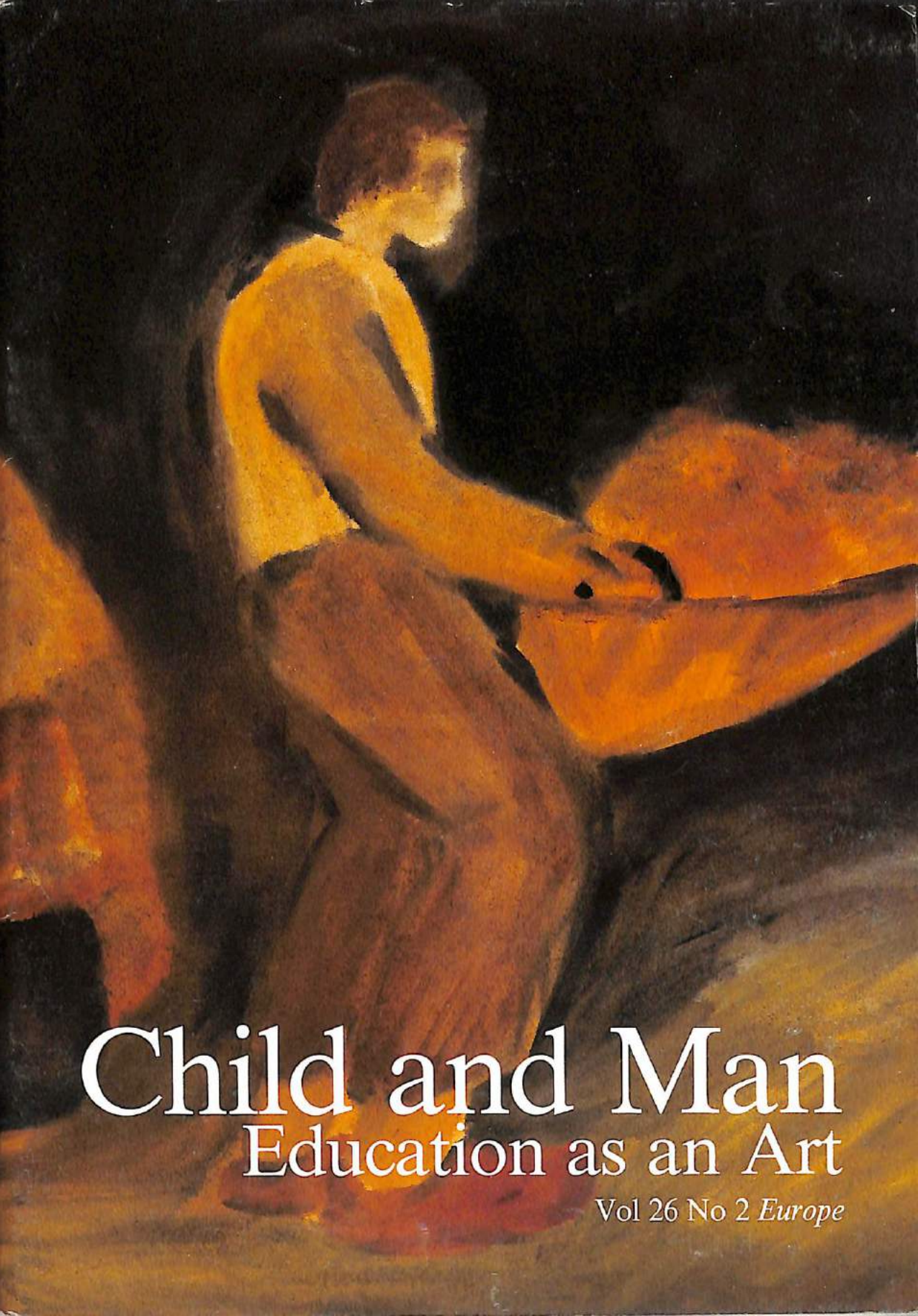




Child and Man

Education as an Art

Vol 26 No 2 *Europe*



Child and Man

ISSUE THEME:
Europe

"The Battle which will follow this war [WWI] — the battle between Asia, Europe and America will be the greatest spiritual battle ever waged by humanity."

"A chaotic economic life without direction; a life of right become a mere striving for power; a spiritual life degraded to hollow phrases: this is the threefold character of social life we have had and of which we must rid ourselves."

"The great problem of the future will be that of education."

Rudolf Steiner
Dornach 9th August 1919.

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

Subscriptions and all correspondence to:
The Secretary, Child and Man, The Sprig, Ashdown Road, Forest Row, East Sussex RH18 5BN.

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

Individual copy price:
UK £2.85, USA \$5.70, GERMANY DM8.85, CANADA \$7.80.

Subscription price (2 copies per year):
UK £4.80, USA \$9.60, GERMANY DM15.85, CANADA \$12.90.

All prices include postage and packing. Countries not listed pay in UK sterling. Please make cheques payable to: Child and Man.

© 1992 by Steiner Schools Fellowship.
ISBN 0009-3890
Typeset by DP Photosetting, Aylesbury, Bucks
Printed in England by Cromwell Press
Produced by S. Gulbekian, Temple Lodge Publishing

Photo: Diana Reynolds

Inside Front Cover: *Today, the whole world is reflected in Europe, as much in the woodwork shop (where, here, 13 year-olds are at work) as in 'Brussels'.*

Front Cover: *Studying cultural characteristics through art — a 17 year-old enters into the social strivings of 19th century France, via Millet.*

Journal for Rudolf Steiner Waldorf Education July 1992 Vol. 26 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
The European Dimension of Waldorf Education <i>Christopher Clouder</i>	5
Out of England <i>Nino Radojcin</i>	8
Easter Rising — Current Affairs in Class XI <i>Paul Law and Alex Naylor</i>	12
Class Exchanges <i>Shirley Noakes</i>	15
Exchanges <i>A Waldorf Parent</i>	22
Former Pupils' Gallery <i>Christian von Arnim</i> <i>Magda Devaris</i>	26
Book Reviews	34
World List of Rudolf Steiner Waldorf Schools	37

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

Editorial Introduction

Europe is fast moving through a new phase of development of an order that is likely to leave its mark on the History of the World as indelibly as did the French Revolution, Columbus' landfall at San Salvador, the Enlightenment of the Buddha, the building of the great Pyramids at Gizeh and other equivalent events. What are the implications for educationists and therefore the demands laid upon them?

One of the severest criticisms levelled at twentieth century education is that it was stuck for far too long in Classical mud. Not that a 'Classical education' was muddy in origin (— and not, paradoxically, that it was Classical in origin!!) — far from it. But the refreshing spring that it had been throughout the Middle Ages and the 15th and 16th centuries, clearly became an ever increasingly sluggish river, silted up as the result of its meandering on beyond its time, and, in a measure, unchanged despite the vicissitudes and 'acceleration' of the last four centuries. This is not to deny the enormous benefits that were and still can be derived from Classicism (would we have had a Shakespeare or a Goethe without it?); but what are the real needs of the present hour and of all that we shall have to face as the clock of Europe's future inexorably tolls the passing of one millennium while chiming in the next?

However, we should not delude ourselves by assuming that the search for the new style will be easy.

In architecture, we witness widespread condemnation of the atrocities of the 60's: condemnation and demolition, followed by much fierce and competitive jostling for contracts in the lengthy recession in which the world's economy is at present being doused. In 30 years time, we shall

almost certainly know whether what we are producing in the 90's is merely a further sample of our subsiding sleepily into neo-classicism (or some other *-ism*) or whether it is yet another pretender that parades as modern but nevertheless fails to survive the scrutiny of a generation, let alone initiate a new style.

Russian political life provides us with a similar example, though stretching over a longer period. The flag of Czarist autocracy was hauled down in 1919 and the colours of the new ideology nailed one by one to the masts of each Soviet as it sailed triumphantly to join the fleet of the political ocean of the USSR. Now, as those tattered shreds are in turn torn down, we question whether they were really new? But how much of the wider answer and its implications dare we face? There seems to be a tacit assumption (with little or no heart-searching) that democracy, in the guise in which it now operates in the West, is the real answer to the chaos and suffering that the passing of these seventy years has left behind.

Even as the neo-classical education of the first half of the century proved inadequate, would it not be wise to get our dredgers out and at least make sure that we are free of the silt and sludge that has muddied the waters of political life, before we recommend navigating the states of the new Europe towards what poses as democracy in the West?

It could be said that it is not the task of educationists to dabble in these affairs — certainly not to exercise that kind of influence that will affect their pupils' future political persuasion. This is one of the main reasons why there is much nervousness whenever proposals are put forward to give a free rein to any form of education that is not securely

held in the noose of some kind of national curriculum. At the same time, it is clear that the lobby of protest is growing against the State's holding a kind of educational monopoly. Look what happened when most European Waldorf schools were closed in the 30's and 40's by powers that denied people the cultural right to select and foster an education of their own choice. A middle way is difficult to find, where State and educationist are in working partnership, yet it is essential to do so.

Be that as it may, it is undeniably the task of educationists to prepare their charges for the future — a future which, in Rudolf Steiner's view, will contain a threefold challenge: the collapse of culture, values and of the spiritual life into "empty phraseology"; the disintegration of the life of rights into a "struggle for power"; and a kind of gangrene in the economic life — where, instead of global co-operation, unscrupulousness will result in the raping of the planet's resources and the pollution of its elements. Indeed, this future is already upon us.

To engage in this challenge by making a significant contribution via education, it is necessary to work on several levels.

1. To help pupils perceive the past, as an essential part of the foundation upon which the future is built; and thereby discover, understand and interpret the salient features, the characteristics, the important connections, the waxings and wanings and the trends of the past. This will enable the seeds of experience to become fertile and available for harvesting in the future.

2. To develop in the pupils a feeling for the principle of metamorphosis, since most, if not all, significant changes in connection with *human* evolution incorporate not simply steady single-gradient development but metamorphic changes, quantum leaps. Taking metamorphosis into account, these *seeds* for the future will germinate; ignoring it, we shall have to resort merely to preserving the *fruits* of the past, so that when the store is consumed, there will be nothing for it but to "learn the hard way".

3. To nurture qualities such as courage, self-esteem, motivation, drive, sensitivity, social awareness and the ability to work alongside others, all of which are necessary in *handling the unknown* — the one thing that we are certain the future will contain.

4. To develop and practise a broad-based education, not just in a nominal fashion but right into the details of classroom management, teaching methodology and through providing a comprehensive spread of subjects across the timetable. Moreover, a broad-based curriculum needs to be provided as a general education *for all pupils* and not confined to a scenario in which an enticingly wide selection of 'goodies' is offered from which individuals merely choose two or three subjects or so for the purpose of school-leaving or university entrance examinations.

5. And to develop a sense of responsibility — responsibility that will penetrate personal attitudes, loyalties to the regional groups (both local and national) in which one lives and works as well as to the broader global 'family' of nations.

Many of the points covered within the articles in this present issue of *Child and Man* relate directly to the above. In addition, it is a comparatively simple matter to step through the twelve classes of a Rudolf Steiner Waldorf School and correlate the curriculum content — irrespective of how creatively it is being applied — with the five aims listed.

For instance, in connection with (1), there is not only history itself (not forgetting the pre-history type of narrative material of Classes 1–5), there are the aesthetics lessons in all four years of the Upper School, with their emphasis on the *change of human consciousness through the ages*, that is revealed by all the arts. In connection with (2), there is the way that the plant, animal and human sciences are studied from age 9 onwards, all of which embrace to some extent not only the physical aspects of these kingdoms but also their *metamorphic* nature. With regard to (3), one need only point to the central place given to the *individuality* — with its detailed background of 'child-study' — and how this expresses itself in the Upper School pupil's highly individual work in which the personality is given ample room for creative expansion. Point (4), perhaps, needs no substantiating, as soon as one has appreciated the breadth of a *Waldorf main-lesson programme*, to say nothing of the *richness in the Arts and Crafts provision*. With reference to developing a *sense of responsibility* in young people, point (5), it is necessary to apply the principle of metamorphosis to education itself: through this can be seen how a

foundation is provided by giving scope to the forces of imitation in the pre-school years; how this is built upon — like the fabric of a house over its foundations — through the right cultivation of authority in the class-teacher years; and how the final metamorphosis in the 14–18 year-old phase helps to bring about the pupils' inner orientation towards the world and its peoples, with their mutual needs. From this a deep feeling of responsibility ensues, a responsibility that can flow into each one's appointed tasks in life.

Late last year an exciting archeological discovery was disclosed. On the west bank of the Dnieper, between Kiev and the Black Sea, "the bones of a stallion [aged 7 or 8] were found with a fragment of deer's antlers that had clearly been used as a bit, with a leather strap as reins." Examination of the pre-molars indicated wear from the primitive bit. This was clear evidence of the human being's 'mastery' of the horse. But the exciting part of the story is the dating: it was discovered that this mastery had happened twice as early as had previously been thought to be the case i.e. about 4000 B.C.

In terms of the broad sweep of history to which Rudolf Steiner often referred, this would place the find about a third of the way through the "Ancient Persian" epoch, the period in which settlement began on earth, and with it, animal husbandry and the first land cultivation. This claim could already be substantiated from contemporary scriptures; now archeology is 'catching up', in this case by galloping backwards through time at a pounding rate!

Since that time, the sun has 'moved' through a quarter of the ecliptic and civilisation has moved from horse to horse-power (cubic capacity), and from horse-power onwards to a mastery of energies that could be likened to the mythological concept of Phaeton, whose steeds drew the fiery sun chariot across the vault of heaven.

The reins of the new Europe will not be leather thongs attached to reindeer's antlers. But we can 'hope and pray' that those whose task it is to hold these reins will be aware of the need for the spiritual independence of each *individual European*, for the group identity and self-determining power of each *nation* in its life of rights, and for the *global* consciousness that needs to prevail in the EC. (Global not in the sense of a grasping

monetary super-power that can fend off the rising supremacy of the yen and the dollar, but in the sense that all activity within the economic sphere owes it to the planet that she will be accorded the fraternally united care that her continued existence depends upon, if existence worthy of humanity is to continue.)

Not, of course, *only* hope and pray: it is vital to educate, too! One of the sadnesses of the current educational debate is that the term 'child-centred' is being smeared. The reasons put forward indicate, if one is honest, confusion between child-centred and child-directed. Child-directed forms of education have rightly been branded as a ludicrous and very ineffective manifestation of the "blind leading the blind". One is likewise hesitant, because of the one-sided approach to education which usually attaches to it, to use the expression 'progressive'. Yet if education is to measure up to the needs of our fast moving Europe — and with it, the rising global stature of which this changing Europe is part — then it must be *truly progressive* and the child must find a place in the centre of the consciousness of all dedicated educationists and hence the right place in the classroom. Both of these are elements which the theory and practice of 'Waldorf' can readily be seen to offer.

B.M.

The European Dimension of Waldorf Education

by CHRISTOPHER CLOUDER

The concept of Europe is a protean one. It is difficult to define to everyone's satisfaction and means different things to different people. On the one hand there was Bismarck who said that Europe was nothing but a "geographical notion", on the other, the director of the Hungarian New Agency who, just before his office was flattened by artillery fire in 1956, sent out a desperate message that ended with the words "We are going to die for Hungary and Europe". Within these parameters are millions of people whose lives are deeply affected by the interpretation of this word.

What then is our pedagogical task in a fast-changing and multifarious Europe? Children have to grow from their immediate environment, to which their feelings are primarily attached, to an encompassing knowledge of the world. The sense of Europeanism is a stage in this progression. For it to be achieved the adults who guide the children need to wrestle with its implications. We cannot, as was possible in the nineteenth century, take the definition for granted. The word 'European' must not become synonymous with 'Euro-centrism'.

This would be destructive, in the same way that a natural respect and affection for one's native land could become potentially harmful, if it turns into blind chauvinism or narrow parochialism. Education is about balance, and here the balance must be found between the culture and geography into which the child is born and an awareness that we all share this Earth, as we share the air we breathe. A sense of brotherliness and sisterliness for all humanity should be cultivated. The technological changes of this century have shrunk this

planet and we live in much closer proximity to each other than ever before. An event that in earlier times would have seemed insignificant and far beyond the horizon can now be brought straight into our daily lives.

Schools cannot be divorced from world events. What happens in them as communities reflects, either consciously or unconsciously, the predispositions, thoughts and activities that surround them. The tension between individual and collective responsibility is just as apparent in small institutions as it is on the world's stage. The children inwardly demand that the adults who guide them are inhabitants of the contemporary world and live in neither an imaginary past nor a Utopian future. In Steiner schools we have been given an inestimable gift. Working as we do without an established hierarchy we learn, sometimes painfully, where our own strengths and weaknesses lie and we are encouraged to develop in ways we would previously not have thought conceivable. The curriculum demands the continual self-education of the teacher and because of this inner change the teacher can communicate with and respond to the children effectively. The children know what we are and witness our struggles even if they cannot express their observations in an adult verbal manner.

This does make teaching sound an awesome profession, far beyond the capacities of a normal mortal. What makes it at all possible is colleagueship; a sense of shared task and mutual responsibility that transcends the boundaries of any one school and includes both parents and teachers.

This is what helps us to be awake and not to let events overpower us. If we fail, it is often primarily because of a weakness in this sphere.

With these aims in mind the European Council of Rudolf Steiner Waldorf Schools has been established. Underlying this is also the idea, expounded by Steiner, that for our schools to flourish a World Federation of Waldorf Schools would be needed. Perhaps that will be the next step. Many countries have developed their own national organisations that unite the schools in a common purpose and yet leave them as autonomous bodies; which is a similar relationship to that which the teachers in the classrooms will have with their school. Forming such a Council is another balancing act that can awaken enthusiasm, but it has its pitfalls too. We do not intend to create another layer of deadening bureaucracy with centralising tendencies. The spectacular shortcomings of such a system are readily visible. If we look at contemporary events, the emergence of a "Europe des Regions" might serve as a model. A map of European nations drawn up by Mazzini in 1857 showed that the continent then consisted of twelve states or federations. After World War I the formulation devised by Woodrow Wilson produced twenty one. If a figure were to be put on the number now this article would, in all likelihood, be out of date before it was printed. The nineteenth century saw itself as the age of 'nation building', a "Springtime of Nations". We are now witnessing a realignment in the sense of belonging that goes hand in hand with a determined wish for freedom and choice.

Within the new Europe there are both opportunities and dangers for Steiner schools. Governments in most countries are now, in one way or another, changing their laws regarding education. This is part of a world-wide concern with the quality of schooling. In Britain the Education Reform Act of 1988 ushered in the National Curriculum and a system of education that places its emphasis on the transmission of knowledge. While in France the more rigid traditional methods are being questioned in favour of a more child-centred approach. If such a National curriculum were to be imposed in its entirety on Steiner schools it would make our position untenable.

It places the subject before the child, leaves little room for a teacher to be creative and responsive to

the demands and needs of a particular group of children, and is biased against that which is immeasurable and intangible in education. The government in Holland is also laying down minimal attainment standards that, at first, seem innocuous enough but could prove a harbinger of greater central control over the curriculum. The danger is that once such a curriculum is established it could become a political tool to impose on the nation's children whatever the current dogma happens to be. The dividing line between a National and a Nationalistic Curriculum is easily blurred. The political bias of a few individuals can determine the content of what is taught to thousands of children with whom they have no contact. A teacher can be mistaken in his judgement, but the implications of such an error are not quite so far reaching. Both parents and pupils have rights, and it is the responsibility of the state to ensure that these are respected. One right is to benefit from a teacher's insight into the needs of the growing individual and a curriculum based on this. To dictate centrally what should and should not be taught is, in fact, a negation of this right and hinders the possibility of providing a sensitive education that works towards the development of a free human being.

Steiner schools are wholly or partially funded by the state in the majority of European countries, but this provides no automatic 'status quo', in that constant negotiations and adjustments are needed. With the current financial difficulties, the amount of funding can become a contentious issue and lead to court cases, as currently in Baden-Wurtemberg and Flanders. Even in Scandinavian countries, with their more liberal approach, disagreements have arisen. The new laws providing state funding in Sweden and Finland are not proving easy to put into practice and even with such advantageous conditions, and, as in Norway and Denmark, there are grounds for argument. State funding comes, naturally, with strings attached, and vigilance is needed to stop these turning into snares or even nooses. In the UK and Ireland the strings are loose but the purse is tightly closed. The constant financial precariousness of our position puts an unfair burden on both parents and teachers. We share this dilemma with Italy and Switzerland and, to some extent,

France, and in seeking to rectify it we must avoid any lassoes. A basic tenet for all Steiner schools is that they are open to all children whose parents wish them to have this education, regardless of their financial or social standing. We hope to foster this ideal, together with that of the teachers being free to creatively construct the curriculum, through greater formal international co-operation.

In Eastern Europe there are different challenges. In most of these countries there has been tremendous growth since 1989 in the desire to found Steiner schools. This enthusiasm is to be found in both parents and state authorities. An education that enables the child to grow into a responsible and alert adult, able to employ initiative is seen as a long-term solution to the many ills that have beset these societies in this century.

