road, Spring Valley, New York NY10977.
***Spring Valley** Waldorf Institute, 260 Hungry Hollow Road, Spring Valley, New York NY10977 (adult education).

NORTH CAROLINA

Chapel Hill Emerson Waldorf School, K-7/8, 6211 New Jerico Road, Chapel Hill, North Carolina 27514.

OHIO

Akron Spring Garden School K-7/8 2141 Pickle Road, Akron, Ohio, OH44312.
Cincinnati Cincinnati Waldorf School K-4, 2350 Ravine St. Ohio OH45219.

OREGON

Eugene Eugene Waldorf School K-8, 1350 McClean Blvd, Eugene, Oregon OR97405.
Jacksonville Light Valley Waldorf School K-8, P.O. Box 610, Jacksonville, Oregon OR97530.
Portland Portland Waldorf School K-6, P.O. Box 1312, Portland, Oregon OR97207.

PENNSYLVANIA

***Kimberton** Kimberton Waldorf School K-12, West Seven Stars Road, Kimberton, Pennsylvania PA 19442.

TEXAS

Austin Austin Waldorf School K-8, 8702 South View Road, Austin, Texas TX78737.
Dallas Hearstone Kindergarten, 5614 Bell Street, Dallas, Texas TX75206.

VERMONT

Brattleboro Waldorf Children's Garden K, RD Box 306, Brattleboro, Vermont VT05301.
Morrisville Green Mountain School K-6, Box 537, Morrisville, Vermont VT05661.
Shelburne Lake Champlain Waldorf School, K, Box 55, Shelburne, Vermont VT05482.

VIRGINIA

Charlottesville Crossroads Waldorf School, K-7/8, P.O. Box 5221, Charlottesville, Virginia VA22905.
Floyd Blue Mountain School, Route 3, Box 220, Floyd, Virginia VA24091.

WASHINGTON

Bellingham Whatcom Hills Waldorf School, 941 Austin St., Bellingham, Washington WA98221.
Eastsound Dolphin Bay School K-8, Route 1, Box 388, Eastsound, Washington WA98245.
Gig Harbor Morning Star Waldorf School, P.O. Box 45, Gig Harbor, Washington WA98335.
Langley Chinook Waldorf School K-3/4, P.O. Box 469, Clinton, Washington WA98236.
Olympia Olympia Waldorf School K-4/5, P.O. Box 2798 Olympia, Washington WA98507.
Seattle Seattle Waldorf School K-8, 2728 NE100th Seattle, Washington WA98103.

WISCONSIN

Brookfield Prairie Hill Waldorf School, K-2, 915 Adelman Ave. Brookfield W153005.
Mequon Sunnymeadow School K-4, 1142 Lakefield Road, Grafton, Wisconsin W153024.
Viroqua Pleasant Ridge School K-5, 321 East Decker, Viroqua, Wisconsin W154665.

URUGUAY

Montevideo Colegio Novalis, Metodo Waldorf, Avenida Bolivia 2122, Montevideo.

The Editorial Group would be glad to receive photographs of any of the above schools, preferably showing children as well as school buildings.



ART EDUCATION
 VISUAL ARTS
 ARTISTIC THERAPY

SUMMER COURSES 1991

- July 8 - 12 **SCULPTURE THERAPY: AN INTRODUCTION & GETTING TO KNOW THE PLANT**
 Gertraud & Manning Goodwin Jill David
- July 15 - 20 **ARTISTIC THERAPY** & **CHANGING LIGHT IN THE FOREST**
 Hazel Adams Marguerite Vunderink
- or
- PAINTING AND DRAWING IN THE WALDORF UPPER SCHOOL**
 Christian von Grumbkow
- July 22 - 26 **FROM LIGHT AND DARKNESS INTO COLOUR**
 Peter Ramm
- or
- SUMMER LANDSCAPES OUT OF COLOUR**
 Alexander Winter

TOBIAS SCHOOL OF ART
 Coombe Hill Road, East Grinstead, Sussex, RH19 4LZ
 Tel : (0342) 313655

Insight and Service.
 Our world needs both.

WE'RE LOCATED IN A COMMUNITY OF ESTABLISHED ANTHROPOSOPHICAL
 WORK, ONE HOUR FROM NEW YORK CITY. AUTHORIZED BY U.S.
 IMMIGRATION TO ENROLL OVERSEAS STUDENTS, WE OFFER AN ORIENTATION
 YEAR IN ANTHROPOSOPHICAL STUDIES, TEACHER TRAINING & EARLY
 CHILDHOOD EDUCATION, BUSINESS STUDIES & COMMUNITY
 DEVELOPMENT. WRITE TO US, OR CALL: 914-425-0055.