New ventures are often state-supported from the beginning, as most recently in Slovenia where the state will fund a school for an experimental eight years beginning with Class I from this autumn; and in Moscow where students are already coming to the end of their two-year training and the school year will start probably with Classes I to IV. In Bucharest a state supported course in the university has trained a hundred teachers in its first year. There are more than 600 children in Waldorf classes in Rumanian state schools and another 600 in experimental Kindergartens. Near Budapest the Waldorf Kindergarten has moved into a beautifully designed new building and the first three classes of the school are about to be rehoused in a redundant school building. In Poland there are four Kindergartens and it is hoped to start two Class I's very soon. There are already four schools in Estonia which are supported by the authorities. The Kindergarten in Zagreb, which has existed illegally for many years, is now state-funded and will develop into Class I. In Prague the Waldorf initiative group has been consulted with reference to educational reforms and teacher training will begin shortly with the aid of EC grants. A training course has recently begun in Budapest and others are also being set up in St. Petersburg, Riga and Tallinn. In former Eastern Germany there are now thirteen Waldorf schools.

But this enthusiasm can rapidly turn sour, especially if it conflicts with extreme forms of

nationalism. People are making great sacrifices to found schools before the tide turns. However, this haste makes it difficult to provide secure foundations and great care and tact is needed to prevent institutions being established that are 'Waldorf' in name only. There is also the question of teacher-training, where quality must not be subservient to quantity. It is increasingly difficult in the whole of Europe, because of the growth in the number of schools, to find teachers of the calibre needed. It can be of no surprise that if we fail in this the authorities take the reins into their own hands.

The founding and running of a Steiner school is both a cultural and political act. Not in the sense of party-politics, but in the sense of bringing something new to the 'polis', the community. In the present cultural climate our schools have something to offer. The phrase "the European dimension in education" is used, and over-used, by such bodies as the E.C., U.N.E.S.C.O., C.S.C.E. and other international organisations, but what is evident in all the documents and discussions is that this phrase is, as yet, devoid of much meaning. The recently published European history text book is an attempt to find a new awareness that is a symptom not a definition of the phrase. Its reality cannot be found unless we look behind the symptoms. All European states have agreed that every child should be taught about human rights — yet this does not ensure that these rights are respected. We need an education that can explain where our sense of rights originates; that asks what it is that says in our dealings with each other that one thing is just and another unjust. We establish laws according to our mutual relationships, not vice versa. History shows us the constant ebb and flow of social life and education is that which encourages us to consider the consequences of our actions and, in whatever we do, to try and make the world a better place.

A historian recently remarked that "separation and unity are equally fundamental facets of European history and an European identity". He could equally well have said they are fundamental facets of all human life. There is that within us that sets us apart as individuals and that which draws us together and creates our social life. Institutions,

(continued on p. 23)

Out of England

by NINO RADOJCIN

"Sand bags away!" and with a mighty roar of excitement and expectation Class VI and their giant balloon *The European Adventurer* lift off into the sunrise, freeing them from their up to now waterlocked homeland, ascending into a smoothly streaming nor'wester which will project them to their first port of call. Their aim? To take their Class V experience of the plant kingdom, together with their new-found knowledge of the ancient Roman Empire, and harmonize it through an understanding relationship to our fellow human-beings just beyond our shores.

'Tis a mighty breeze and soon our secure island home drifts quickly into fading blue distance behind us. Channel crossed, an unfamiliar landscape-carpet rolls away beneath our feet. "Continental Europe, we have arrived!" Up the silvered river highways, strange cities, towns, villages and hamlets project the sounds and smells of a delicious French landscape to our probing senses. Up the Seine, seeking its source, dodging the Eiffel Tower in the "City of Light", canalling over to the mountain-fed Rhone and on down to the limpid warm waters of the Mediterranean — that African-edged border dividing Cross and Crescent.

Memories are stirred recalling the recent history main-lesson on Rome, as arrow-straight roads have led us direction south, signpost-clear via ancient aqueducts, arenas, triumphal arches, proclaiming history in blazing herbal sunshine. The sweat and toil, curses and laughter of long-gone legionnaires, generals, engineers, governors etc. lie in twenty centuries of dust, parted now by

rolling rubber rather than by the scuffing of those ancient leather soles. With luck, the bleached bones of one of Hannibal's elephants may disclose to us its tragic final resting place in its gorged-out Alpine grave. The pupils ponder on how different might our heritage be had he and his master conquered.

Having cleared the Provencal Alps, our heightened awareness helps the imagination to take in the now looming landscape of that most remarkable and recognisable of land shapes — the finely-chiselled boot-clad leg of Italy. The class ponders further — "Little wonder that Italian inspiration is at the forefront of the fashion industry!" — a long way from Roman sandals.

Evading the turbulent clutches of Scylla and Charybdis, our day One ends with us sweeping up the toe of Italy and on towards the welcoming sights and sounds of a longed-for evening repose. But first the promise of vibrant colour, noise, promenading goodwill, and of course, pasta! Suddenly the local 'travattoria' back home takes on a new dimension for the pupils as the Italian "sausage, garlic etc." jokes give way to an appreciation of a dynamic passion for life. Out of the hardness of that dried durham wheat the now-steaming spaghetti has been "Italianised" through the alchemy of water and fire, rich sauces and herbal flavourings. Gesturing hands as well as faces mirror the surrounding atmosphere as the sounds of violin and accordion bring the evening into a gaiety of song, dance and street theatre. We are in Italy!!!



The taste for meaningful and perceptive travel — rather than "blind tourism" — can be guided in school by early experiences of other countries, as this sketch from a Former Pupil's note book demonstrates.

Next morning awakens to the enjoyment of — no, not porridge — but to a light breakfast of crispy bread rolls, butter and apricot jam, along with a frothing hot drink of milk for all (with perhaps an even frothier cappuccino for the teacher!). Beyond the steadily-filling market square the sound of rasping motor scooters, racing Fiats and loudly expressive traffic — chocked language gives way to a rousing early morning cafe life vying with market-stall holders for highly numeric lire — Italians doing what Italians love to do. One then brings to the class D.H. Lawrence's account of a Sicilian market, and they are left to wonder if anything has changed during these past decades in what is at least a weekly ritual in every Italian village and town.

Of course, having chosen Florence and Rome as part of our itinerary the teacher consciously prepares the seed-bed for the Class VII Renaissance main-lesson in the following year. He encourages his pupils to drink in the architecture of the magnificent squares and fountains, the ornate palaces, the churches, the radiant light and

the mood of history which permeates every shaped stone. But it is in the living between mountain and sea seen in our first afternoon's descent that we brush the environs of a more southerly spectacle: Naples, and its ominous sentinel Vesuvius — which speaks volumes for where we are. Is there a richer image than this of the volatile character of our Italian neighbours, who can erupt so wonderfully and expressively both in sound and gesture? One feels the Italian wants to be noticed. The pupils realise more and more why the extrovert qualities of this nation have made such an imprint on modern design, fashions, cars, theatre, opera and of course art. They will recall the words of Lorenzo de Medici:

*Quant' e bella giovinezza,
che si fugge tuttavia!
Chi vuol esser lieto, sia:
di doman non c'è certezza.*

[How beautiful is youth, that flees away so fast! If you will be happy, be so now — for tomorrow is unsure!]



A detail of Leonardo's "Leda and the Swan" (copied by a 13-year-old (see note on "spiritual background" p. 32).

By now you, the reader, will have realised that this Class VI journey is all happening in the classroom. It is the beginning of a four-week main-lesson block on European geography. Having said that, it is the teacher's aims and duty to lift the class into the desired space of study through vividly imaginative pictures. It demands of the teacher truly graphic descriptions of the economic, cultural, and spiritual life of the peoples and regions under discussion. Stockmeyer reminds us that "The real task of the teacher is to open the eyes of the pupils to the fact that there are three spheres in the human community, spread all over the earth, and that they have their own laws and development. Then the earth can become a colourful picture for him and his pupils, showing how human beings live together." The teacher is then strongly advised to study Rudolf Steiner's *The Threefold Commonwealth* in order to assist him/her in this task. And when one thinks of the rich heritage each child carries right from Class I with its bold picturing of hills, mountains, trees, flowers, sun — permeated of course with animals and people — one remembers the maturing consciousness of this early "geography"; through

Class III farming, local/village/town life; Class IV regional study; Class V geography of one's own country as a whole; through this development is nurtured a foundation for the true brotherhood.

The Class VI in question later deepened this relationship to their Italian experience by transforming the school canteen into an Italian trattoria in true Mediterranean style — with chequered table-cloths, napkins, aqua minerale and (with the help of two or three enthusiastic and willing parents) a memorable Italian banquet. A delicious minestrone was followed by a main course of Lasagne Magnifico, with salad, cheese and lemon sorbet for desert, and finally a rich Italian coffee — all this to the lively accompaniment of violin and pianoforte (unfortunately no accordion!), jugglers galore, and an excellent self-written skit. We were a happy bunch when we finally all said "Ciao!" to each other that evening.

Main-lessons move on and so must we. Fortunately a hot Saharan blast wafts us once more into the azzurro, the rugged Appenine fibia beckoning us to explore northwards beyond the homelands of Aeneas, across Caesar's Rubicon to the even

more majestic Alps ahead. However imposing the mountain scenery is, it is the life-giving qualities of the river systems that draw the pupils' attention most keenly. Mapped out below they feel the blood-nourishing pulse of the earth itself, dividing yet nourishing in its eternal meanderings, aiding and abetting all man's activities with a common life sustenance. Sketch-books are out tracing the veins and arteries, the bones, flesh and fell below.

Lingering over the plain of Lombardy has caused our northward journey to be completed in darkness, but we, as pedagogues, realise that sleep is vital not only for the pupils' physical well-being but also for their soul and spiritual revitalising. Indeed, next morning's main-lesson will use this evening's metamorphosis as a springboard for a markedly contrasting experience. Suddenly the cold of Alpine altitude gives way to the chill of a more polar latitude. Wheat gives way to rye, Jupiter to Odin, Verdi to Peer Gynt. Fashion contrasts now with function, effervescence with durability — outer gesture with inner thinking. Even religion gains a more sober and less decorative image. Here the Scandinavian eyes his glacier-reft fjords and peaks with the thought of more intense seasonal futures. The elements thrust now so much not through fire but through ice and rock. What is it that makes the pupils re-live Class IV's Viking spirit, which conquered the known (and even unknown) world? Looking over this backdrop of ancient mountains, their mist-shrouded memories are over Heimdal's Rainbow Bridge to locate Jotenheim, scene of Thor's hammering adventures. What a contrast when even the stars are observed to move on a different track — less linear, more circular.

Once again the teacher has licence to deepen these Nordic days, perhaps once more through an evening event with parents and subject teachers in mind. But main-lesson blocks are not long, and Europe is a large continent — if not in size, then certainly in the threefoldness mentioned before.

We thus forsook the element of air by leaving our balloon in Norway, and boated our way down to the mouth of the River Rhine, continually reminiscing and recalling what we had enjoyed together. Now the element of water, via canal boat, helped us to drink in those forces which imbue the character of the Dutch with such fortitude. How can it be that as we chug upstream

we look not over but down upon a verdant landscape? Arising out of this "hollow land" one senses a national character which has had little choice but to "rise to the occasion" no matter what the odds. And what a powerfully alive human being s/he is. All that descends to multi-lingual Rhine, all that stirs him from the North sea waves, meets the squared shoulders of our Dutch companion on well-grounded feet.

The journey continued up to the source of the Rhine, high up in Europe's Alpine roof (this time in daylight); then by canal to the Danube and downstream to the Black Sea. Boating is fun, so up the Volga via the Crimean peninsular into the heart of Mother Russia, where sky and earth — especially the latter — reminded us how deeply the human being can be penetrated by the love for his surroundings.

All main-lesson blocks must also go to sleep after their journey's end, and this four week expedition was now left to be awakened with the new forces for the following year's "Discovery" main-lesson on the New World and the Far East — even going beyond into Upper School consideration of the World and the Human Being, in the light of their Waldorf education. And with help from colleagues, friends, and the blessing of grace, one hopes that these oft-quoted words of Rudolf Steiner will have inspired the teacher "to teach the child in such a way that we place him into space: and he will be interested in the world, in the whole wide world. And we shall see the results of this in many directions. A child with whom we study geography in an intelligent way will have a more loving relationship to his fellow-men than one who has no feeling of what proximity in space means; for he will learn to feel that he lives alongside other human beings and he will come to have regard and respect for them. Such things play no little part in the moral training of the children, and the lack of attention to geography is partly responsible for the terrible decline in recent years of the brotherly love that should prevail among men."

Nino Radojcin, having taken a class through its eight Lower School years at Michael Hall, is now teaching Class VII.

Easter Rising

Current Affairs in Class XI

by PAUL LAW and ALEX NAYLOR

Lent 1989. Gorbachev speaking of 'our common European home'. A wave of demonstrations sweeping Eastern Europe; and the Berlin Wall (we had come to think of it as a geographical fact rather than a political division) suddenly began to show cracks. Finally, we woke up: this was *it*; this was 1789 and 1917; it was the historical moment, a turning point in human destiny happening around our ears.

That uncanny sense that grips the History teacher: who are we, that we have come to interpret the present and the past to this group of young people? That uncanny sense that History is not at all a leisurely subject: its truths must be grasped *now*; they are not eternal verities like the laws of Euclid, but functions of the present moment, dynamic dimensions of human life. The History teacher has to whittle down the universe to the revealing symptom, the fragment that reflects the whole. And he has only one chance: he mustn't get it wrong.

The Cold War was becoming History. The Berlin Wall hadn't fallen yet, but it had been shaken to its foundations. It was no longer a question of whether, but of when; and what, when the dust settled, would emerge from the prison house of Eastern Europe? Our eyes were drawn inexorably to Russia. Russia? A riddle wrapped in a mystery inside an enigma. Russia; holy Russia. Why was there no main lesson on Russia? Why hadn't we thought of it before? Well, to be fair, some of us had. But there is always so much of the Waldorf curriculum, isn't there? The teacher's place is at the cutting edge of time. No time to get ready. We had to teach a main lesson on Russia *now*.

'We', by the way, were an Upper School History teacher and a class teacher who had a strong connection to Russia: we decided to team together to improvise a main lesson in response to the current developments. We began by setting objectives.

We reviewed the class. It was a Class X whom Paul had taught for the previous history main-lesson: Modern History in Class IX. They had a broad overall view of the history of Europe till the end of the Second World War. But there were two important gaps. Firstly, the students had little detailed knowledge of the national histories of Eastern Europe, or of the vital role of the Hapsburg Empire till its dissolution in 1918. This deficiency is perhaps characteristic of the teaching of the period in our part of the world, which tends to be preoccupied with Britain's contribution to the industrial revolution and the expansion of European power in colonialism. Secondly, whereas the class had studied the Russian revolutions of 1917, they had not had the opportunity to examine the subsequent developments of the Soviet world and the deeper historical roots of those developments.

Clearly, the aims of the lesson should be to give the students a picture of what lived in those parts of Europe that had for so long been sequestered from the West; and to help them to gain an inside perspective on the Soviet Union, a Russian view of the Cold War, and a sense of what was now stirring within the crumbling Soviet empire. Having established these aims, however, we at once found that they were expanding further. Russia was a European power; but the Soviet Union was

Eurasian. It was not only the spirit of western democracy that was shaking the empire apart: it was also a resurgence of Islam. Could we paint a true picture of Europe without considering the Islamic world? Popular consciousness in the West was still content to deal with Islam in terms of old antagonisms: in Britain, we knew as little about our Islamic neighbours as we did about 'the enemy' on the far side of the Iron Curtain; and it took the Salman Rushdie affair to make us aware that Europe has a substantial Moslem population and culture. Our relative ignorance of Islam is something that distinguishes us significantly from eastern Europe and Russia.

We could not deal adequately with all these issues in one main-lesson. We decided to focus on Russia, the Cold War, and Islam, and to approach Eastern Europe from these perspectives. As for the cultural mission of central Europe: we decided that this could best be presented through the history of art, and that we would make this the focus of a main-lesson which we have developed for Class XI.

It was important to find the right form for the lesson, in order to achieve the experience appropriate to Class X — *finding the centre* — we wanted to develop the ability to observe an issue from as many sides as possible, while withholding judgement. For this reason, we cast the lesson in the form of a debate, hoping to enable the students to experience both sides of the debate from within. This was straightforward when presenting the western view of the issues — Capitalism vs. Communism, the Cold War etc. — but it required greater imaginative empathy to adopt the opposing perspective.

We tried to illumine the 'character' of Russia for students by a biographical approach, with studies of key figures — Lenin, Stalin, Khrushchev, Gorbachev. But before looking at these recent Russian leaders we looked at the concept of the '*Vozhd*' (a word that does not translate readily into English, there being no equivalent in British historical experience: it may be better understood as nearer to the German *Führer*).

As viewed by the Russian people, the Vozhd is an individual spiritually above the common human being. The concept is essentially Slavic, but particularly Russian in its manifestation. Till 1917 the Czar (Little Father, he was called) was

seen as placed before the people as their spiritual guardian — responsible for their protection, welfare and guidance — a figure above politics, almost an archetype of Russian man. The Revolution did not change this: it simply replaced the outer trappings (autocratic monarch and institutions) with a new ideology which still allowed an autocrat to remain at the pinnacle of Russian society. The political structure and economic foundations were substantially altered, but the deeper currents of Russian society were unaffected, because a Vozhd was (and still is!) perpetually in place. It was the freely given trust in the wisdom of the Vozhd (particularly Stalin) that allowed Russia to undertake and survive the astonishing suffering and upheavals of the Stalin era: collectivism, rapid industrialisation, the Purges, and the Nazi invasion.

When we recognise this much deeper characteristic of Russian life, we begin to see the Stalin 'cult' in a different light; and it reveals not only the superficial operations of the propaganda machine, but the forces which — while they made this exploitation possible — also explain the amazing capacity for suffering and regeneration in the Russian soul. The Russian 'mistakes' of the Stalin era begin to point towards capacities for a new era of human history.

How do we explain the fall of leaders such as Khrushchev and Gorbachev? Here we strike another important vein running through Russian history — a certain mistrust for approachable leaders and an insecurity that manifests itself when the outer conditions of life improve. Khrushchev the man was considered not to be worthy of the mantle. It is not the Vozhd who is deposed, but the human individual who proves himself fallible. This is shown by the replacing of one leader by another with almost autocratic powers (Yeltsin replaces Gorbachev!). The Vozhd is symptomatic of the Russian Orthodox concept of the Godhead — unobtainable, never truly incarnate; 'behind' the Iconostasis. Only Stalin upheld the position until death — and beyond.

To illustrate the fear and reverence attributed to Stalin's leadership we looked at several poems of the Dissident Movement — at Yevtushenko, Bukovski, and also Solzhenitsin. (To 'get the feel' of the Russian language we also recited a poem by A. Bloch in Russian each day.)

We then came to consider the ideological conflict between communism and capitalism, and the arena in which that conflict has been fought out. We studied the different ways in which communist regimes were imposed in Eastern Europe; the Berlin airlift and the building of the wall; the arms race and the Cuban missile crisis; and the global extension of the conflict in Vietnam and Afghanistan. To dramatise the conflict we presented a continuing debate — each teacher being an ardent exponent of one side. The students seemed to be enthralled by the urgency and aggression of the debate — and by their recognition that each side had its own ideals and perceptions, its justified fear and mistrust. Several expressed their surprise at discovering that two ideologies, starting from different premises, developed perfectly logical but utterly incompatible views of each other: standing within either of them, one inhabited a sane and consistent world of ideas *that had no possibility of reaching out and comprehending the other*. The debate was subsequently taken over by the students themselves: four boys in the class prepared an extensive defence of the stances taken by the Soviets and the Americans at the time of the Cuba missile crisis, and the opposing pairs presented their arguments with great passion and clarity. It was an instructive illustration of the different perceptions that Class X students can achieve, in contrast to the 'black and white' perspectives of Class IX.

We deliberately avoided asking for judgements on the issues debated, but the students expressed some important conclusions. We could see that the East/West conflict was not so much an opposition as a polarity: both sides defended their ideals about how man should live in society, but in the West we had failed to find the true relationship to the economic sphere; in the East, the true relationship to the rights sphere. Consequently, there could be no sense in speaking of one side 'winning' the Cold War (a perception we would now do well to bear in mind as we witness the West flooding the East with its economic and technical 'know-how'). Some students expressed despair that the West seemed incapable of understanding eastern European societies, or of perceiving forces within them which could 'get us out' of the impasse. But there were also optimistic views: many felt that they had achieved an entirely new

perspective on the Soviet 'occupation' of eastern Europe, on the arms race, and the totalitarianism of Soviet society. Particularly in the realm of foreign policy, Soviet brutality (Prague 1968) and aggrandizement (Afghanistan) began to appear comprehensible when they were viewed from the 'inside'. And many students were impressed by the Soviet ability to take unexpected initiatives — Krushchev's decision to give Kennedy a 'way out' of the Cuba crisis; and, more recently, the startling changes that Gorbachev had begun. We began to realise that in the West we had become so frozen in our attitude that we could not think of taking a first step, and that in the East — despite the rigidity of the system — it had nevertheless been possible for one individual (Gorbachev) to initiate detente.

We finished the main lesson with a study of the resurgence of Islam and its influence in The Soviet Union and the Balkans (no space to describe this here); and then we broke for the Easter holiday. Many of the questions we had in our minds at the time have since been answered — perhaps more spectacularly than we would have ever expected. But one impression would stand out above the others if we were to teach a main lesson on Eastern Europe today: the recognition that the initiative currently transforming East/West relations arose in the East, and that the West so far is only responding, not initiating something in return. What can we produce out of ourselves in the West that is really new? — that would meet what really lives in Eastern Europe, rather than our preconceived ideas of it? What do we need to learn from the East before we too can 'find the centre'?

Paul Law and Alex Naylor team-taught the main-lesson described here in Michael Hall's Upper School.

Class Exchanges

by SHIRLEY NOAKES

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

The idea for a class exchange of this length (6–8 weeks) came to me through my own experience of spending the summer term of Class 12 in the Freie Waldorfschule Stuttgart. I was made very warmly welcome and felt quickly at one with my new class, but for 6 weeks said nothing more than "ja" or "nein" in the family. The language barrier was eventually surmounted and conversation, pent up

questions and explanations flowed freely with many a laugh at the misunderstandings engendered through trying to be polite, out of two different traditions (e.g. hands on the table/hands under the table at meal times!).

But surely it would be possible to prepare children at a younger age, so that they could derive greater benefit from an individual exchange later, around the age of 16–18. And so, since 1965, Class 8 exchanges have taken place practically every year between the Rudolf Steiner School of Edinburgh and schools in various parts of Germany and in Switzerland, Austria and France. Long before the Common Market was a gleam in politicians' eyes, a good basis was being laid for these pupils to develop "adaptability, flexibility, mobility"; well-known current EC objectives. A question for many was whether or not Class 8 (13–14 year-olds) was too young an age for an undertaking of this duration, but thoughts about the advantages were well borne out:

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

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

Leaving aside the fact that most of the pupils will have had foreign language lessons for many years (at least from the age of 6 in Rudolf Steiner Schools), the practical preparations usually start well in advance. As class exchanges in Edinburgh are made in the summer term of Class 8, the exchange teachers visit all the homes of each others classes even as early as the previous summer. (Yes, it is possible to make 33 or so home visits in the space of a few days!) Then comes the consideration: into which exchange home does each child fit best? We have always found that this process took time and the success of the venture depended to a large extent on the care taken in placing the children. Many parents have said: "Thank you for the child you gave us — I felt it really worked; but it might not have done with one of the others". Sometimes there were not many direct 'swaps' between two families, but this had the advantage that a pupil had a connection with two families in the country he or she was visiting — the one where they had been placed and the one of the exchange pupil who was in their home.

Of course, there are nearly always a few pupils with specific requirements — diets, allergies, medication, specific religious commitments or maybe even a behavioural difficulty, but miraculously there always seemed to have been an exchange parent who could offer the necessary care and support. There is the opportunity, too, for youngsters to experience a very different family situation. For instance, the eldest of a family of seven siblings enjoyed the opportunity

to be an "only" for a while; and an only child, nervous about being away from his parents, was placed in a family of six children with so much going on that there was no time to be homesick.

When the home placements are settled — often not till after Christmas — the pupils start corresponding with their exchange families. Financial matters will already have been looked at. The main cost is the travel fare, plus money for some excursions and some spending money — all together very reasonable for a 6-8 week trip abroad; but even this mounts up these days and there will have been careful saving in Class 7, extra money earned and some fund-raising activities for the class kitty, to help ensure that everyone can participate in the exchange. Pocket money — often a problem because of its social significance — has been tackled in a variety of ways and can take up more discussion time in the preparatory parents' evenings than more fundamental issues.

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

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

On another occasion, when SNCF had given up trying to reserve seats on a hopelessly late boat train from Paris to Le Havre, strained relations with frustrated French passengers who had also had to battle for seats were wonderfully repaired when the class broke spontaneously into singing Beethoven's *Creations Hymn*, (Freude Schöne Götter Funken), and other songs from their favourite repertoire.

Vital to the success of the whole venture is the

Sunday 9th May

We went for a lovely cycle trip along the Danube, then by the Ille, (I'ms other river). We swam in the Ille and had some lovely sausages which we cooked in a fire. We all became red and hot because it was such a hot day. We cycled home, and on the way back we bought some delicious ice-cream (Malaga it was called).



From a 13/14 year-old's diary of a class exchange trip (above). (Below) via art, the imagination can also 'travel' — here a 12/13 year-old's impression of the mountains after a journey through an Alpine tunnel.



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

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

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

Sight-seeing trips may have to be rationed, or the whole 6–8 weeks can feel like one big holiday. At this age many youngsters are not yet very interested in architecture, but visits to ship-building yards, the fire-station and glass-works proved very successful for those visiting Edin-

burgh. The exchange parents often help each other by taking 2 or 3 pupils at a time on an outing at the weekends and for this length of exchange we found it very good practice to go for a week to a youth hostel or the like — usually at Whitsun. It gives the exchange parents a little break, the pupils can relax a little and they return ‘home’ to a warm welcome in their exchange families, experiencing more of the relationship that is forming.

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

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

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

It is quite hard for the teachers to keep the school work going and requires good effort by the pupils to do like-wise in the new surroundings. Usually they are asked to complete a special project on some aspect of the country they are visiting and also an illustrated diary of their exchange. The play they will probably have worked on in Class 8 is often performed, in whole or in part, in the exchange school; and it is most

interesting to see the attention, provided they have been appraised of the story in advance, with which the pupils watch the English performance. As the time to return draws near, classes usually arrange a party/concert as a thank you to their exchange parents, with music, recitation, skits and dancing. One class was very pleased to have achieved with their French ‘parents’ in a matter of minutes a smooth-running Scottish country dance (*The Dashing White Sergeant*) out of an initial, hilarious chaos!

Departure for home is a time of very mixed feelings — excitement and readiness to return home and share all that has been experienced but also real sadness at parting, so the scene at the station is often a tearful one. The first part of the return journey is rather muted, in contrast to the original departure from Edinburgh. But spirits revive, gifts are opened, purchases compared and yet more anecdotes related. Soon the long journey is over; tired, soul-filled to overflowing they are happy to be home again.

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

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

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

the invaluable experience of working together with colleagues in another school.

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

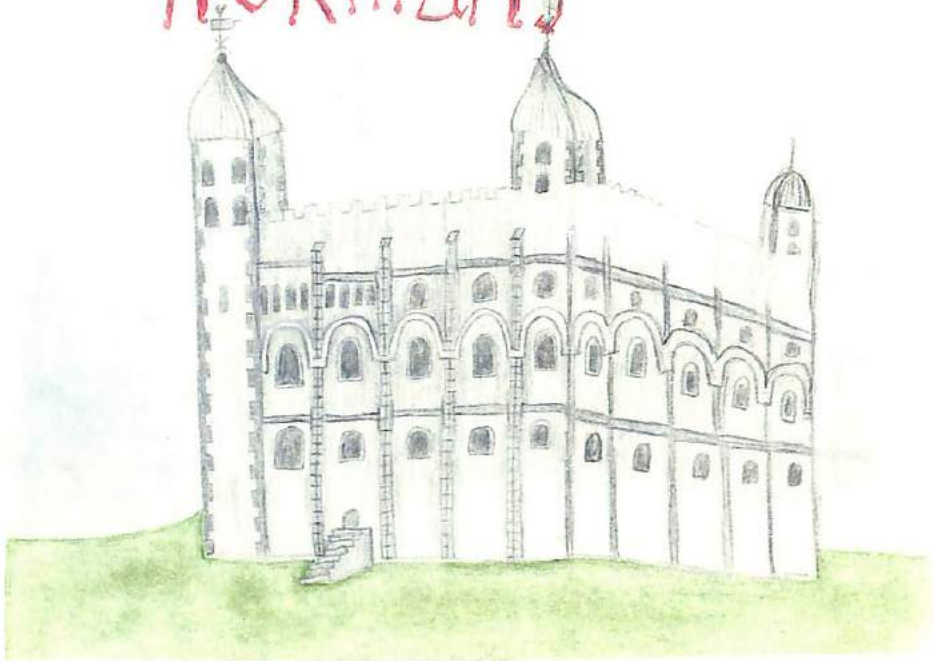
Through ups and downs we reach a different level of relationships and begin to experience not only the different folk soul but also what, at a deeper level, unites all human beings.

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

Congratulations

to Damian Morley, Class 6/7 Brighton Steiner School, who has raised £112.21 for Rudolf Steiner Waldorf Schools in Russia. Many thanks Damian for your splendid initiative — from the “*Fund for Rudolf Steiner Waldorf Education in Eastern Europe*”.

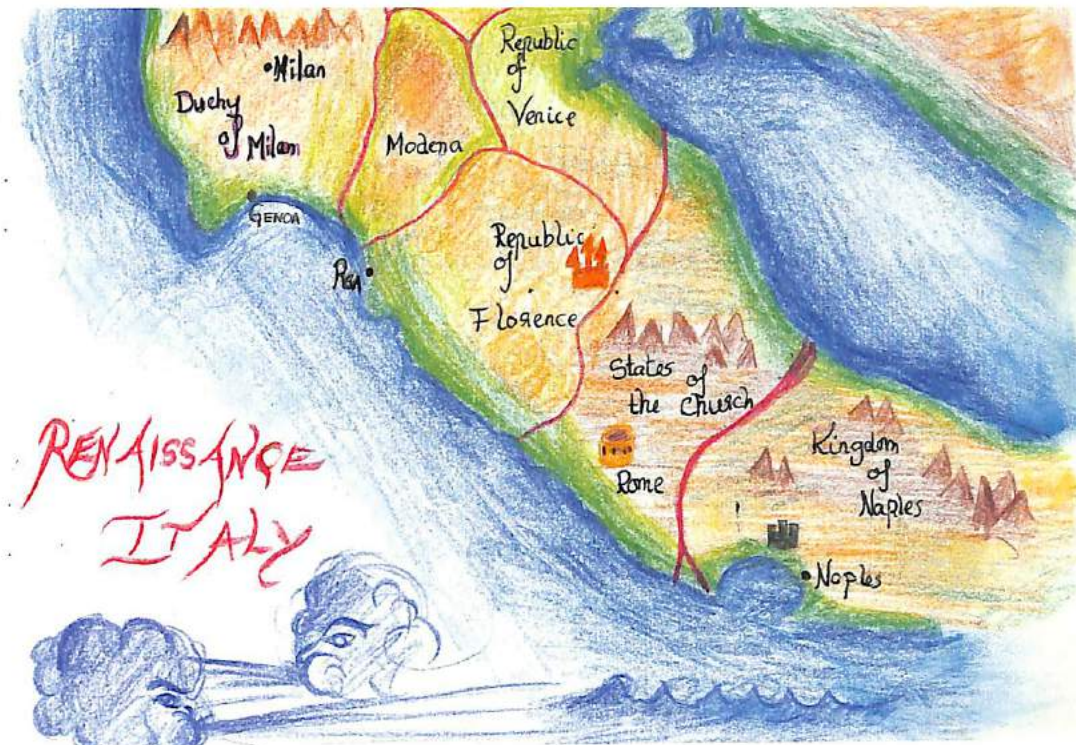
NORMANS



Europe has been shaped through the centuries by many contrasting cultures. (Above) — an 11 year old's drawing of a Norman Castle; (below) — 9/10 year-olds plunge into the ocean of Viking adventure.



(Above) the title page of a main-lesson book for European Geography, with (below) a map of "Renaissance Italy" by 11/12 year-olds.



Exchanges

by A WALDORF PARENT

Asked to write about this from a parent's point of view, the choice of where to start seemed endless. Our family have lived with the experience in one way or another for around ten years — welcoming exchange students and watching our own children set off on their first class or solo trip abroad. Over the years there have been many ups and downs, some crises, and a lot of laughter; but undoubtedly, on balance, the enjoyment and benefit for all easily outweighed any problems or drawbacks. What follows are some of the main impressions exchanges have left for me, but I have also drawn liberally on conversations with my own children and the many teenagers who have shared our home.

Class exchanges and individual exchanges offer similar experiences, though the first offers more support to the younger and less confident child. It is definitely not the same as going abroad with one's family: it is far more of a step into the unknown and for this reason can be very helpful for adolescents moving towards the challenges of teenage and adult life. This to me is what exchanges are mainly concerned with.

Initially there may have been the feeling that it would be good to improve language skills — perhaps more marked in those who come here to learn English. This happened even among those who feel they had no gift for languages. There may also have been the wish to experience a different cultural background, know better something of the Europe to which we are just beginning to feel we belong; and this too happens, often very positively, with warm links being formed that last

for years. Primarily, however, for our children and for those whom we have had here, an exchange has offered an opportunity to meet themselves in a new way.

As all parents know, teenagers begin to need and take up more space, literally and metaphorically. Fully consciously or not, they want to try themselves out, experience themselves in a new way. They feel very aware of the stirrings of a new, emerging consciousness of their inner being and that it needs more space, not the confines of a well-known routine of home — school — home. Living with a family abroad can give this space, yet not in an overwhelming way. It is family, but not the young person's own family, so he or she is treated more as an adult, less as a child. They are offered a challenge, offered more freedom to be themselves and explore and know themselves in a much more direct way than if they had stayed in their own home. At times it can be hard to grapple with their new outer and inner responsibility. I am sure many host parents have come to the brink of a 'parental/teenage' confrontation with their 'foster' daughter or son, but somehow the moment passes and the young person (not to say the parent too!) achieves a maturer view of relationships. From a parental point of view, it can also be rewarding to get to know a young person, not one's own child, in a more intimate, personal way than if they just came to the house as a child's friend. For the young person who comes through this experience there is a great sense of achievement, and rightly so, for they have been able to cope with themselves in a new environment: with

their down days and with the foreign family and all its unusual ways of doing things! At one and the same time the world becomes larger, yet and smaller less daunting. Coincidentally, home often becomes more appreciated too!

Exchanges are definitely not pure relaxation and holiday, though obviously this element must also be there! Outwardly this is how they may at times appear, but always a great deal of inward growth is taking place. Some older pupils can articulate this; for others and with younger ones it is perhaps clearer to their parents and teachers at first and only later to the pupils themselves. Often too it is the most reluctant who most benefit from this broadening of horizons and from having had the opportunity to overcome an unvoiced, perhaps unrecognised, fear of stepping forward, inwardly and outwardly, to the next stage of their lives.

Whatever they were, the efforts needed to bring exchanges about, and to offer a home to a foreign student who wished to come here, have been well worth while for us and we look forward to yet more exchanges in the future.

Anon.

(continued from p. 7)

such as schools, are comprised of human beings and are subject to the same forces. In the midst of significant changes around us we must look at this balance afresh and find new relationships to carry us into the tasks ahead. We cannot afford to assume that our boundaries are the school fence. We need to foster an awareness of our 400 European schools as belonging to a comprehensive movement, a living organism, albeit with their own unique characteristics, environs, culture background, history and goals. From this we can find the strength and courage to gain deeper insights into the working of the human spirit and use this knowledge for the benefit of future generations.

Christopher Clouder is an Upper School teacher at the Rudolf Steiner School at Kings Langley; he is chairperson of the E.C.R.S.W.S.

CHILD AND MAN EXTRACTS

This valuable resource material has long been out of print. It is now being made available again in a series of **WALDORF CURRICULUM STUDIES** published by *The Lanthorn Press* in collaboration with the *Steiner Schools Fellowship*.

Volume 1 is on **SCIENCE**, containing more than 50 articles. These cover the four major phases of Waldorf Science Teaching, in which this educational approach brings a subject of particular relevance in our present time to children from Kindergarten through Class 12 in an *appropriate way*.

The articles are introduced by the Editor of the Journal, Brien Masters.

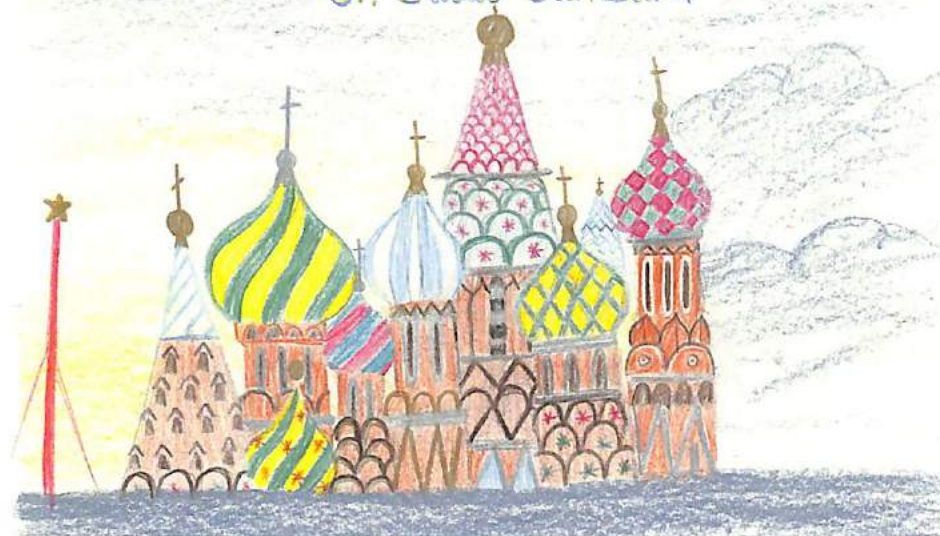
Price £9.60 plus p. and p. ISBN 0 906155347.



Characteristic buildings from different national backgrounds: a house with Lombardy poplars in Northern Italy (above); St Basil's cathedral in Moscow (below); a Greek fishing village (p. 25 above) and a Norwegian stave church (p. 25 below) — all drawn by 11/12 year-olds.

has salt in it, and lake Baikal, which is as big as Belgium, it is also 1 mile deep.
Lake Baikal has 20% of the world's fresh water.
Three hundred rivers flow into lake Baikal, but only one flows out.

St. Basil's Cathedral



The guitarist (above) is drawn and cut out on a separate piece of paper, as a book mark; the child-produced 'Waldorf' main-lesson book replaces the text book.



Former Pupils

CHRISTIAN VON ARNIM

There has never been a more interesting and relevant time to be involved with Europe than the present. Europe — for a good part of this century little more than one of the playing-fields on which the two leading players in world affairs, the United States and the Soviet Union, acted out their games of superpower confrontation. The disintegration of the communist regimes in eastern Europe swept that framework away with breath-taking speed. Europe has suddenly acquired a mind of its own, an independent outlook on the world and its own future. It may still be muddled in a good many places, dangerously muddled in some, as the yearning for a justified sense of identity is confused with destructive, narrow-minded and backward-looking nationalism. But that does not alter the fact that tired old Europe has suddenly taken on a new lease of life, a new vitality.

My brief as *The Scotsman's* foreign affairs analyst covers the whole world, but European affairs have taken on a special focus. This is all the more so as one of my areas of specialisation is Germany. With this country now in a unique position to play a pivotal role in mediating between East and West (for more than four decades East Germany's direct economic and political partners were the countries of the Soviet bloc, while West Germany was linked into NATO and the European Community; it therefore looks in both directions), it is inevitable that anyone dealing with German affairs has to extend their interest to include the European Community on the one hand and the countries of eastern Europe,

including what used to be the Soviet Union, on the other.

I did not, in fact, set out to become a journalist. Indeed, insofar as I had any firm ideas about life after school and university, they certainly did not include this particular occupation. It was, almost unintentionally, through the backdoor of languages and translation that I slipped into the profession when I applied for a post with the BBC Monitoring Service. It was essentially translation work, monitoring the German language news-agencies and broadcast media for political and economic news and anything else that might be of interest. It was journalism in the sense that monitors assess editorially the significance of the material in the light of regional and world events because they select what is to be translated from the mass of raw material.

It is one of the benefits of working for the BBC that the Corporation provides all kinds of courses and opportunities to work in other departments in order to give its staff experience in related fields of activity. That is how I entered into mainstream journalism, working along the way in a number of areas, including the BBC's German Language Service, and ending up eventually as a sub-editor in the World Service newsroom. That was a good place to acquire an all-round knowledge of world current affairs, since staff find themselves working on, say, the European desk one day, the Far Eastern one the next, and the Latin American one the day after that. Nevertheless, I did not see myself writing news bulletins for the rest of my career, and that, coupled with a wish to return to

Scotland, led me to take my present job as foreign leader writer/analyst at *The Scotsman*.

The perspective is certainly a different one. A world audience has been replaced by a largely Scottish one. That makes it easier in one respect since there is less need to explain — or avoid altogether — cultural allusions to an audience which may have a completely different cultural framework. That does not mean, however, that news values have to become parochial and, indeed, *The Scotsman*, adopts a wide international outlook, as befits a national newspaper. In a world which has grown small and inter-connected it matters that we should know what is going on elsewhere. Economically, politically, ecologically no country can any longer isolate itself from the rest of the world.