The Waldorf Institute
 260 HUNGRY HOLLOW ROAD, SPRING VALLEY, NY 10977

RUDOLF STEINER COLLEGE

Sacramento, California

FOUNDATION YEAR

Anthroposophical Studies
and the Arts

WALDORF TEACHER EDUCATION

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

ART & GOETHEAN SCIENCE PROGRAM

SAN FRANCISCO EXTENSION PROGRAM

in Waldorf Teacher Education

also

SUMMER WORKSHOPS

For Teachers and Parents

9200 Fair Oaks Boulevard
Fair Oaks, California 95628
(916) 961-8727



*a centre of adult education,
training and research, based on
the work of Rudolf Steiner*

Foundation Year
Teacher Training for Waldorf Schools
Biodynamic Agriculture and Third World
Rural Development
Social Development
English Language
Artistic Training in Sculpture, Voice,
Speech and Drama

SHORT COURSES in the Summer, and
at other times during the year, on such
topics as Music, Education, Economics,
Family Questions, Drugs, Money, Adult
Education, Taking Initiatives

Emmerson College, Forest Row
Sussex RH18 5JX
Tel: 0342 82 2238

Exciting, rigorous
graduate programs
leading to a
Masters in Education
and/or Waldorf
Education Certificate

Waldorf Education teacher training

*These programs integrate contemporary educational theory, artistic work,
study of anthroposophy, and internships in Waldorf and public schools.*

Antioch New England Graduate School

For further information contact:
Antioch New England Graduate School
Admissions Office CM
Roxbury Street, Keene, NH 03431
(603) 357-3122

Anakhi, Högl, Adini, Java and Phool
the house names that create a wide
range of garments, jewellery and
accessories that are a little
different. Soft furnishings in
silks, cotton and wool.

also available by mail order

traditional Austrian Slippers in
100% wool - Anthroposophical Books -
Artemis and Stockmar Art Materials,
the full range of Brio Railway,
Meccano Construction kits - Mamod
Steam Engines and wide range of
wooden toys. For price list write
to:

SALAGO

the alternative Department Store at
51 The Old Butterwalk, Totnes,
Devon. TQ9 5NP

Telephone: Totnes (0803) 865721



Wholefood Café.
Takeaway Service.

Crafts. Books. Gifts.

Phone us for your mail orders

The Triangle, Berkeley Place,
Bristol BS8 1EH. 0272-277030

ESTABLISHED TO SUPPORT THE BRISTOL WALDORF SCHOOL

Rudolf Steiner Lending Library.



NATURAL UNDERWEAR

Undyed and unbleached wool,
silk, cotton.

Socks, Tights, Leggings
in many colours.

Cotton nappies with ties doubleknit
woolen nappy-pants.

Brochure from I. Schmidt,
Gamberhead Cottage, Wormelow,
Herefordshire HR2 8JJ.
Telephone (0981) 540111

Eurythmy School

Peredur Centre for the Arts

The Eurythmy School offers a four year training which is recognised by the Section for Performing Arts at the Goetheanum in Dornach, Switzerland.

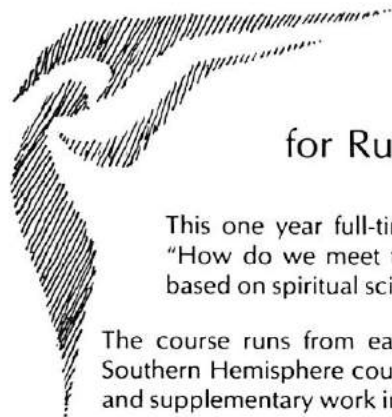
Besides speech and tone eurythmy the syllabus includes speech formation, music theory, choral singing, anthroposophy and literature. Interim courses in painting, clay modelling, projective geometry, Bothmer gymnastics, form drawing and introductions to pedagogical and curative eurythmy are also offered.

The school welcomes students who have completed their training elsewhere and wish to broaden their experience during a fifth year.

The eurythmy teachers are: Barbara Beedham, Hajo Dekker, Isabelle Rivièrez, Maren Stott, Linda Nunhofer (curative eurythmy) and Hélène Jacquet (pedagogical eurythmy).

For further information, please contact:

The Secretary, Eurythmy School, Peredur Centre for the Arts, Dunning's Road, East Grinstead, W. Sussex RH19 4NF, England. Telephone: (0342) 312527



SCIENCE TEACHERS TRAINING COURSE for Rudolf Steiner (Waldorf) Schools

This one year full-time course, begun in 1986, is built around the question: "How do we meet today's adolescents with a meaningful science curriculum based on spiritual science?"

The course runs from early September to late June but those applying from the Southern Hemisphere could, if necessary, follow the first term with teaching practice and supplementary work in their home countries. The course includes:

- Curriculum study of Upper/High School science subjects
- Observation of classes and teaching practice in U.K. schools
- Rudolf Steiner's Scientific-Lecture courses • Laboratory Practical
- Study of adolescence • Teaching skills (preparation, discipline etc.)
- Weekly Painting, Eurythmy, Modelling and Speech

If you have a real wish to teach science in a Steiner (Waldorf) Upper (High) School, then please write to Graham Kennish, Science Teachers' Training Course for further details.