That does not preclude the recognition that certain international issues touch more directly on the concerns of *Scotsman* readers than others. And here the perspective from Edinburgh can be quite definitely different from that of London. This applies particularly to Scotland's position within the European Community. There is a strong feeling that its European interests are not as well represented by the government in Whitehall as they would be if Scotland had its own proper representatives at Community level. It adopts a much more positive attitude to EC affairs than the British government is perceived as doing.

This, of course, ties in with the whole debate about devolution and independence. While not everybody goes as far as to demand an independent Scotland — even if that independence is presented in an EC context — there is certainly a broad consensus of opinion that there should be a considerable devolution of power to a Scottish parliament and government. The question of nationalism and self-determination is as much on the agenda north of the border in Britain as it is in the former Soviet republics and in eastern Europe. *The Scotsman* tries to stimulate that debate. What happens in the EC directly impinges on the future of Scotland.

It is inevitable that there will be upheaval when a continent is affected by events of the magnitude now taking place in its eastern part. The two most important issues at present are the moves towards greater integration within the European Com-

munity and the transformation of eastern Europe and the former Soviet Union. The bloody breakup of Yugoslavia shows how that process can go wrong when a destructive nationalism takes over which has no other vision than to fight the battles of the past. The formation, however shaky, of the new Commonwealth of Independent States (CIS) has shown on the other hand, that there is a recognition that the way forward does not lie in isolation.

It is, however, sometimes argued that the events in Eastern Europe — Yugoslavia in particular — are the best evidence against closer integration within the EC. That is based on a fundamental misunderstanding of what is happening in both places. The nationalist upsurge in the former communist states is a reaction to the removal of a highly centralised system imposed involuntarily on nations. That kind of nationalism easily develops an ugly side. A distinction must be made between such destructive xenophobic manifestations and the search for national or ethnic identity and the right to self-determination. The EC member states, in contrast, are voluntarily drawing together on the basis of their joint political and economic interest and their view that this is the best way to achieve a peaceful common European future. It is significant that practically all the central and eastern European states, including the European republics of the CIS and independence-seeking Yugoslav republics, want to join the EC.

Despite the strongly nationalist reactions, which initially appear to reinforce regional boundaries, the underlying development is in fact towards the dissolution of the rigid nation state. It is the attempt to preserve it which is responsible for the trouble in Yugoslavia. In economic terms, national frontiers have already disappeared, to all intents and purposes. Sterling is affected by the deutschmark or the dollar whether the government likes it or not. The world trade negotiations under the General Agreement on Tariffs and Trade (GATT) and the fear of what will happen to world trade if they collapse are the clearest sign that we live in a world economy which any country attempts to opt out of at its peril.

But the same is now happening in the political realm. We must learn to understand sovereignty as a much more flexible concept which can move upwards, say, to EC level, but can also move



Modern European cultures are rooted in ancient civilizations. Odysseus derides the angered Polyphemus; and p. 29 (above) — an impression of a Tuscan city. (Paintings by 11 and 12 year-olds.)



(Below) — the study of other lands awakens new vistas in the "landscape of the soul", as here in this 11 year-old's painting.



downwards to a regional or even local level. That is where the concept of subsidiarity, now incorporated into the EC treaty on political union agreed at the Maastricht summit, is so important because it is the mechanism which can ensure that governmental power resides at the lowest appropriate level. Of course there are differences of opinion how that should be interpreted, but the principle is an important one, nevertheless.

The federal future envisaged for the Community according to this model is therefore anything but an extremely centralised one. The proper future for this continent lies in a Europe of the regions where the rigid nation state will begin to wither away and ethnic diversity can flourish within a larger framework. In this context the current moves towards closer EC integration do not conflict with a concomitant process of expansion as others seek to join.

Of course the Community is far from perfect and there is much room for criticism, including of the occasionally ludicrous decisions that emanate from Brussels. But developments in the EC and elsewhere in Europe show that the nation state as we know it today is becoming an anachronism and that we have to become accustomed to a much more flexible concept of sovereignty and political boundaries within which regions can establish the economic and political links most suited to their needs. If it is steered in the right direction, the Community can provide a fledgling framework within which that can happen in a way such that sovereignty, self-determination and a diversity of national self-expression can co-exist in peace. If that lesson is not learnt, conflict will only worsen.

As I say, Europe has become a most exciting place.

Christian von Arnim, a former pupil of a Rudolf Steiner Waldorf school, is now responsible at "The Scotsman" for writing the foreign editorials as well as analytical features on foreign affairs. He also continues to work as a freelance translator and to contribute occasional talks to the BBC World Service.

MAGDA DEVARIS

It was Assja Turgenieff, my mother's aunt in Dornach, herself among the foremost of those artists who transformed their creative work through anthroposophy, who recommended my Waldorf School to my parents. They were coming from West Africa to educate their three daughters and were scanning Waldorf Schools across France, Switzerland and England. Apart from the reputation of the school they finally chose, I think two of the factors that won them over were the idyllic English countryside it enjoyed and the international community that formed its social setting.

On arrival, at the age of six, I did not feel alone or singled out for being a foreigner or coming from foreign parts and I do remember, when asked where I was from, how I would proudly go into great detail as to how I was 1/2 Greek, 1/4 Polish, 1/8 Russian and 1/8 Italian, by which time the person who had questioned me either thought I had a 'wild-imagination', wished they hadn't asked, or would then ask; "And where were you born?" To which I would reply: "Switzerland". That would finally flummox them! Between my class at school and the hostel, where I boarded for the first four years, there were French, Germans, Italians, Greeks, Turks, people of Arabic origin and Americans — pupils and helpers as well as teachers. Looking back, it was something I took quite for granted.

When I finished Class 12 I went to university in Lyons, France where I did a commercial translators' course, embarking also on learning a new language, Spanish.

It was a few years later, on my return to the U.K., that, quite by chance, I started my flying career with British Airways. The first few seasons were busy, hectic hops to Europe and back, night flights to Heraklion, Athens, Tenerife, Ibiza — manic services, pushing and pulling trolleys, serving drinks, a hot meal, tea and coffee and selling 'duty frees' to 300 people, sometimes all in one hour and ten minutes, then 'turning around' and doing it all over again. It was fun and there was immense support and team-work amongst the crews.

Transferring to Heathrow on the '747' fleet, which operates the longhaul flights, opened literally another world. Time means so much — sectors take from 7 hours (to New York for example) to 15+ (direct flights to Singapore, Tokyo, Rio de Janeiro etc).

In the context of these long range flights, on which extra flight and cabin crew are carried and we put on our disguises and disappear in bunks for three hours, 'Time means money'; there is therefore pressure to get flights out on time; every minute of delay costs the company thousands — in parking fees, missed time slots, possible re-routing or at the worst, a complete crew-change and finding hotel accommodation for passengers. On the long sectors, particularly, the tension rises, because a 15 minute delay can mean the crew would be "out of hours", necessitating a complete crew change, which is sometimes impossible down-route or a 12 hour delay or a stop somewhere in mainland Europe where the crew are dropped off, the aircraft refuelled and another crew have been flown out to bring the passengers (pax to the crew) and aircraft home. We are constantly changing time zones, yet schedules, 'take off' and 'chock-times' are calculated from G.M.T., which becomes confusing. [Official flight times are calculated from the moments when the chocks are taken from the wheels on departure and placed beneath them on arrival.]

We are obsessed with time — hence sleep. Where the English would talk about the weather, the crew talk about sleep, or, more to the point, the lack of it.

Sometimes the work is varied; at others it can be a mechanical routine. I can go away for three days or be away for 18 days. I was called out from 'standby' — at 45 mins notice to go to Miami — 2 days, then return. Three of us were whisked from the hotel at Heathrow straight to the aircraft where we were bundled on after the passengers had boarded, our bags thrown in after us. The doors closed behind us and we were 'pushing back' before I had reached the rear of the aircraft, where I found myself working in 'economy'. Passengers on that particular route tend to be lively and demanding if not expectant. Apart from the English and Americans, there were Hispanics, French, German, Swiss and Italians; and I found myself speaking a different language with every

row. The emphasis on learning languages from a very young age at Waldorf schools has not only been beneficial in my work but in the light of '92 and the European Community', the concept is very modern.

The service in 'economy', or the 'main cabin', due to the confined space and the amount of passengers, can be very repetitive: "Chicken or beef" or "tea and coffee" a hundred times is hard to vary even in five different languages when you are trying to hurry back to the galley before the meals go cold and the chicken runs out because it happens to be the most popular. First Class by contrast is so relaxed; it has an air of calmness and quietness with 18 pax to 3 crew (as opposed to 258 pax to 5 crew in the main cabin). People can enjoy being served in the comfort of 'their own space'; they can lie horizontal and arrive in Sydney feeling the same as if they had taken the couchette from London to Glasgow. The menus are carefully put together with the collaboration of leading chefs from famous hotels. For example, the beef is Scottish organic homegrown and the ice-cream from top quality attested herds and the chocolates hand-made. The wines are specially selected with the best local wines representing the country of destination on certain routes and the champagne a vintage 'recolte'. Passengers have a choice of up to 50 movies that they can watch at their leisure from a mini screen attached to their seats.

I occasionally work on the private jet belonging to the Emir of one of the Gulf States, which is nothing like a regular commercial aircraft. Its deep pile carpet, leather and suede recliner seats, crystal glasses, en suite chamber and board-room reminds you of a luxury yacht with rather gaudy taste. Regulations on baggage are non-existent, much to the dilemma of the security officer who is in charge of baggage loading. On a particular flight from Cairo to Doha the Sheika arrived with many of the contents of her house, 50 huge hat boxes full of Egyptian sweets, house plants and hundreds of shopping bags, her entourage being perched and squashed into whatever spaces they could find while she sat with her rather well-fed children in the luxury of her living room, sipping mint tea and nibbling fresh dates!

One of the sheiks may decide to take his hunting party to Karachi and his falcon keepers will arrive on board with these magnificent birds



Rudolf Steiner mentioned the importance of acknowledging the "spiritual" as well as the geographical background of human society, as can be appreciated (above) in this 16/17 year-old's impression of an Eastern Orthodox priest. (Other illustrations have shown that "spiritual" includes all world religions and world mythologies.) (below) Art and subject matter are often mutually beneficial. Here a 17 year-old is inspired by the potential within different qualities, shades and combinations of blue (against white) to depict a landscape reminiscent of the Norwegian fjord.



of prey hooded and each perched on the arm of its own personal keeper. Because of the high security, the crew stay with that aircraft, arranging the catering the day before. It may so happen that those travelling want their meals from a particular restaurant and this has to be arranged with the chef. After the flight, we get the hoover and polish out and start scrubbing and cleaning. By contrast, that evening we will be dining in total luxury in any of the top hotels in Europe.

The adventures around the world have been rich and plentiful; canoeing down the Orinoco in the heart of Venezuela, diving in caves in Trinidad and the Indian Ocean, cycling around the *hutongs* of Beijing and getting caught up in the student demonstrations oblivious to the dangers involved at the time, visiting remote hill stations in India, white-water rafting in New Zealand, whale watching in Alaska and so on.

The opportunities I have had have been immense. British Airways actively encourage their staff to further their education and I have been sponsored to do Open University business courses

— I've been to language school in Barcelona for three weeks and am shortly going to Florence after having completed a six month Italian course here in England.

I think my education has played a vital role in my work- life. The enthusiasm in which the arts, languages, mythologies and cultures were delivered have given me the motivation to grasp the opportunities presented before me and have stimulated my interests further in other civilisations and peoples. It has also given me the adaptability to cope in all situations and different cultures that circumstance brings; and the motto "learn to love to do what you have to do!" has been a guiding principle. Working for an inter-continental airline demands a certain citizenship of the world for which, above all, I feel the education laid the ground.

Magda Devaris has worked for British Airways as cabin crew for nine years. As one of her free-time pursuits, she is involved in the organising of cello recitals for her sister Sujata.

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

Rudolf Steiner Waldorf Education, it is justly claimed, enhances character and individuality. But sensitivity in social feeling is by no means neglected, as this issue well demonstrates.

Vol 22. No. 2 Non-Denominational Religion

Religious feeling is an important quality in childhood. Parents approached Rudolf Steiner for non-denominational religion lessons for their children, now provided for in Germany, as well as the religion lessons by Protestant, Christian Community, Catholic or other Priests. Approaches in other countries are different again.

Vol 23. No. 2 Twelfefoldness

Numerically there are twelve classes in a Rudolf Steiner Waldorf School. How else does twelve-sidedness play into the education? Apart from discussing obvious themes such as the Zodiac, this issue contains a delightful interpretation of that family favourite "The Twelve Days of Christmas".

Vol 24. No. 1 Teacher Training

Steiner views on Teacher Training were radical. This issue explores them as they are currently being worked with in various training contexts. An article by no less a figure than Owen Barfield is included!

Vol 24. No. 2 Teeth

Teeth — their significance in child development, the language they 'speak' in the panoramic script of zoology, a note on dental care and — surprisingly — a much admired piece of research (from Chicago State University) on the dangers of early learning.

BOOK REVIEWS

The Tangle Coated Horse by Ella Young. Floris Books 186pp pb £6.95.

For anyone unfamiliar with the Irish myths this collection will be a revelation. The quality of the myth — the totality of the dream consciousness portrayed — is in sharp contrast with the fragmentary nature of the myths collected from many primitive cultures, or the many-times-overlaid nature of classical myths. Moreover, Ella Young is as fine a translator and adaptor as her more famous contemporary Lady Gregory. Reprints of collections by these and other writers of the Irish Renaissance are now readily available, but most come from Irish presses and this Floris reprint should reach a different audience.

For their 'classics' series, Floris depart from their standard policy of commissioning new translations even when excellent old translations are available. Ella Young's translation was first published in 1929 and it reflects the 'gentility' of its time, a gentility which was presumably not present in the Gaelic tales. And her original English publishers, Longmans, apparently insisted that the collection be rounded off with a sort of fictionalised epilogue, the falsity of which does much to destroy the mood of the stories preceding it.

Vera Bock's illustrations encapsulate the stories well, but it is difficult to see what anyone but a superficial reader could gain from such encapsulations, with their extraordinary art-deco details.

Infinitely more alien to the spirit of the stories is Ann Paterson's jacket design, with its border of minute Drayton-esque fairies skimming over shamrock leaves. If this is intended as 'Romantic Irony' it is inappropriate, but it seems more likely to be a manifestation of the descent into the 'twee' which has unfortunately become a feature of Floris jackets in recent years.

J.D.

Emil Molt and the Beginning of the Waldorf School Movement by Christine Murphy. Floris hb 208pp £12.95.

Though a rascal of a boy, Emil Molt's capacity to work revealed itself in his teens. He knew the world of commerce in which he was engaged in every detail. Yet blessings and blows 'beyond his control' seemed to exert as much influence in his life as did his own industry, all these factors being brought out well in these biographical sketches which describe how the tides of his fortune flowed and ebbed. Into this warp of commerce are woven other fascinating threads: World War I and the German revolution of 1919 (which was part of its aftermath and in which his factory did *not* suffer from strikes!) as well as the threatening shadows of World War II in the '30s; the anthroposophical approach to world economy and the three-fold social order; the demise of the church through its out-dated priesthood; and above all, the enormous effort which gave the necessary momentum for Steiner education to become the basis of a world movement. This valuable book sets out many sequences of events that have hitherto remained sketchy; yet one would hope that eventually more research will result in a definitive biography of Molt of the same calibre as those that have recently appeared of his two great contemporaries: Stein and Dunlop.

Community Life, Inner Development, Sexuality and the Spiritual Teacher by Rudolf Steiner. Anthroposophic Press 191pp sb \$14.95.

Looking at this publication only, and fairly strictly, from the point of view of the education of the child — though there are many other themes with which it is concerned — the main question that arises is: 'At what point does the 'descent' of the incarnating human being arrive at an awareness of sexuality?' Rudolf Steiner places this much later than those who maintain that sex education should begin early. In most modern settings, this would be a contentious point. But there is a still bigger 'cat among the pigeons'. According to Steiner, much of Freudian psychoanalysis is based upon a false premise. There simply can be no truth in Freud's concept of the 'Oedipus' complex if a young child has not arrived at the connection with sexuality that is central to Freud's argument. For those who turn to this publication in order to come to a deeper understanding of this problem, it will probably be frustrating to come across so many places in the lectures where, despite painstaking editing, there is a gap in the stenographic report. This may be one of the reasons that has hitherto prevented publishers from placing these lectures before the public.

The Cycle of the Year as a Path of Initiation — an Esoteric Study of the Festivals by Sergei O. Prokofieff. Temple Lodge Press 422 pp hb £25.00.

Although the rearing of children can be one of the greatest responsibilities an adult can undertake, at the same time much comes from them as a gift to the adult in helping to carry out this responsibility. Nowhere is this more experienced than in festival celebration. Children so throb with life that each festival, however 'traditionally' one's celebration of it may be, becomes a living experience.

Prokofieff, in this study, enables the reader to enter more consciously into the esoteric background of the Christian Festivals. (He confines himself to these, though in a totally non-denominational way.) This is the author's main task; he fulfils it through a process which might be described as a commentary on passages he has selected from Rudolf Steiner's writings and lectures. Both the selected passages as well as the commentary are as profound and pondered as they are highly demanding of the reader. It is a work for the parent or teacher who is prepared to spend a number of years — if not a life-time — developing an understanding of the cycle of the year in such a way that can flow constantly into all the arteries of one's life's tasks.

Greece — Mythology and History by Charles Kovacs. Resource Books 160 pp sb £8.95.

This is the second volume in the series 'Resource Books', being some of the main-lesson content of Class V in Rudolf Steiner (Waldorf) Schools. It is written in the second person plural as if one is overhearing a teacher speaking directly to his class. For the would-be teacher without any experience, this gives the advantage of just how the teacher can build new material on the basis of old.

The book is divided into the two parts indicated by the title: there are 92 pages on mythology and 57 pages on Greek history. The choice of subject is naturally very limited in a small soft-back, though the handling of the material (particularly the stories from Greek history) in a way which appeals to the *feeling* life of the children of the age, is full of pedagogical

insight and central to the 'Waldorf method'. The inevitable gaps can easily be filled by following up the short bibliography provided. What may be questioned is whether the range of subject matter is sufficiently *symptomatic* for this part of the fourth post-atlantean epoch. It would have been helpful had the preface, perhaps, pointed this out. The enchanting photograph of a model relief of a young girl with pigeons is presumably third century B.C. at the earliest; this is symptomatic, not of the highest achievement of Greek art, but of the period at which Greek sculpture started to move towards its decline.

How Children Play by Ingeborg Haller. Floris 96pp pb £4.95.

"For children I'll do anything." These words were spoken by a gardener, who had gone out of his way to help some children who were in the care of the author. The book demonstrates how such a remark cannot safely rest only on instinct but needs to be raised to a level of consciousness that ensures that what one is doing is really *for children*, not for some mistaken idea of what children are or what they need. The intimacy the author is able to convey in her notes is one of the most valuable elements in the book. She does this through a fresh and beautifully descriptive power of perception combined with fine insights into the nature of childhood, several of them very seldom expressed. One of these focuses, for instance, on the essential difference between the imagination of the pre- and post-six year-old child. The book is therefore a special gem — she manages to cover a great deal in less 100 small (18 x 11cm) pages — for young parents, play-group leaders, Kindergarten teachers and all who have to do with or are interested in child development. Perhaps her greatest gift is showing how simple (in terms of outer paraphernalia) a life children need in order to provide for all their basic needs in their playing time.

Over the Hills and Far Away collected by Inke Verschuren. Floris Books. 240 pp hb £12.95.

This collection first appeared in Dutch in 1985 and contains stories from many European countries with a particularly full representation from Switzerland. It is significant, perhaps, that its appearance in the English language is the initiative of a publisher in Scotland, a country where 'second sight' lingered on well into this century, enabling those who possessed it to become aware of those beings who, though close to human beings, in some respects rank lowest among the world of spirits. The collection is both rich and large, ranging from the smallest anecdotes from the lives of peasant communities to long, involved fairy tales. Tales of this kind, experienced in childhood, will certainly do something to restore attitudes which will transform in later life into a greater sensitivity towards the environment. Though no prominence is given to the name of the translator (an oversight?) she is to be congratulated on a style that flows well and allows the world depicted in these 'house-hold' tales to retain some of its transparency and accessibility.

BOOKS IN GERMAN

Hör ich von fern Musik edited by Peter Michael Riehm. Freies Geistesleben 439 pp hb.

This is a new collection of songs for school use, comprising mainly folk-songs from German speaking countries. The editor is well known as a music teacher and as a tutor in the Stuttgart Waldorf Teacher Training Seminar. He is also known as a composer, having produced, among other things, three excellent volumes of vocal compositions for the Lower, Middle and Upper Schools.

Though *Hör ich von fern Musik* is principally for teachers and parents of children in German-speaking countries, it also contains material which will be useful for lessons in German as a foreign language. The publishers have achieved an exceptionally high standard of production, meticulously carried through and well presented. Also included are beautiful illustrations by Christiane Lesch.

Yigal Dominitz

Märchenkunde by Rudolf Geiger. Urachhaus 176pp hb DM38.

One might say that Fairy Tales are wisdom clad in folk imagery. It is therefore not insignificant that Geiger opens this excursion into twelve tales from the Grimm's collection with *The Frog King* or Iron Henry (his insistence on the full title is argued with masterly interpretation). Geiger, himself an amphibian of two worlds — that of the wisdom enshrined in folk imagery and that of human nature — helps us, like the frog bringing the princess's golden ball from the depths, plunge into the imagery so that we gain understanding of the deeper meaning of the human being. From the feast of pictures that the tales offer he discusses points in such a way that they seem to illuminate themselves. (A simple example can be found in the way he pursues the fact that, in *The Seven Ravens* the dwarf of the Glass Mountain refers to the ravens as Lords.) Therein lies, perhaps, the greatest benefit that can be derived from the book: Geiger gives us a *method* whereby we can continue where he leaves off, or indeed embark on entirely new journeys of our own. The author, clearly devoted to his task, played a leading role in a psychiatric clinic during his professional life. His work on the fairy tales will be known to many from the 1982 edition. This re-print offers a valuable opportunity for it to become wider known.

Die Evolution des Menschen by Friedrich R. Kipp. Freies Geistesleben 139pp sb DM28.

In this work (a revision of the 1980 edition), the author looks again at the evidence of the human case. It is important that anthroposophically-based research keep pace with orthodoxy. In assessing the 'difference' between 'man' and 'animal', he brings forward a range of fascinating and significant details, all having some bearing on the importance of human childhood and youth, with its play element, the delay in the development of the wrist bones, the that fact humans are not *bodily* armed for survival, the particular configuration of the dental arches in relation to this — the mouth of a baby orang-utan changes severely during the early stages of growth from something that bears a fair resemblance to that of the human child's with its milk teeth, to the elongated form of the adult — and so on.

All of this (and more) points towards the crown of creation being achieved at that point where a *form* (the human) had been arrived at that did *not* have to develop some feature to perfection in a one-sided fashion, but which remained open and poised for further development *beyond* that which is purely bodily-orientated. This is an engaging contribution to the teacher's study of the human being, which forms the basis of Steiner education.

Der Mensch und sein Tempel: Chartres by Frank Teichmann. Urachhaus 308pp 21 coloured and 68 black and white illustrations hb DM98.00.

The recent refusal of certain dignitaries of the Church of England to participate in a form of Divine Service that included other Faiths is perhaps reminiscent of the denominational enmity that prevailed in Scotland a little while back. The story is told of a Presbyterian minister who was moving from his parish. He visited his rival (of the 'Wee Free Kirk') whom normally he would avoid by passing on the other side of the street. Standing at the man's door he made a reasonably warm-hearted speech, suggesting that he and the Presbyterian might now 'bury the hatchet'. He was received with stony silence and an icy glare. "So..." he blurted, "I've come to say goodbye". Unrelentingly his opposite number mumbled: "Ye've said it," and closed the door firmly in his face. It is often puzzling to the layman that one branch of the church considers another to be Christianity's worst enemy. Chartres with its former School and its present cathedral can lift us way beyond such pettiness. Her 'Black Madonna' — the virgin worshipped in 'pre-Christian' times lifts us beyond the concept of Christianity beginning in the year 0 A.D.; her knowledge of the events on Golgotha before the emissaries arrived with the news lifts us beyond the limits of document-bound knowledge; her sculptural programme with its wealth of extra-biblical subject matter, lifts us beyond the confines of Judaism/Old Testament or Christianity/New Testament; and the artistic composition in her stained glass and sculpture — why, for instance, is the entry into *Jerusalem*, placed between the *Kiss of Judas* and the *Entombment* (see page 246)? — lifts us beyond the thin-wearing veneer of short-cut logic and pedestrian dogmatism. Teichmann's long-awaited study of Chartres is a "guide, philosopher and friend". He ranges widely, bringing, for instance Fulbertus' dream of the drop of the Madonnas' milk into connection with the Pharaoh receiving nourishment from the breast of Isis, and linking this with the use of the Romanesque crypt as a place of healing, and with the development of Arabic medicine.

The book is rich enough in diagram and photograph to illustrate many of the author's main points, but not in the over-sumptuous fashion which a writer on Chartres could easily be tempted to adopt. Photographs, in particular are often taken with a hint of the visitor's eye-level — an added incentive, perhaps, to penetrate through the jewelled glass and beyond the edge of the chisel to what the School of Chartres has to say. This study is revealing indeed, whether one is an educationalist, an architect, sculptor, painter, historian, philosopher, theologian or merely a tourist sitting at home with this welcome volume in one's hand.

Algebra by Arnold Bernhard. *Freies Geistesleben* 174pp hb DM39.

Rudolf Steiner emphasised the importance of the class-teacher period as being a *distinctive feature* of the Waldorf school. Yet there is often the need to re-confirm the teacher's authority — the keynote of these years — in Classes 7 and 8. One way of doing that is through mathematics well taught, for the pupil can then appreciate the teacher through awakening powers of mind, as a kind of subsidy to the heart connection that will have prevailed in earlier classes. Algebra is central in this respect: it is a subject which is aimed directly at the mind, without any of the pictorial aids that have rightly supported mental challenges in younger years.

This book, well structured and clearly laid out, could become an important companion to a teacher in this situation. Its first section on negative number is a particularly thorough working out of Steiner's indication on how this should be introduced. However, the content remains pretty much in the realm of *pure* mathematics and it would be equally important for the teacher to make up problems that require these basic algebraic skills in order to be solved.



The Gothic head of King David from the North Portal of Chartres Cathedral.

World List of Rudolf Steiner Waldorf Schools

We would be grateful to receive information on headed note-paper from any school whose address requires up-dating.

ARGENTINA

Buenos Aires Colegio Incorporado 'Paula Albaracín de Sarmiento' — Rudolf Steiner-Schule Warnes 1373, AR — 1602 Peña de Buenos Aires.
Buenos Aires Escuela San Miguel Arcángel, José María Moreno 1221, 1609 Villa Adelina. Buenos Aires.

AUSTRALIA

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

Adelaide Adelaide City Waldorfschule GPO Box 963, Adelaide, S.A. 5001.
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.
Cawongla Daystar Rudolf Steiner School, R.M.B. Cawongla via Kyogle 2574.
Dorrigo Plateau Steiner School, 77 Myrtle Street, Dorrigo, 2453.
Hazelbrook Blue Mountains Waldorf School, 77 Clearview Parade, Hazelbrook, 2779.
Maitland Linuvel School for Rudolf Steiner Education, 133 Morpeth Road, East Maitland, N.S.W. 2323.
Manuka Orana School for Rudolf Steiner Education, P.O. Box 3531, Manuka Act 2603.
Melbourne Melbourne Rudolf Steiner School, 213 Wonga Road, Waranwood, Vic. 3134.
Melbourne Sophia Mundi Rudolf Steiner School, Waltham Place, Richmond, Melbourne, 3121.
Mount Barker The Adelaide Waldorf School, Sims Road, Mount Barker S.A. 5251.
Nedlands The Waldorf School for Rudolf Steiner Education, P.O. Box 291, Nedlands W.A. 6009.
Newcastle Newcastle Rudolf Steiner School, 35 Reservoir Road, Glendale, 2285.
Perth Perth Waldorf School, P.O. Box 49 Hamilton Hill, WA 6163.
Sydney Glenaeon School, 5a Glenroy Avenue, Middle Cove, N.S.W. 2068.
Sydney Lorient Novalis School for Rudolf Steiner Education, 456 Old Northern Road, Dural, N.S.W. 2158.
Sydney Lorient Novalis College of Teacher Education, address as above.
Thora Chrysalis School for Rudolf Steiner Education, Darkwood Road, Thora, N.S.W. 2454.
Victoria/Yarra Little Yarra Steiner School, P.O. Box 19, Yarra Junction 3797, Victoria.
Yarramundi Aurora-Meander Rudolf Steiner School, 1 Mountain Ave., Yarramundi, N.S.W. 2753.

AUSTRIA

Graz Freie Waldorfschule, St. Peter Hauptstrasse 182, 8020 Graz.
Innsbruck Freie Waldorfschule Innsbruck, Jahnstrasse 5, 6020 Innsbruck.
Klagenfurt Rudolf-Steiner-Schule Klagenfurt, Wilsonstrasse 11, 9020 Klagenfurt.
Linz Freie Waldorfschule, Baumbachstrasse 11, 4020 Linz.
Salzburg Rudolf-Steiner-Schule, Bayerhamerstrasse 35, 5020 Salzburg.
Wien-Mauer Rudolf-Steiner-Schule, Endresstrasse 100, 1238 Wien 23.
Wien-Pötzleinsdorf Rudolf-Steiner-Schule, Geymüllergasse 1, 1180 Wien.
Wien Friedrich Eymann-Waldorfschule, Feldmühlgasse 26, 1180 Wien.

BELGIUM

Federation van de Rudolf Steinerscholen p/a Hiberniaschool, Rodestraat 33, 2000, Antwerpen.
Aalst Michaeli, Hertshage 39, 9300 Aalst.
Antwerpen De Hazelaar, Lange Lozanastraat 117, 2018 Antwerpen.
Antwerpen Rudolf Steiner School, Prins Albertic 19, 2600 Berchem.
Antwerpen Hibernia School Rodestraat 33, 2000 Antwerpen.
Brasschaat De Wingerd, Zweindoklei 3, 2130 Brasschaat.
Brugge Guido Gezelle School, Bilske 5, 8000, Brugge.
Bruxelles Ecole Rudolf Steiner, Rue Willemijns 335A, 1070 Anderlecht, Bruxelles.
Erembodegem Michaelischol, Brusselbaan 300, 9440 Erembodegem.
Eupen Rudolf Steinerschule Eupen, p.a. Walter Hammacker, Forsthaus Mospert, Schönfeld 241, 4700 Eupen.
Gent Vrije Rudolf Steinerscholen, Kastelelaan 54, 9000, Gent.
Leuven De Zonnwijzer Rudolf Steinerscholen, Weldadigheidsstraat 76, 3000, Leuven.
Lier De Sterredaaiers, Malleskotstraat 41, 2500 Lier.
Overijse Kristoffelschool, Mollenberg 7, 3090 Overijse.
Raeren Waldorfschule Raeren, Neudorfer Straße 73, 4730 Raeren.
Turnhout Michaelischol, Steenweg op Oosthoven 27a, 2300 Turnhout.
Wilrijk/Antwerpen Rudolf Steiner School Lohrangrin, Boomse Steenweg 94, 2610 Wilrijk.

BRAZIL

Botucatu Aitiara-Escola do Campo, Estancia Demetria, Caxia Postal 102, 18600 Botucatu S.P.
Camanducaia Escola Araucaria, Caxia Postal 01, 37650 Camanducaia — MG.
Florianópolis Associação Pedagógica Micael, Rua Prof. Marcos Cardoso Filho 656, 88035 Florianópolis S.C.
Florianópolis Anabá Jardim-Escola, Rodovia Antonio Amaro Vieira, Correspondence: Rua Prof. Marcos Cardoso Filho 656, 88035 Florianópolis S.C.
São Paulo Escola Rudolf Steiner de São Paulo, Rue Job Lane 900, CEP 04639 São Paulo, Caixa Postal 21108 — CEP 04798.
São Paulo Colégio Micael, Rua Pedro Alexandrino Soares 68, 05584 São Paulo/Brasil.
São Paulo Escola Francisco de Assis, Av. Coronel Sezefredo Fagundes 900, 02306 São Paulo — SP.

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 Rudolf Steiner 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 Road East, P.O.Box 184, Cambellville, ONT, L0P 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, 10 Coral Avenue, Nepean, Ontario, K2E 5Z6.
*Toronto Toronto Waldorf School K-12, 9100 Bathurst Street, Box 220 Thornhill, Ontario L3T 3N3.
Toronto Alan Howard Waldorf School, 228 St. George Street, Toronto, Ontario, M5R 2N9.

QUEBEC

*Montreal Ecole Rudolf Steiner de Montreal, K-8, 12050 Avenue de Bois de Boulogne, Montcal, P.Q. H2M 2X9.

CHILE

Santiago Colegio Giordano Bruno un Colegio Waldorf, Casilla 2211, Nunoa, Santiago-Chile.
Santiago Colegio Rudolf Steiner, Jose Tomás Rider 1654 Providencia, Santiago-Chile.

COLOMBIA

Cali Colegio Luis Horcio Gómez, 127-249 Ponce Apartado 7439, Cali Vall.
Medelin Colegio Isolda Echavarría, Robledo-Pilarica, Trásv. 75, 73-40, Medellin.

DENMARK

Ålborg Rudolf Steiner Skolen, Tornhøjvej 14, 9220 Ålborg.
Århus Rudolf Steiner-Skolen i Århus Strandvejen 102, 8000 Århus C.
Århus Rudolf Steiner-Vestkolen, Holmstrupgårdvej 32, 8220 Århus, V. Braband.
Allerød Rudolf Steiner Skolen i Allerød, Lyngvej 202, 3450 Allerød.
Copenhagen Rudolf Steiner-Skolen i Højtejspring, Stokholtsbuen 25, 2730 Herlev.
Copenhagen Vidar Skolen, Brogaardsvej 61, 2820 Gentofte.
Fredericia Rudolf Steiner-Skolen, Rudolf Steiner Allé 55, 7000 Fredericia.
Hjorring Rudolf Steiner Skolen, Vester Thirupvej 30, 9800 Hjorring.
Kvistgård Rudolf Steiner Skolen, Kvistgård Stationvej 2A-B, 3490 Kvistgård.
Merløse Rudolf Steiner Skolen, Bagmarken 58, 4370 St. Merløse.
Odense Rudolf Steiner-Skolen i Odense, Lindvedvej 64, 5260 Odense.
Odense Rudolf Steiner Skolen på Blangstedgård, Blangstedgårdvej 133, 5220 Odense SO.
Risskov Rudolf Steiner-Skolen Vejby-Risskov, Skejbyvej 1, 8240 Risskov.
Silkeborg Rudolf Steiner-Skolen, Stavangervej 3, 8600 Silkeborg.
Skanderborg Rudolf Steiner-Skolen Skanderborg, Gronnedalsvej 10, 8660 Skanderborg.
Vejle Johannesskolen, Rudolf Steiner-Skolen i Vejle, Sukkertoppen 4, 7100 Vejle.
Vordingborg Rudolf Steiner-Skolen, Orevvej 2, 4760 Vordingborg.

ECUADOR

Quito Instituto Educativo Rudolf Steiner, La Isla 7 — 789 y las Casas, P.O. Box 170-c (IERS), Quito.
Quito Jardín y Escuela Waldorf, Gral. Perrier 695 e Iberia, Vicentina. Quito.

EGYPT

Bilbeis Sekem School by Bilbeis, Contact Address: Gesellschaft für kulturelle Entwicklung e.V. POB2834, El Horria, Heliopolis.

ESTONIA

Tartu Tartu Vabakool, Contact address: Mrs Tiit Blasi-Kao, Jakobi 37, 202400 Tartu.

FINLAND

Föreningen för Steinerpedagogik ry, Lehtikuusentie 6, Lärkräddsvägen, 00270 Helsinki 27.

Helsinki Helsingin Rudolf Steiner-koulu-Rudolf Steiner skolan i Helsingfors, Lehtikuusentie 6, Lärkräddsvägen, 00270 Helsinki/Helsingfors 27.
Helsinki Elias-Koulu, Helsingin seudun uusi Steinerkoulu, Paraistentie 3, 00280. Helsinki.
Jyväskylä Jyväskylän Rudolf Steiner-koulu, Piilukko 33, 40630 Jyväskylä.
Lahti Lahden Rudolf Steiner-koulu, Toivontie 3, 15900 Lahti.
Lappeenranta Lappeenranta Steinerkoulu, Tapavainola, 53850 Lappeenranta.
Oulu Oulun Seudun Steiner-koulu, Kauppaseuran tie, 90520 Oulu.
Pori Porin Seudun Steinerkoulu, Valajankatu 2, 28100 Pori.
Rovaniemi Rovaniemen Rudolf Steiner-koulu, Lähtentie 16, 96400 Rovaniemi.
Sammatti Karjalohjan Vapaa Kyläkoulu, Lohilampi, 09220 Sammatti.
Seinäjoki Etel-Pohjanmaan, Rudolf Steiner-koulu, Vapaudentie 29, 60100 Seinäjoki.
Tammisaari Mikael-skolan, Smedsgatan 8, 10600 Ekenäs.
Tampere Tamperen Rudolf Steiner-koulu, Satakunnankatu 13, 33100 Tampere.
Turku Turun Rudolf Steiner-koulu, Mestarinkatu 2, 20810 Turku.
Vaasa Vaasan Rudolf Steiner-koulu, Ravikatu 9, 65140 Vaasa.
Vantaa Vantaan Rudolf Steiner-koulu, Satakienentie 5, 01450 Vantaa.

FRANCE

Federation des Ecoles Rudolf Steiner en France, Libre Ecole Rudolf Steiner, 62 rue de Paris, Amblainvilliers, 91370 Verrières-le-Buisson.

Chatou (nr Paris) Ecole Perceval, 5 Avenue d'Empr mesnil, 78400 Chatou.
Colmar Ecole Mathias Gr newald, 4 rue Herzog, Logelbach-Wintzenheim, 68000 Colmar.
Laboissière Ecole Rudolf Steiner, Laboissière-en-Thelle, 60570 Andeville.
St. Faust de Haut nr. Pau Ecole du Soleil, Saint-Faust de Haut, 64110 Jurancon.
Saint Genis Laval Ecole Rudolf Steiner, 5 Chemin de Sanzy, 69230 St. Genis Laval.
Saint-Menoux Ecole Rudolf Steiner, Chateau de la Mhotté, 03210 Saint-Menoux.
Strasbourg Ecole Libre St-Michel, 67e Route des Romains, 67200 Strasbourg-Koenigshofen.
Strasbourg Ecole Rudolf Steiner, 2 Chemin Goeb, 67000 Strasbourg.
Troyes Ecole Perceval, 251 Fbg. Croncels, 10000 Troyes.
Verrières-le-Buisson Libre Ecole Rudolf Steiner, 62 rue de Paris, Amblainvilliers, 91370 Verrières-le-Buisson.

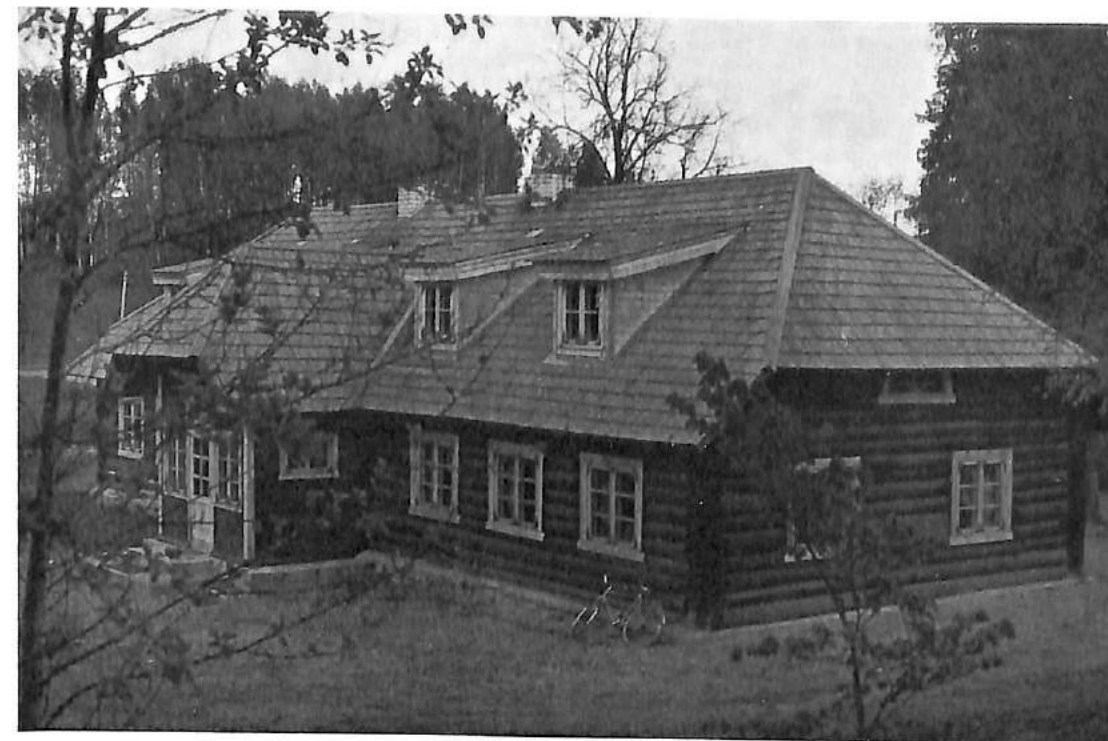
GERMANY

Bund der Freien Waldorfschulen e.V., D-7000 Stuttgart 1, Heidehofstraße 32.