Wynstones School Whaddon Gloucester GL4 0UF United Kingdom Tel: (0452) 22475 (24 hour tape)



MERCURY PROVIDENT PLC

An ethical bank founded in 1974



The wingspan of a chicken is over 30 inches. Eight battery hens live in that space. It would be similar for you to live in your wardrobe - with two other people.

Reproduction kindly permitted by:
Compassion in World Farming.

Q. How can you be sure that your savings are not helping to finance battery hen farms, hormone treatment, genetic engineering, food irradiation, etc? These are some of the practices resulting from profit maximisation.

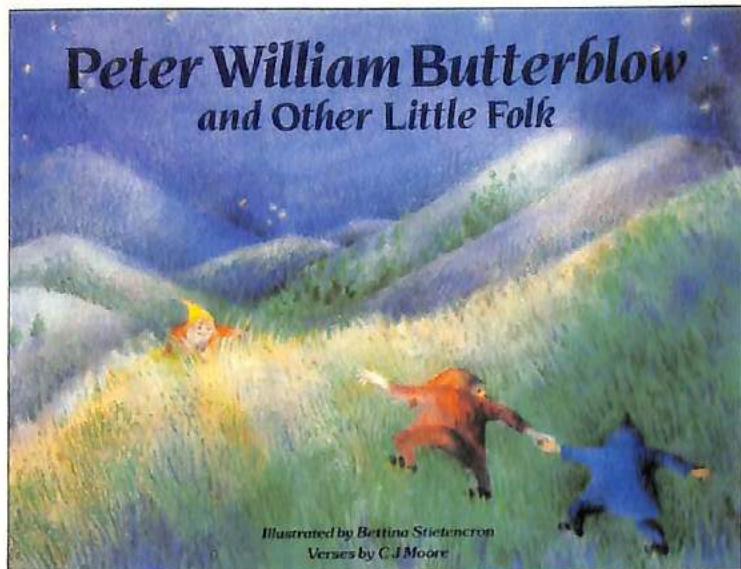
A. Open a Mercury Special Deposit/Savings Account. Mercury lends to projects which it considers to be medically, socially, and environmentally healthy. Many of these are anthroposophical projects. Depositors can choose to support a general field of activity as well as specific projects, and the level of interest chosen by the depositor is reflected in the interest charged to borrowers.

Help solve today's problems . . . and tomorrow's.

For further information on depositing or buying shares in Mercury, please phone 034282 3739, or write to: 2 Orlingbury House, Lewes Road, Forest Row, East Sussex, RH18 5AA.

FLORIS BOOKS

Peter William Butterblow and Other Little Folk



Illustrated by Bettina Steitencron
Verses by C.J. Moore

Peter William Butterblow
and other little folk

Illustrated by Bettina Steitencron
Verses by C.J. Moore

Here we meet a whole host of little folk at work and play: Peter William Butterblow, Baldigrand, Patterpout, Gazumptitum and old gnome Trustytrot. We discover why there are those little noises round the house at night. And among other things we find out how gnomes like to spend hot summer days (Age 5-7).

24pp; hardback; £6.95

The Flowers' Festival
Elsa Beskow

This delightful picture book tells of a little girl named Lisa who is invited to join the flowers for their Midsummer festival. Gathered around their Queen Rose, the flowers, bumblebees and birds each tell their own story (Age 4-6).

30pp; hardback; £7.95

I Can Help

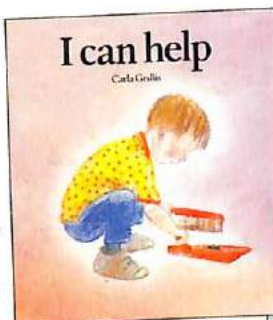
Carla Grillis

Playtime

Ronald Heuinck

These board books without text have delightful pictures showing young children helping with simple tasks and playing around the home (Age 2-4).

12pp; boardbook; £2.50



The Easter Story Book

Collected by I Verschuren

A collection of forty stories, legends and folk tales reflecting the season around Easter and early summer. In this season there are also a number of other important religious festivals: Ascension, Whitsun and St John (June 24).

The stories are arranged in five parts, following the cycle of season. Included are stories by Grimm, Tolstoy, Chekhov and Lagerlöf, as well as excerpts from the gospels of Matthew and John.

264pp; illus; hardback; £12.95



Alexander and the Golden Bird

and other Danish folk-tales

Collected by Reginald Spink

Selected stories from the original nineteenth century collections by Svend Grundtvig and other collectors, in a new translation (Age 6-9).

112pp; illus; softback; £4.95



Floris Books

15 Harrison Gardens
Edinburgh EH11 1SH
Tel. 031-337 2372

A Farmyard Morning

A picture book by
Christiane Lesch



A Farmyard Morning

Illustrated by Christiane Lesch

A boy lives on a farm where he knows all the animals. But his best friend is Joe the dog.

20pp; hardback; £5.95