Aachen Freie Waldorfschule Aachen, Aachener und Münchener Allee 5, D-5100 Aachen.
Augsburg Freie Waldorfschule Augsburg, Dr.-Schmelzing-Straße 52, D-8900 Augsburg.
Bad Nauheim Freie Waldorfschule Wetterau, Frankfurter Straße 103, 6350 Bad Nauheim.
Balingen Freie Waldorfschule Balingen, Hurdnagelstraße 3, D-7460 Balingen-Frommern.
Benfeld Freie Waldorfschule Landschulheim Benfeld, D-3036 Bomlitz-Benfeld üB. Walsrode/Hann.

Bergisch Gladbach Freie Waldorfschule Bergisch Gladbach, Mohnweg 62c Refrath, D-5060 Bergisch Gladbach 1.
Berlin-Dahlem Rudolf Steiner Schule Belin e.V., Auf dem Grat 3, D-1000 Berlin 33.
Berlin-Kreuzberg Freie Waldorfschule Kreuzberg, Alte Jakobstr. 12, D-1000 Berlin 61.
Berlin-Märkisch Viertel Waldorfschule Märkisches Viertel, Treuenbrietzenstraße 28, D-1000 Berlin 26.
Berlin-Mitte Freie Waldorfschule, An der Mauer, Dresdner Straße 113, DO-1020 Berlin.
Berlin-Zehlendorf Emilie Molt Schule, Freie Waldorfschule, Claszelle 60-66, D-1000 Berlin 37 (Zehlendorf).
Bexbach Freie Waldorfschule Saar-Pfalz, Parkstraße, D-6652 Bexbach.
Bielefeld Rudolf Steiner Schule Bielefeld, An der Probstei 23, 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, Toulser Straße 3, D-2800 Bremen 1.
Bremen Freie Waldorfschule Bremen, Zweigschule Parsevalstraße 2, 2800 Bremen 44.
Chemnitz Freie Waldorfschule, Sandstraße 102, Postfach 443, DO-9081 Chemnitz.
Chiemgau Freie Waldorfschule Chiemgau, Bernauer Straße 34, D-8210 Prien.
Coburg Rudolf Steiner Schule Coburg, Callenberg 12, D-8630 Coburg.
Darmstadt Freie Waldorfschule Darmstadt, Arndtstraße 6, D-6100 Darmstadt-Eberstadt.
Detmold Freie Waldorfschule Lippe-Detmold, Blomberger Straße 67, D-4930 Detmold.
Dortmund Georgschule, Mergelteichstraße 49, D-4600 Dortmund 50.
Dortmund Rudolf Steiner Schule, Mergelteichstraße 51, D-4600 Dortmund 50.
Dresden Freie Waldorfschule, Wildermannstraße 11/13, DO-8023 Dresden.
Düsseldorf Rudolf Steiner Schule, D sseldorf, Diepenstraße 15, D-4000 D sseldorf 12.
Duisburg Freie Waldorfschule Niederrhein, Am Nünninghof 11, 4100 Duisburg 18.
Engelberg Freie Waldorfschule Engelberg, Rudolf-Steiner-Weg 4, D-7065 Post Winterbach/Württ.
Erfstadt-Liblar Freie Waldorfschule Voreifel, Am Schießendahl 87, Postfach 2265, D-5042 Erfstadt-Liblar.
Erlangen Freie Waldorfschule Erlangen, Treitschkestraße 7, D-8500 Nürnberg 20.
Essen Freie Waldorfschule, Schellstraße 47, D-4300 Essen 1.
Esslingen Freie Waldorfschule Esslingen, Weilstraße 90, D-7300 Esslingen.
Evinghausen Freie Waldorfschule Evinghausen, D-4550 Bramsche 8 (Evinghausen).
Filderstadt Freie Waldorfschule auf den Fildern, Gutenhalde, D-7024 Filderstadt.
Flensburg Freie Waldorfschule Flensburg, Valentiner Allee 1, D-2390 Flensburg.
Frankenthal Freie Waldorfschule Vorderpfalz, Lilienstr. 10, D-6710 Frankenthal.
Frankfurt Freie Waldorfschule, Friedlebenstraße 52, D-6000 Frankfurt 50 (Eschersheim).
Frankfurt/Oder Freie Waldorfschule, Oderallee 71-76, DO-1200 Frankfurt/Oder.
Freiburg Freie Waldorfschule Freiburg i. Br., Schwimmbadstraße 29, D-7800 Freiburg i. Br.
Freiburg Freie Waldorfschule St. Georgen, Bergiselstraße 11, D-7800 Freiburg.
Freiburg Michael-Schule, Kartäuserstraße 55, 7800 Freiburg.
Gladbeck Freie Waldorfschule Gladbeck, Horsterstraße 82, D-4390 Gladbeck.
Göppingen Freie Waldorfschule Filstal, Ahornstraße 41, D-7320 Göppingen-Faurndau.

Göttingen Freie Waldorfschule Göttingen, Arbecksweg 1, D-3400 Göttingen.
Haan-Gruiten Freie Waldorfschule Haan-Gruiten, Prälat Marschallstraße 34, D-5657 Haan-2.
Hagen Rudolf Steiner Schule Hagen, Enneper Straße 30, D-5800 Hagen-Haspe.
Halle Freie Waldorfschule, Frohe Zukunft 1a, DO-4020 Halle/Saale.
Hamburg-Bergedorf Rudolf Steiner Schule Bergedorf, Am Brink 7, D-2050 Hamburg 80.
Hamburg-Bergstedt Rudolf Steiner Schule in den Walddörfern, Bergstedter Chaussee 207, D-2000 Hamburg 65.
Hamburg-Bergstedt Christophorus Schule, Waldorfschule für Heilende Erziehung, Bergstedter Chaussee 205, D-2000 Hamburg 65.
Hamburg-Harburg Rudolf Steiner Schule Harburg, Ehestorfer Heuweg 82, D-2104 Hamburg 92.
Hamburg-Mitte Rudolf Steiner Schule Hamburg-Mitte, Grabenstraße 32, D-2000 Hamburg 36.
Hamburg-Nienstedten Rudolf Steiner Schule Nienstedten, Elbchaussee 366, D-2000 Hamburg 52.
Hamburg-Wandsbek Rudolf Steiner Schule Wandsbek, Rahlstedterweg 60, D-2000 Hamburg 72 (Farmen).
Hamm Freie Waldorfschule Hamm, Feidikstraße 27, D-4700 Hamm 1.
Hannover Freie Waldorfschule, Rudolf-von-Bennigsen-Ufer 70, D-3000 Hannover 1.
Hannover-Bothfeld Freie Waldorfschule Hannover-Bothfeld, Weidkampshaide 17, D-3000 Hannover 51.
Heidleberg Freie Waldorfschule Heidleberg, Mittelgewannweg 16, D-6900 Heidleberg-Wiehlagen.
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 Straße 2, D-2117 Kakenstorf.
Karlsruhe Freie Waldorfschule Karlsruhe, Königsberger Straße 35a, D-7500 Karlsruhe 1.
Kassel Freie Waldorfschule Kasse, Hunrodstraße 17, D-3500 Kassel-Wilhelmshöhe.
Kiel Freie Waldorfschule Kiel, Hofholzallee 20, D-2300 Kiel 1.
Kiel/Elmshorn Freie Waldorfschule Elmshorn, Adenauerdamm 2, D-2200 Elmshorn.
Kiel/Itzehoe Freie Waldorfschule Kiel, Zweigschule Itzehoe, Am Kählerhof, D-2210 Itzehoe/Holstein.
Kiel/Kaltenkirchen Freie Waldorfschule Kaltenkirchen, Oersdorfer Weg 2, D-2358 Kaltenkirchen.
Köln Freie Waldorfschule Köln, Martinusstraße 28, D-5000 Köln 71 (Esch.).
Krefeld Freie Waldorfschule Krefeld, Kaiserstraße 61, D-4150 Krefeld.
Leipzig Freie Waldorfschule, Potschkastraße 50, DO-7060 Leipzig.
Lörrach Freie Waldorfschule Lörrach, Hauptstraße 27, D-7850 Lörrach.
Loheland Rudolf Steiner Schule Loheland, D-6411 Künzell 5/Fulda.
Ludwigsburg Freie Waldorfschule Ludwigsburg, Fröbelstraße 16, D-7140 Ludwigsburg.
Lübeck Freie Waldorfschule Lübeck, Dieselstraße 18, D-2400 Lübeck-Eichholz.
Lüneburg Rudolf Steiner Schule Lüneburg, Dahleburger Landstraße 151, D-2120 Lüneburg.
Magdeburg Freie Waldorfschule, Leipziger Chaussee 21, DO-3090 Magdeburg.
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.



The building housing the young Rudolf Steiner Waldorf School at Polva. (Reproduced with permission of 'Erziehungskunst')

Mönchengladbach Rudolf Steinerschule in Mönchengladbach, Myllendonker Straße 113, D-4050 Mönchengladbach 1.
Mülheim/Ruhr Freie Waldorfschule in Mülheim, Blumendellerstraße 29, D-4330 Mülheim/Ruhr 12.
Mülheim Freie Waldorfschule im Markgräfler Land, D-7840 Mülheim. Am Zirkusplatz 1, D-7840 Mülheim.
München/Daglfing Rudolf Steiner Schule Daglfing, Max-Probst-Strasse 7, D-8000 München 81.
München/Gröbenzell Rudolf Steiner Schule Gröbenzell, Spechtweg 1, D-8038 Gröbenzell.
München/Schwabing Rudolf Steiner Schule, Leopoldstraße 17, D-8000 München 40.
Münster Freie Waldorfschule Münster, Laerer Landweg 153-157, D-4440 Münster.
Neu-Isenburg Rudolf Steiner Schule Neu-Isenburg, Zeppelinstraße 10, D-6078 Neu-Isenburg.
Neumünster Freie Waldorfschule Neumünster, Schwabenstraße 1, D-2350 Neumünster.
Neuwied Rudolf Steiner Schule Mittelrhein, Mittelweg 10 D-5450 Neuwied-Block.
Nürnberg Rudolf Steiner Schule, Steinplattenweg 25, D-8500 Nürnberg 20.
Nürtingen Rudolf Steiner Schule, Erlenweg 1, D-7440 Nürtingen.
Offenburg Freie Waldorfschule Offenburg, Rheinstraße 3, D-7600 Offenburg.
Oldenburg Freie Waldorfschule, Blumenhof 9, D-2900 Oldenburg.
Ottersberg Freie Rudolf Steiner Schule, Amthof 5, D-2802 Ottersberg 1.
Pforzheim Goetheschule — Freie Waldorfschule, Schwartzwaldstraße 66, D-7530 Pforzheim.
Remscheid Rudolf Steiner Schule Remscheid, Schwarzer Weg 3, D-5630 Remscheid 11.
Rendsburg Freie Waldorfschule Rendsburg, Nobiskrüger Allee 75/77, D-2370 Rendsburg.

Rendsburg/Eckernförde Freie Waldorfschule Rendsburg, Zweigschule Eckernförde, Schleswiger Straße 112, D-2330 Eckernförde.
Reutlingen Freie Georgenschule, Moltkestraße 29, D-7410 Reutlingen.
Saarbrücken Freie Waldorfschule Saarbrücken, Großwaldstraße 2, D-6623 Altenkessel.
Schloß Hamborn Rudolf Steiner Schule Landschulheim Schloß Hamborn, D-4799 Borchers-Schloß Hamborn.
Schondorf Rudolf Steiner Schule Ammersee, St.-Anna-Straße 15, D-8913 Schondorf/Ammersee.
Schopheim Freie Waldorfschule Schopheim, Schlierbachstraße 23, D-7860 Schopheim.
Schwäbisch Gmünd Freie Waldorfschule Schwäbisch Gmünd, Scheffoldstraße 136-140, D-7070 Schwäbische Gmünd.
Schwäbisch Hall Freie Waldorfschule Schwäbisch Hall, Teurerweg 2, D-7170 Schwäbische Hall.
Siegen Rudolf Steiner Schule Siegen, Kolpingstraße 3, D-5900 Siegen.
Sindelfingen Freie Waldorfschule Böblingen/Sindelfingen, Corbeil-Essonnes-Platz 10, D-7032 Sindelfingen.
Stade Freie Waldorfschule Stade, Seminarstraße 2, D-2160 Stade.
Stuttgart Freie Waldorfschule Uhlandshöhe, Haußmannstraße 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, Othellostraße 5, D-7000 Stuttgart 80.
Trier Freie Waldorfschule Trier, Montessoriweg 7, D-5500 Trier.
Tübingen Tübingen Freie Waldorfschule, Rotdornweg 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-7900 Ulm.
Ulm Freie Waldorfschule am Illerblick, Untere Kuhberg 22, D-7900 Ulm.
Vaihingen/Enz Freie Waldorfschule Vaihingen/Enz, Franckstraße 30, D-7143 Vaihingen/Enz.
Villingen-Schwenningen Rudolf Steiner Schule, Schluchseestraße 55, D-7730 VS-Schwenningen.
Wahlwies Freie Waldorfschule Wahlwies, Am Maisenbühl, D-7768 Stockach 14.
Wangen Freie Waldorfschule Wangen, Rudolf-Steiner-Straße 4, D-7988 Wangen i. Allgäu.
Wanne-Eickel Hiberniaschule, Holsterhäuser Straße 70, Postfach 2849, D-4690 Herne 2.
Wattenscheid Widar Schule Wattenscheid, Höntroper Straße 95, D-4630 Bochum 6.
Weimar Freie Waldorfschule, Klosterweg 4, DO-5300 Weimar.
Werder Freie Waldorfschule, Kesselgrundstraße, DO-1512 Werder/Havel.
Wernstein Freie Waldorfschule Wernstein, Patersbergweg 5-7, D-8651 Wernstein.
Wiesbaden Freie Waldorfschule Wiesbaden, Kohlheckstraße 43, D-6200 Wiesbaden.
Witten Rudolf Steiner Schule Witten, Billerbeckstraße 2, D-5810 Witten-Heven.
Witten Rudolf Steiner Schule Witten, Bochumer Straße 10a, D-5810 Witten-Heven.
Wolfsburg Freie Waldorfschule Wolfsburg e.V., Masurenweg 9, D-3180 Wolfsburg 1.
Würzburg Freie Waldorfschule Würzburg, Oberer Neubergweg 14, D-8700 Würzburg.
Wuppertal Christian Morgenstern Schule, Waldorfschule für Erziehungshilfe, Haderslebener Straße 14, D-5600 Wuppertal 2 (Barmen).
Wuppertal West Rudolf Steiner Schule, Schluchstraße 21, D-5600 Wuppertal 2.

HUNGARY

Budapest Waldoriskola, Solymár, Postfach 368, H-1536 Budapest.

ISRAEL

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

ITALY

Albano Libera Scuola dei Castelli Romani, Via Cipressetti 6, 00041 Ariccia.
Merano Freie Waldorfschule Villa Steinling, Schennstraße 47 A, 39012 Merano.
Milano Scuola Rudolf Steiner, Via Celeste Cicciotti 43, 20133 Milano.
Orlago Scuola Steineriana, Riviera Bosco Piccolo 40, 30030 Origo di Mira (Venezia).
Roma Scuola Waldorf Steiner 'Giardino del Cedri', Via delle Benedettine 10, 00135 Roma.
Trieste Scuola Rudolf Steiner, Via Trento 12, 34132 Trieste.

JAPAN

Tokyo Rudolf Steiner School Tokyo, 3-9-5 117 Okubo, Shinjuku-ku 169, Tokyo.

LIECHTENSTEIN

Schaan Liechtensteinische Waldorfschule, Postfach 446, Im Breitsche, 9494 Schaan.

LUXEMBOURG

Luxembourg Fräi-Öffentlech-Waldorfschoul Lëtzebuerg, 6, Avenue Joseph Sax, 2515 Luxembourg-Limpertsberg.

MEXICO

Cuernavaca Colegio Waldorf de Cuernavaca, Jesús H. Preciado 103, Colonia San Antón, Cuernavaca, Mor.
Mexico Centro Educativo Goethe c/o Pilar Fentlon, Apartado Postal 86-276, Col. Villa Coapa, 14391.
Mexico Colegios Waldorf A.C. y, Boletín de Maestros, Canada 220, Del Villa Obergon, 01900.

NETHERLANDS

Bond der Vrije Scholen in Nederland Secretariaat: Hoofdstraat 20, 3972 Driebergen.
*Incl. Upper School

Alkmaar Rudolf Steinerscholen, Sperwerstraat 1, 1826 KL.
Alkmaar Rudolf Steinerscholen — Oudorp, Raadhuisstraat 3, 1829 BT, Oudorp.
Almelo De Vrije School Almelo, Biesterweg 6, 7608 RN Almelo.
Almere Vrije School, Regentesseweg 1, 1312 AA Almere.
Alphen A/D Rijn Vrije School, Hoebladstraat 46, Postbus 1032, 2400 BA Alphen A/D Rijn.
Amersfoort Vrije School, Romestraat 74, 3816 SE Amersfoort.
Amstelveen Parcialschool, Lindenlaan 317, 1185 LM Amstelveen.
*Amsterdam Geert Groteschool, Hygiëplein 47, 1076 RS Amsterdam.
Apeldoorn Vrije School, Texandrielaan 30, 7312 HR Apeldoorn.
Arnhem Parcialschool, Zwanbloemlaan 4, Postbus 30093, 6803 AB Arnhem.
Assen Vrije School Kockkoekstr. 17, 9404 BL Assen.
*Bergen Vrije School Prins Hendriklaan 58, 1882 EL Bergen.
Bergen Vrije School Bovenbouw, Postbus 222, 1860 AE Bergen.
De Bilt Rudolf Steinerscholen, Weltevreden 6, 3731 AL De Bilt.
Den Bosch Rudolf Steinerscholen, Waalstraat 30, 5215 CK Den Bosch.
Boxmeer Vrije School, Van Coothstraat 34, 5831 HL Boxmeer.
Breda Rudolf Steinerscholen, Archimedesstraat 2, Postbus 9909, 4801 LX Breda.
Breda Vrije School Bovenbouw, St Josephstraat 5, Postbus 9909, 4801 LX Breda.
Bussum Vrije School Michela, Esther de Boer van Rijklaan 22, 1403 GD Bussum.
Delft Vrije School, De Meesterstraat 2, 2613 XB Delft.

Deventer Vrije School, Oosterstraat 3a, 7411 XV Deventer.
Doetinchem Vrije School De Kleine Prins, Friedlandstraat 9, 7001 CW Doetinchem.
Dordrecht Vrije School, Dubbelmondestraat 1, 3311 NB Dordrecht.
*Driebergen Vrije School, Faunalaan 250, Postbus 207, 3970 AE Driebergen.
Ede Vrije School, Nachtegaallaan 49, Postbus 40, 6710 BA Ede.
*Eindhoven Vrije School Brabant, Woenselstraat 316, Postbus 1073, 5602 BB Eindhoven.
Eindhoven-Zuid Vrije School, Hadewychlaan 3, 5643 RT Eindhoven.
Emmen De Vrije School Michaël, Prinselaan 80, 7822 GJ Emmen.
Gouda Vrije School, Ridder v. Catsweg 256a, 2805 BC Gouda.
*Groningen De Vrije School Bovenbouw, Merwedestraat 98, 9725 KG Groningen.
*Den Haag Vrije School, Waalsdorperweg 12, 1597 JB Den Haag.
Den Helder Vrije School, Reggestraat 38, 1784 XN Den Helder.
*Haarlem Rudolf Steinerscholen, Engelandlaan 2, 2034 NA Haarlem.
Haarlem-Noord Vrije School Kennemerland, Weltevredenstraat 9, Postbus 2161, 2002 CD Haarlem.
Harderwijk Vrije School Valentijn, B. Toussaintstr. 1, 3842 ZZ Harderwijk.
Heerlen Vrije School Z-O Limburg, Ovidiusstraat 135, 6417 VV Heerlen.
Helmond Vrije School Peelland, Helmondselaan 71, 5702 NM Helmond.
Hertogenbosch Rudolf Steinerscholen, Waalstraat 30, 5215 CK Hertogenbosch.
Hilversum Vrije School, Oude Amersfoortseweg 198, Postbus 1643, 1200 BP Hilversum.
Hoofddorp Vrije School Haarlemmermeer, Leegwaterstraat 48, 2132 ST Hoofddorp.
Hoorna Westfries Vrije School, Nachtegaall 146, Postbus 3019, 1620 GA Hoorn.
Krimpen/IJssel Krimpener Vrije School, Hobbemalaan 2, Postbus 187, 2920 AD Krimpen/IJssel.
Leeuwarden Michaelschool, Nicuwe Schrans 11a, Postbus 1140, 8900 CC Leeuwarden.
Leiden Rudolf Steinerscholen, César Franckstraat 9, 2324 JM Leiden.
Leiden-Noord Vrije School Mareland, Marsingel 19, 2316 HA Leiden.
*Leiden Vrije Schoolgemeenschap Rudolf Steiner, Surinamestraat 1, 2315 XC Leiden.
Maastricht Maastrichtse Vrije School, Louvenlaan 35, Postbus 1017, 6201 BA Maastricht.
Meppel Vrije School, Julianastraat 22, Postbus 462, 7940 AL Meppel.
*Middelburg Vrije School Zeeland, Willem Arondeusstraat 59, Postbus 1033, 4388 ZM Oost-Souburg.
Middelburg Bovenbouw Vrije School Zeeland, Gravenstraat 83, 4331 KN Middelburg.
*Nijmegen Steinerscholen, Meyhorst 24-74/76, Postbus 38324, 6503 AH Nijmegen.
Nijmegen Vrije School 'Oost', Groesbeekseweg 146, 6524 DN Nijmegen.
*Nijmegen Vrije School, Wilhelmínasingel 15, 6542 AJ Nijmegen.
*Oldenzaal Vrije School, Jacob Catsstraat 2, 7576 BS Oldenzaal.
Oosterhout Vrije School, Brabantlaan 7, Postbus 4010, 4900 CA Oosterhout.
Oud Beijerland Vrije School Hoeksche Waard, Jasmijnstraat 6, Postbus 1176, 3260 AD Oud Beijerland.
Roermond Vrije School Christophorus, Schouwberg 27, 6041 AG Roermond.
Roosendaal Rudolf Steiner School, Gerard ten Borchstraat 39, 4703 NL Roosendaal.
*Rotterdam Vrije School, Vrededhofweg 30, Postbus 4292, 3006 AG Rotterdam.

Rotterdam Vrije School Prinsentland, Michielangelstraat 3, Postbus 4292, 3006 AG Rotterdam.
Rotterdam Rudolf Steiner College, Vondelweg 87-89, 3031 PT Rotterdam.
Den Burg Tenel Vrije School Texel, Gasthuisstraat 55, Postbus 6, 1790 AA Den Burg Texel.
Tiel Johannesschool, Postbus 393, 4000 AJ Tiel.
Tilburg Vrije School, Wilhelmínaspark 54, 5041 ED Tilburg.
Uden Vrije School, Bosveld 122, Postbus 139, 5400 AC Uden.
Utrecht Vrije School, Hieronymusplantsoen 3, 3512 KV Utrecht.
Venlo Rudolf Steinerscholen, Noord-Limburg, Zusterstraat 5, 5914 XX Venlo.
Voorschoten Rudolf Steiner Kleuterschool, Burg de Koolplantsoen 19, 2253 KD Voorschoten.
Wageningen Vrije School De Zwaneridder, Nolensstraat 3, Postbus 508, 6700 AM Wageningen.
Winterswijk Vrije School, Wielewaalstraat 2, 7102 HB Winterswijk.
Zaandam Vrije School Zaanstreek, Galjoenstraat 111B, 1503 AR Zaandam.
Zeist Vrije School, Socrateslaan 22, 3707 GL Zeist.
*Zeist Stichtse Vrije School, Regional Bovenbouw, Socrateslaan 24, 3707 GL Zeist.
Zoetermeer Vrije School, Schansbos 5-6, Postbus 5305, 2701 GH Zoetermeer.
Zutphen Vrije School 'de Berkel', Weerslag 14b, 7206 BR Zutphen.
Zutphen Vrije School Bovenbouw 'de Berkel', Weerslag 14a, 7206 BR Zutphen.
Zutphen Vrije School 'de IJssel', Henri Dunantweg 4, 7201 EV Zutphen.
Zutphen Vrije School Bovenbouw 'de IJssel', Isendoornstraat 22, 7201 NJ Zutphen.
Zwolle Vrije School, Bachlaan 6-8, 8031 HL Zwolle.

NEW ZEALAND

Federation of Rudolf Steiner School c/o PO Box 888 Hastings, Hawkes Bay.

Auckland Michael Park School K-12, 55 Amy Street, Ellerslie, P.O. Box 28150, Remuera, Auckland 5.
Auckland Titirangi Rudolf Steiner School K-6, Armour Bay Road, Parnu, 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, Nelson Street, P.O. Box 888, Hastings.
Wellington Raphael House Rudolf Steiner School K-7, 27 Matuhi Street, Belmont, Lower Hutt, Wellington.

NORWAY

Steinerskole i Norge. Postboks 25, 0705 Oslo 7.
Ålesund Steinerscholen i Ålesund, Moa, 6018 Ålesund.
Asker Rudolf Steinerscholen i Asker, Nesvangen 10, 1360 Nesbru.
Askim Steinerscholen i Indre Østfold, Holtveien 75, 1800 Askim.
Baerum Steinerscholen i Baerum, Grav Gårdsvej 5, 1342 Jar.
Bergen Rudolf Steiner-Skolen i Bergen, Rieber-Mohsvej 15, 5040 Paradis.
Bergen Steinerscholen på Nestun, Postboks 317, 5051 Nestun.
Drammen Steinerscholen i Drammen, Glydenløves plass 1, 3000 Drammen.
Fredrikstad Steinerscholen i Fredrikstad, Nabbetorpveien 99, Postboks 1188, 1631 Fredrikstad.
Gjövik/Toten Steinerscholen Gjövik/Toten, Kap Melkefabrikker, 2858 Kapp.

Haugesund Steinerscholen i Haugesund, Solvang, 5500 Haugesund.
Hedmarken Steinerscholen på Hedmarken, Kjonerudgård, Postboks 100, 2310 Ottestad.
Hurum Rudolf Steinerscholen i Hurum, Holtebrekk, 3490 Klokkestua.
Lillehammer Lillemammer Steinerscholen, Fobergt 152, 2600 Lillehammer.
Lørenskog Steinerscholen i Lørenskog, Postboks 13, 1476 Rasta.
Moss Rudolf Steinerscholen i Moss, Boks 3045, 1501 Moss.
Nesoddtangen Rudolf Steinerscholen på Nesoddtangen, Skotefald, 1450 Nesoddtangen.
Nestun Steinerscholen på Nestun, Postboks 317, 5051 Nestun.
Oslo Rudolf Steinerscholen i Oslo, Postboks 25, Hovseter, 0705, Oslo 7.
Ringerike Rudolf Steinerscholen på Ringerike, Alm gård, 3520 Jevnaker.
Rygge Steinerscholen i Rygge, Boks 130, 1510 Rygge.
Stavanger Steinerscholen i Stavanger, Mariero 1, 4004 Svinvanger.
Trondheim Steinerscholen i Trondheim, Postboks 3521, 7018 Trondheim.
Tromsø Steinerscholen i Tromsø, Inga Sparboes vei 41, 9000 Tromsø.
Vestfold Steinerscholen i Vestfold, Postboks 10, 3142 Vestkogen, 3140 Borghim.

PERU

Lima Colegio Waldorf Lima, Apdo. 03-5024, Salamanca, Lima 1.
Lima Colegio San Christopherus (para niños excepcionales), Av. Prescott 590 — Apartado 3757, San Isidro, Lima 1.

SOUTH AFRICA

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

Alexandra Inkanyenzi Waldorfschool, P.O. Box 2302, Rivonia 2128, Transvaal.
Cape Town Waldorf School, Spaanschemat River Road, Constantia, 7800.
Cape Town Michael Oak Waldorf School, 4 Marlow Road, 7700 Knitworth, Cape Town.
Durban Natal Waldorf School P.O. Box 503, Hillcrest 3650.
Johannesburg Michael Mount Waldorf School, P.O. Box 67587, Bryanston, 2021.
Pretoria Max Stibbe School, 257 Mooiplaas, P.O. Box 11384, Brooklyn 0011, Pretoria/Transvaal.

SPAIN

Alicante Escuela Infantil "San Juan", Urbanización El Pino, Chalet 140, Murchamiel, 03110 Alicante.
Madrid Escuela Libre Micael, Carretera de la Corona, km. 21.5, Apartado de Correos 13, 28230 Las Rozas, Madrid.

SWEDEN

Riksförningen för Waldorfpedagogik. Ståthöga, Box 748, 60116 Norrköping.
Delsbo Delsbo Waldorfskolan, Box 71, 82060 Delsbo.
Delsbo Sofiaskolan, Rudolf Steinerscholen, Furugatan 1 82060 Delsbo.
Gärpenberg Annaskolan, Dormsj 808, 77073 Gärpenberg.
Göteborg Rudolf Steinerscholen, Birkagatan 61, 41656 Göteborg.
Järna Örnaskolan, Rudolf Steinerscholen i Järna, Nibbice, 15300 Järna.
Järna Mariaskolan, Asgatan 7, 15300 Järna.
Kalmars Kalmars Waldorfskola, Högalidsvägen 3, 39470 Kalmars.
Kungälv Fredriksskolan, Fontinvägen 37, 44231 Kungälv.
Linköping Steinerscholen, Box 7054, Munkhagsgatan 60c, 58007 Linköping.

Lund Rudolf Steinerscholen, Box 31, 24107 Södra Sandby.
Märsta Josefinskolan, Stockholmsvägen 42, 19532 Märsta.
Norrköping Rudolf Steinerscholen, Box 748, 60116 Norrköping.
Nyköping Mikaeliskolan, Hospitalgatan 31, 61132 Nyköping.
Örebro Johannaskolan, Glimman 94, 70230 Örebro.
Simrishamn Sofiaskolan, Rörum, S-27294 Simrishamn.
Söderköping Waldorfskolan i Söderköping, Hammarspång, 61400 Söderköping.
Spånga Ellen Key Skolan, Box 8152, 16368 Spånga.
Stockholm Kristofferskolan, Box 124, 16126 Bromma.
Stockholm Martinskolan, Söders Waldorfskola, Munstygavägen 18, 12357 Farsta.
Umeå Umeå Waldorfskolan, Beckenvägen, PL 5285, 90251 Umeå.
Västerås Mariaskolan Viksingsgatan 76, 72347 Västerås.

SWITZERLAND

Adliswil/Zürich Rudolf-Steiner-Schule Sihlau, Sihlstr. 23, CH 8134 Adliswil/ZH.
Aesch Rudolf-Steiner-Schule, Birseck, Apfelstr. 1, CH 4147 Aesch.
Basel Rudolf-Steiner-Schule, Jakobsberger Holzweg 54, CH 4059 Basel.
Basel Christophorus Schule, Förderschule, Bärenfuhrstr. 20, CH 4059 Basel.
Basel Helfenbergschule, Förderschule, Starenstr. 41, CH 4059 Basel.
Basel Neue Rudolf Steiner Schule Basel, D. Ackermann, Maulbeerstr. 18, CH 4058 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.
St. Gallen Rudolf-Steiner-Schule, Zwinglistr. 25, CH 9000 St. Gallen.
Genève/Confignon Ecole Rudolf Steiner, Ch. de Nally 2, CH 1232 Confignon.
Glarisegg Freie Bildungstätte Glarisegg, Waldorfinternat für Oberstufe, CH 8266 Steckborn.
Ins Schösti Ins, Rudolf-Steiner-Schule, CH 3232 Ins/BE.
Kreuzlingen Rudolf-Steiner-Schule, Bahnhofstr. 15, CH 8280 Kreuzlingen.
Langenthal Rudolf-Steiner-Schule Oberaargau, Ringstr. 30, CH 4900 Langenthal.
Langnau Rudolf-Steiner-Schule Oberemmental, Schloss-Str. 6, CH 3550 Langnau.
Lausanne Ecole Rudolf Steiner de Lausanne, La Longeraie, CH 1110 Morges/VD.
Leuzburg Rudolf-Steiner-Schule Aargau, Alte Bernstr., CH 5503 Schaffhausen.
Lugano Scuola Rudolf Steiner, Centro Nord/Sud, Via Campagna, CH 6934 Bioggio.
Luzern Rudolf-Steiner-Schule, Kantonsspital 21, CH 6000 Luzern 16.
Marbach Rudolf-Steiner-Schule Marbach, Obergasse 3, CH-9437 Marbach.
Neuchâtel Ecole Rudolf Steiner, La Coudraie, CH 2206 Les Geneveys-sur-Coffrane.
Pratteln Rudolf-Steiner-Schule Mayenfels, Schloß Mayenfels, CH 4133 Pratteln.
Schaffhausen Rudolf-Steiner-Schule, Vordersteig 24, CH 8200 Schaffhausen.
Schutz-Tarasp Bergschule Avrona, Rudolf-Steiner-Schule, CH 7553 Tarasp bei Scuol, Unterengadin.
Solothurn Ringwood Waldorf School, Ashley, Ringwood, Hanns BH24 2NN, Tel. (0425) 473664.
St. Albans St. Albans Kindergarten, 67 Hempstead Road, Kings Langley, Herts WD4 8BS, Tel. (0923) 762453.
Sheffield Sheffield Steiner School, 2 Meadow Bank Road, SH11 9AH, Tel. (0742) 551638.
Wil Freie Volksschule Wil, Säntisstr. 31, CH 9500 Wil.

Winterthur Rudolf-Steiner-Schule, Maienstr. 15, CH 8406 Winterthur.
Zürich Rudolf-Steiner-Schule, Plattenstr. 37, CH 8032 Zürich.
Zürich-Albisrieden Rudolf-Steiner-Schule Albisrieden, Bockhornstr. 3, CH 8047 Zürich.
Zug Rudolf-Steiner-Schule Zug, Asylstr. 15, CH 6340 Baar.

UNITED KINGDOM AND IRELAND

Steiner Schools Fellowship, Kidbrooke Park, Forest Row, East Sussex RH18 5JB. Tel. (0342) 822115.
k Playgroup and/or Kindergarten recognised by Steiner Kindergarten Steering Group.
Aberdeen Aberdeen Waldorf School, 111 Gallowgate, Aberdeen AB1 1BU Tel. (0224) 646111.
Belfast Holywood Rudolf Steiner School, 34 Croft Road, Holywood, Co Down. BT18 0PR Tel. (0232) 428029.
Botton Botton Village School, Danby, Whitby, North Yorks YO21 2NJ. (0287) 661204.
Brighton Brighton Steiner School, 363 Ditchling Road, Brighton, BN1 6JU. Tel. (0273) 561086.
Bristol Bristol Waldorf School, Park Place, Clifton, BS8 1JR Tel. (0272) 260440.
Canterbury Perry Court School, Garthage Green, Chatham, Canterbury, Kent CT4 5RU. Tel. (0227) 738285.
Coolenbridge Coolenbridge School, Feakle, Co. Clare, Eire Tel. 010 353 61921494.
Dublin Dublin Rudolf Steiner School, 28 Maxwell Road, Rathmines, Dublin 6. Tel. (0001) 517834.
Dyfed Nant-y-Cwm Rudolf Steiner School, Llanycefn, Clynderwen, Dyfed SA66 7QJ. (0437) 563640.
Edinburgh The Rudolf Steiner School of Edinburgh, 38 Colinton Road, EH10 5BT. Tel. (031) 337 3410.
Forest Row Michael Hall School, Kidbrooke Park, Forest Row, East Sussex RH18 5JB. Tel. (0342) 822275.
Glasgow Glasgow Steiner School, 49 Harhill Street, Govan, Glasgow, G51 3NL. Tel. (041) 445 2372.
Gloucester Wynstones School, Whaddon Green, Gloucester GL4 0UF. Tel. (0452) 522475.
Hereford Hereford Waldorf School, Much Dewchurch, Hereford HR2 8DE. Tel. (0981) 540221.
Ilkerton Michael House School, The Field, Shipley, Ekeaton, Derbyshire DE7 7JH. Tel. (0773) 718050.
Kings Langley Rudolf Steiner School, Langley Hill, Kings Langley, Herts WD4 9HG. Tel. (0923) 262505.
Londak Mulberry Bush Kindergarten, 19 Jefferys 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.
Londak Primrose Nursery, 34 Glenilla Road, London NW3 4AP. Tel. (071) 794 5865.
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, Fortes IV36 ORD. Tel. (0309) 76300.
Oxford Oxford Waldorf Kindergarten, The Old Primary School, Stanton St-John, Oxford OX9 1ET, Tel. (08677) 4558.
Reading Reading Steiner School Kindergarten, 5 Christchurch Gardens, Reading, Berks. Tel. (0734) 872396/585712.
Ringwood Ringwood Waldorf School, Ashley, Ringwood, Hanns BH24 2NN, Tel. (0425) 473664.
St. Albans St. Albans Kindergarten, 67 Hempstead Road, Kings Langley, Herts WD4 8BS, Tel. (0923) 762453.
Sheffield Sheffield Steiner School, 2 Meadow Bank Road, SH11 9AH, Tel. (0742) 551638.

Snowdonia Snowdonia Steiner School, Plas Tan Yr Allt, Porthmadog, Tremadog, Gwynedd LL49 9RG. Tel: (0766) 512668
Stourbridge Elmfield School, Love Lane, Stourbridge, West Midlands. DY8 2EA. Tel: (0384) 394633
Stroud Stroud Valleys Kindergarten, The Lindens, Stroud, Glos. GL5 2HT. Tel: (0452) 812393
Stroud Sunlands Nursery, 73 Cainscross Road, Stroud, Glos. GL5 4EX. Tel: (0452) 813795
Totnes Rudolf Steiner School South Devon, Hood Manor, Dartington, Totnes, Devon TQ9 6AB. Tel: (080 426) 528
Tunbridge Wells Golden Spring Kindergarten, Subud Hall, 14 Culverden Down, Tunbridge Wells, Kent. Tel: (0342) 823491
York York Steiner School, Fulford Cross, YO1 4PB. Tel: (0904) 654983.

UNITED STATES OF AMERICA

Association of Waldorf Schools of North America, Chairman, David Alsop, 3750 Bannister Road, Fair Oaks, CA 95628.
**Full membership of the Association of Waldorf Schools of North America*

CALIFORNIA

*Auburn Live Oak Waldorf School, K-8, P.O. Box 57, Applegate, CA 95703
 Alhadena Pasadena Waldorf School, N-8, 209 East Mariposa Street, Alhadena, CA 91001-5133
 *Calpella Mountain Meadow Waldorf School, K-8, Box 349, 6280 3rd Street, Calpella, CA 95418
 Cedar Ridge Mariposa Waldorf School, K-5, P.O. Box 1210, Cedar Ridge, CA 95924
 *Emeryville East Bay Waldorf School, K-8, 1275 61st Street, Emeryville, CA 94608
 *Fair Oaks Sacramento Waldorf School, K-12, 3750 Bannister Road, Fair Oaks, CA 95628
 Fair Oaks Rudolf Steiner College (adult education), 9200 Fair Oaks Boulevard, Fair Oaks, CA 95628
 Los Altos Waldorf School of the Peninsula, K-7, 401 Rosita Ave, Los Altos, CA 94022
 Monterey Waldorf School of Monterey, K-3, P.O. Box 221057, Carmel, CA 93922
 *Northridge Highland Hall, K-12, 17100 Superior Street, Northridge, CA 91325
 Northridge Waldorf Institute of Southern California (adult education), 17100 Superior Street, Northridge, CA 91325
 San Diego Waldorf School of San Diego, K-3, P.O. Box 7365, San Diego, CA 92107
 *San Francisco San Francisco Waldorf School, K-8, 2938 Washington Street, San Francisco, CA 94115
 *San Rafael Maria Waldorf School, K-8, 755 Idylberry Road, San Rafael, CA 94903
 Santa Barbara Waldorf School of Santa Barbara, K-5, 2300B Garden Street, Santa Barbara, CA 93105
 *Santa Cruz Santa Cruz Waldorf School, K-8, 2190 Empire Grade, Santa Cruz, CA 95060
 *Santa Rosa Summerfield Waldorf School, K-12, 155 Willowside Road, Santa Rosa, CA 95401

COLORADO

Boulder Shining Mountain Waldorf School, K-8, 987 Locust, Boulder, CO 80302
 *Denver Denver Waldorf School, K-8, 735 East Florida Avenue, Denver, CO 80210

FLORIDA

Gainesville Gainesville Waldorf School, N-4, 921 SW Depot Ave, Gainesville, FL 32601

GEORGIA

Atlanta The Children's Garden, K, 2089 Ponce de Leon Ave, Atlanta, GA 30307

HAWAII

*Honolulu Honolulu Waldorf School, N-8, 350 Ulua Street, Honolulu, HI 96821

Kalaheke Pili Uli Waldorf School, K-3, Box 1338, Kalaheke, HI 96750
 Keau Malama School, N-8, SR 13031, Keau, HI 96749
 Kilauea Kilauea Waldorf School, K-3, PO Box 818, Kilauea, HI 96754
 *Kula Haleakala School, N-8, Route 1, Box 790, Kula, HI 96790

ILLINOIS

*Chicago Chicago Waldorf School, N-8, 1651 West Diversey, Chicago, IL 60614

MAINE

Freeport Freeport Waldorf School, NK, PO Box 356, Freeport, ME 04032

MARYLAND

*Baltimore Waldorf School of Baltimore, N-8, 4701 Yellowwood Ave, Baltimore, MD 21209
 *Bethesda Washington Waldorf School, N-12, 4800 Sangamore Road, Bethesda, MD 20816

MASSACHUSETTS

Beverly Cape Ann School, N-5, 35 Conant Street, Beverly, MA 01915
 Falmouth Waldorf School of Cape Cod, N-4, PO Box 687/270 Old Main Road, No. Falmouth, MA 02543
 *Great Barrington Great Barrington Rudolf Steiner School, N-8, West Plain Road, Great Barrington, MA 01230
 *Hadley Hartsbrook Waldorf School, N-6, 94 Bay Road, Hadley, MA 01035
 *Lexington Waldorf School, N-8, 739 Massachusetts Ave, Lexington, MA 02173

MICHIGAN

*Ann Arbor Rudolf Steiner School of Ann Arbor, K-8, 2775 Newport Road, Ann Arbor, MI 48103
 Bloomfield Hills Oakland Steiner School, N-3, 1000 Cranbrook Road, Bloomfield Hills, MI 48013
 *Detroit Detroit Waldorf School, K-8, 2555 Burns Avenue, Detroit, MI 48214

MINNESOTA

Minneapolis Waldorf City School, N-3, 3114 W. 49th Street, Minneapolis, MN 55426
 *West St. Paul Minnesota Waldorf School, K-6, 1037 Bidwell Street, West St. Paul, MN 55118

NEW HAMPSHIRE

*Keene Monadnock Waldorf School, K-8, 98 South Lincoln St, Keene, NH 03431
 Keene Antioch/New England, Roxbury St, Keene, NH 03431 (adult education)
 *Wilton High Mowing School, 9-12, Wilton, NH 03086
 *Wilton Pine Hill Waldorf School, K-8, Wilton, NH 03086

NEW JERSEY

Princeton Waldorf School of Princeton, K-7, 1062 Cherry Hill Road, RD#3, Princeton, NJ 08540

NEW MEXICO

Santa Fe Santa Fe Waldorf School, K-8, RL9, Box 50-B3, Santa Fe, NM 87505

NEW YORK

*Garden City Waldorf School of Garden City, N-12, Cambridge Ave, Garden City, NY 11530
 *Ghent Hawthorne Valley School, K-12, RD 2, Box 225, Ghent, NY 12075
 Ithaca Waldorf School of Finger Lakes, K-8, 855 Five Mile Drive, Ithaca, NY 14850
 New Paltz Mountain Laurel School, N-6, 304 Route 32 North, New Paltz, NY 12561
 *New York Rudolf Steiner School, K-12, 15 East 79th St, New York, NY 10021
 Saratoga Springs Spring Hill School, N-6, 62-66 York Ave, Saratoga Springs, NY 12866

*Spring Valley Green Meadow Waldorf School, K-12, Hungry Hollow Road, Spring Valley, NY 10977
 Spring Valley Waldorf Institute, 260 Hungry Hollow Road, Spring Valley, NY 10977 (adult education)

NORTH CAROLINA

Chapel Hill Emerson Waldorf School, K-7, 6211 New Jericho Road, Chapel Hill, NC 27514

OHIO

Akron Spring Garden School, N-8, 2141 Pickle Road, Akron, OH 44312
 Cincinnati Cincinnati Waldorf School, N-4, 2350 Ravine St, Cincinnati, OH 45219

OREGON

*Eugene Eugene Waldorf School, K-8, 1350 McClean Boulevard, Eugene, OR 97405
 Portland Portland Waldorf School, K-8, 7754 SW Capitol Highway, Portland, OR 97219-2477

PENNSYLVANIA

*Kimberton Kimberton Waldorf School, K-12, West Seven Stars Road, Kimberton, PA 19442
 Marietta Susquehanna Waldorf School, K-3, 15 Walnut St/P.O. Box 165, Marietta, PA 17547

RHODE ISLAND

West Kingston Meadowbrook Waldorf School, K-2, P.O. Box 508, West Kingston, RI 02892

TEXAS

*Austin Austin Waldorf School, K-8, 8702 South View Road, Austin, TX 78737

VERMONT

Shelburne Lake Champlain Waldorf School, K-3, 27 Harbour Road, Shelburne, VT 05482
 Wolcott Green Mountain School, K-6, RR#1, Box 4885, Wolcott, VT 05680

VIRGINIA

Charlottesville Crossroads Waldorf School, N-6, P.O. Box 5221, Charlottesville, VA 22905
 Richmond Richmond Waldorf School, K-5, 1704 W. Laburnum Ave, Richmond, VA 23227

WASHINGTON

Bellingham Whatcom Hills Waldorf School, K-5, 941 Austin St, Bellingham, WA 98226
 Clinton Chinook Waldorf School, K-3, P.O. Box 469, Clinton, WA 98235
 Olympia Olympia Waldorf School, K-6, P.O. Box 638, Olympia, WA 98540
 Seattle Seattle Waldorf School, N-8, 2728 N.E. 100th St, Seattle, WA 98125

WISCONSIN

Milwaukee Waldorf School of Milwaukee, N-4, 1603 North Cass St, Milwaukee, WI 53202
 New Berlin Prairie Hill Waldorf School, N-1, 5150 South Sunny Slope Road, New Berlin, WI 53151
 Viroqua Pleasant Ridge School, N-6, 321 East Decker St, Viroqua, WI 54665

URUGUAY

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

Emerson College

A centre of adult education training and research based on the work of Rudolf Steiner.

SUMMER COURSES 1992

July 8-17

Art in Conversation with Nature
 In search for the Archetype in Landscape
 Course Leader: Margaret Colquhoun

July 11-25

Environment Work Camp
 Discovering the steps we must take to find ourselves in nature and nature in ourselves.
 Course Leaders: Ken Smith and Hans-Gunther Kern

July 12-25

The Spirit of English
 The Language of the Consciousness Soul in Grammar and Art
 Course Leader: Andrew Wolpert

July 17-26

Musicking in the Community
 Between I and Thou
 News ways to create Musical Dialogue
 Course Leader: Michael Deason-Barrow

August 3-10

A Wider Vision for Education
 The Heart of the Teacher at the Heart of the Curriculum
 Course Leader: John Thomson

August 16-23

The Craft of the Storyteller
 Rediscovering the Lost Art of the Bards
 Course Leaders: Ashley Ramsden and Duncan Macintosh

For further information write to:
 Summer Courses Secretary, Emerson College,
 Forest Row, E. Sussex RH18 5JX. Tel: 0342 822238.

TEMPLE LODGE

51 Queen Caroline St, London W6 9QL
 Tel: 081-748 8388

PATTER-PAWS THE FOX
 and other stories

Brien Masters

with 20 illustrations by Brian Gold
 (An early reader ideal for Waldorf Schools)
 large format, 64pp; £4.95

THE MYSTERY OF GROWING UP
 Childhood and the Spiritual Life

Evelyn Capel

160pp; £5.95

PARZIVAL, AN INTRODUCTION
Eileen Hutchins

96pp; £6.95

LIBERATION OF THE ACTOR
Peter Bridgmont

160pp; £7.95

COLLECTED PLAYS
 for Young and Old

Evelyn Capel

384pp; £9.95

ADVERTISING RATES

Quarter page £70 (\$115)
 Half page £115 (\$185)
 Whole page £230 (\$345)

Inside back cover in colour
 £285 (\$480)

Inside back cover
 £250 (\$400)

Back cover in colour
 £415 (\$690)

Please contact the advertising manager on

(0342 82) 4564



Eurythmy School

Peredur Centre for the Arts
(formerly the London School of Eurythmy)

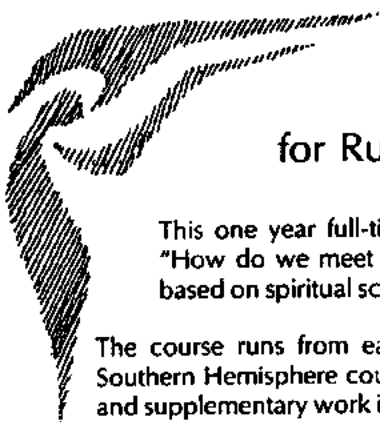
A four year training in eurythmy

Syllabus includes speech formation, music theory, anthroposophy, choral singing and literature.

Interim courses in form drawing, clay modelling, Bothmer gymnastics, projective geometry, pedagogical and curative eurythmy.

For further information, please contact:
The Secretary, Eurythmy School, Peredur Centre for the Arts, Dunning Road,
East Grinstead, W. Sussex RH19 4NF, England. Telephone: (0342) 312527

The Eurythmy School is recognised by the Section for Performing Arts at the Goetheanum in Dornach, Switzerland



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.

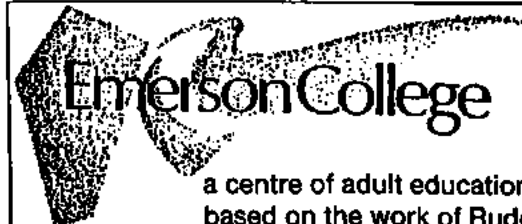
Wynstones School Whaddon Gloucester GL4 0UF United Kingdom Tel: (0452) 22475 (24 hour tape)

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



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

FOUNDATION YEAR
An Introduction to Anthroposophy

TEACHER TRAINING
for Waldorf Schools

ARTISTIC TRAININGS
Sculpture
Speech and drama
Music
Educational Eurythmy

BIO-DYNAMICS
Agriculture
Rural Development Programme

EMERSON COLLEGE
FOREST ROW
EAST SUSSEX
RH18 5JX

0342 822238

SOCIAL DEVELOPMENT
One year programme

ANTHROPOSOPHICAL COUNSELLING

SHORT COURSES
on various themes

LIFEWAYS WEEK-END WORKSHOPS
Biography, career stress and
other concerns of
life and work

CENTRE FOR SOCIAL DEVELOPMENT
OLD PLAW HATCH HOUSE
SHARP THORNE
EAST SUSSEX RH18 4JL

0342 810221

Summer Courses during July and August on Relationships, Community Development, Lifeways (with children's camp),
Education, Bio-Dynamic Gardening, Art in Conversation with Nature, The Spirit of English, Adult Education, Music,
and other themes.

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

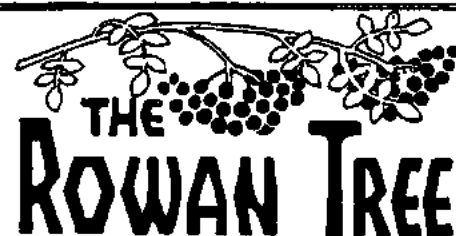
in Waldorf Teacher Education

also

SUMMER WORKSHOPS

For Teachers and Parents

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



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.



HAWKWOOD COLLEGE

Stroud, Glos GL6 7QW

offers weekend and other short workshops of
special interest to parents and teachers in
Waldorf Schools, including July 3rd to 5th

THE CHALLENGE OF ANTHROPOLOGY

with

John Burnett (Upper School and religion
Teacher at Wynstones School)

Dr. James Dyson (Medical Director and co-
founder of Park Attwood Clinic)

Alan Lewers (Businessman and a Waldorf
School Teacher, with a special interest in
political, social and economic issues)

Applications to Tony and Stephanie Cooper
at above address

(Some bursaries available)

CARADOC

- suppliers of anthroposophical food and body care products



Buying Demeter food from us helps BD farmers because you
buy their produce, helps BD agriculture because Caradoc's
profits go into the Bio-Dynamic Agricultural Association, and
helps you because you are eating best quality food.

Trade and private enquiries welcome
Bulk quantities also available

Caradoc Ltd, Goethean House, Woodman Lane, Clent, Stourbridge, West Midlands, DY9 9PX.
Tel: 0562 886858 Fax: 0562 886219

The Speech School

The Speech School offers a three-four
year training in the art of Speech
Formation.

Classes in Drama, Eurythmy, Gym-
nastics, Painting, Modelling and Liter-
ature are included in the curriculum.

Enquiries and applications to:

THE SPEECH SCHOOL
Peredur Centre for the Arts
Dunnings Road East Grinstead
West Sussex RH19 4NF
Telephone : 0342 316339



Centre for the Study &
Development of Music

Tonalis offers an innovative 2 Year
Music Training, tuning inner and
outer musicality to meet today's
needs. (+ 3rd Year option)

1st Year: Foundation. 2nd Year: Training for Use.
3rd Year: Work Experience with In Service Training.

Keynote Themes of the Course Programme -
Voicework, Choral Singing, Music History, Music
Education, New Instruments (e.g. Choroi, Bleffert,
etc.), Improvisation, Music Therapy, Eurythmy,
Alexander Principle, and Special Studies.

Participation in just 1st Year Foundation welcomed
(appropriate for specialists & non-specialists alike)

Part time participation in Voicework only is possible.

Course Leader: M. Deason-Barrow GRSM, ARCM, Cert. Ed.

For brochure please write to: Tonalis, Emerson College,
Forest Row, E. Sussex, RH18 5JX, England. (0342) 822238

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

ARTISTIC THERAPY COLLEGE

Fox Elms House/Road,
Tuffley, Gloucester.
GL4 0BH

4-YEAR TRAINING
in the
**HAUSCHKA METHOD OF
ARTISTIC THERAPY**

There is a growing need for qualified Artistic
Therapists, and a new Course of training will
begin in April 1993.

Minimum age: 28. Experience in social
work, nursing, curative education, or as a
teacher is helpful; also some artistic
experience.

The Course will take place at the above
College. Further details may be obtained
from the Secretary (S.A.E. please)

Anokhi, 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

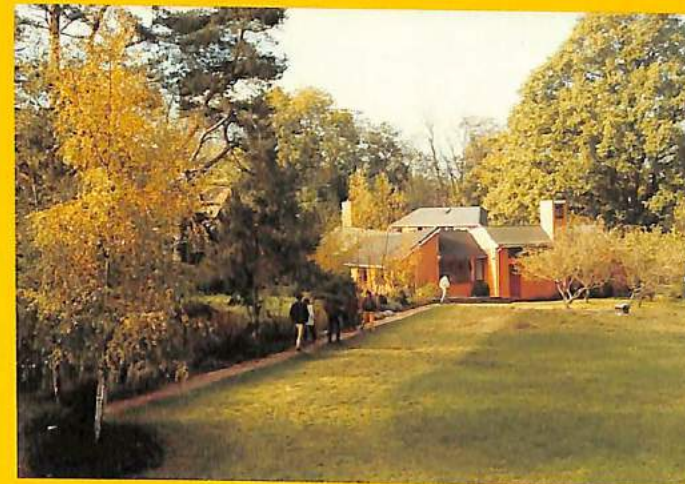
Traditional Austrian Slippers in
100% wool - cotton and velvet
Chinese Shoes - Anthroposophical
Books - Stockmar Art Materials, the
full range of Brio Wooden Railway,
Meccano and Briomec Construction
Kits - Günther Sailing Boats and
Mamod Steam Engines. For our mail
order folder, please write to:

SALAGO

51 The Old Butterwalk, Totnes. TQ9 5NP
Telephone: Totnes (0803) 865721

Tobias School of Art

ART EDUCATION
VISUAL ARTS
ARTISTIC THERAPY



SUMMER COURSES 1992

6 July - **SCULPTURE THERAPY: AN INTRODUCTION**
11 July - Gertraud & Manning Goodwin

**HISTORY OF THE SPIRITUAL IN ART:
FROM ANCIENT TIMES TO PRESENT DAY**
Van James

SUMMER LANDSCAPES OUT OF COLOUR
Alexander Winter

13 July - **ARTISTIC THERAPY**
18 July - Hazel Adams

DYNAMIC FORM DRAWING
Alexander Winter

13 July - **JOURNEYS THROUGH COLOUR LANDSCAPES**
17 July - Celia Whyatt

DAY AND NIGHT IN THE FOREST
Marguerite Vunderink

20 July - **PAINTING IN THE WALDORF SCHOOL**
25 July - Margrit Jünemann

LIGHT AND DARKNESS IN NATURE
Peter Ramm

TIMES OF THE DAY / TIMES OF YEAR
Peter Stobbing

For details of the above courses and the three-year
training offered at the school, please contact:

TOBIAS SCHOOL OF ART

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

Steiner Education

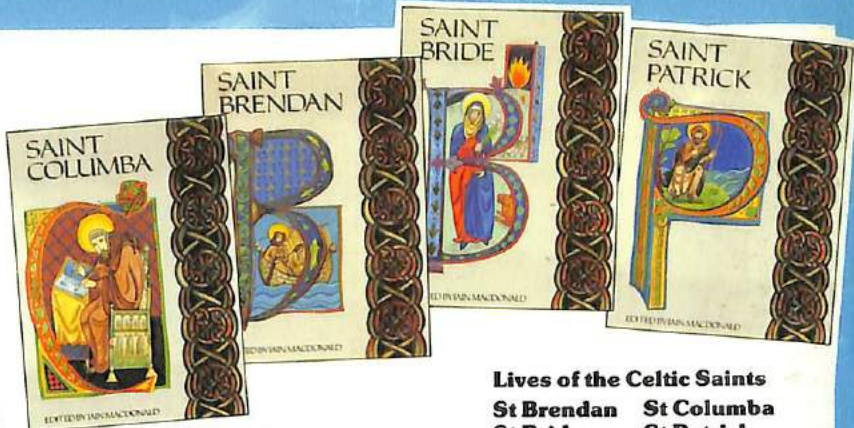
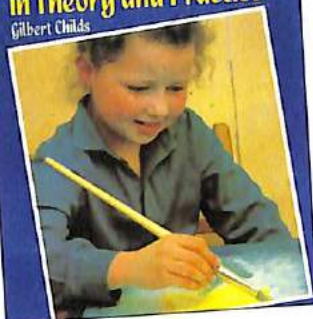
in theory and practice

Gilbert Childs

This book is a clear exposition of Steiner's view of the child as a developing personality based on body, soul and spirit. It describes the child's stages of development and gives a detailed account of the Steiner/Waldorf school curriculum and teaching methods. It

Steiner Education in Theory and Practice

Gilbert Childs



will be useful both to those already involved with Steiner/Waldorf schools, and also to anyone who wants to learn more about this well established alternative to the state educational system.

Gilbert Childs taught in a Steiner school for many years before lecturing in English at an educational college in Cheltenham. He wrote his doctoral thesis on the importance of Steiner's educational principles for modern society. He is now an educational adviser and examiner with Avon Education Authority.

288pp; 23 x 16 cm; pb; £12.95

Lives of the Celtic Saints

**St Brendan St Columba
St Bride St Patrick**

Edited by Iain Macdonald

The ancient Celtic Church of Ireland and Scotland is still the subject of reverence and fascination. Its saints embody the early Christian ideals of sanctity, scholarship, mysticism and harmony with nature.

These accounts of the lives and writings of four Celtic saints each contain a brief introduction giving the historical and ecclesiastical background followed by selections from the original sources. They will give the modern reader an insight into the spirit of Celtic Christianity.

64pp; 15 x 11 cm; pb; £2.50 each

FLORIS



BOOKS

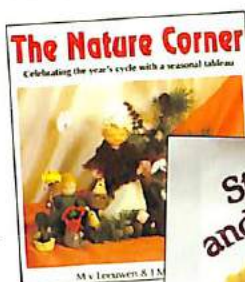
The Nature Corner

M van Leeuwen and J Moeskops

Seasonal nature tables are an invaluable way of making young children aware of the changing cycle of the year. With simple materials and basic knitting and crocheting skills a series of colourful and effective tableaux can be made at home or in school for depicting the seasons and major festivals.

Instructions and diagrams are provided for making the figures and objects, along with basic hints for setting up the table and involving children in creating the whole. Each of the eleven tableaux is illustrated in full colour.

88pp; illus; 19 x 17 cm; sb; £5.95



Stan Bolivan and the Dragon



Stan Bolivan and the Dragon

Thomas Berger

Illustrated by Ronald Heuinck

In this folk tale from the Balkans, Stan Bolivan outwits the dragon with luck and cunning. (Age 5-8)

Thomas Berger and Ronald Heuinck wrote and illustrated the successful *Little Troll*.

32 pp; illus, 29 x 21 cm; hb; £7.99

The Easter Story Book

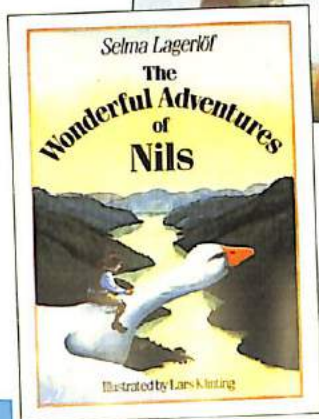
Collected by I Verschuren

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.

The theme of sacrifice is central to many of the stories, and we also find the recurring motif of the resurrection, in which the character throws off an outer skin and emerges in a new, truer and shining guise.

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; 24 x 16 cm; illus; hb; £12.95



The Wonderful Adventures of Nils

Selma Lagerlöf

Illustrated by Lars Klinting

In this newly illustrated edition of the classic Swedish folk tale, Nils is shrunk to a tiny size by a dwarf, and is carried off across Sweden by a flock of wild geese to their summer home in the far North. Through many perils and exciting adventures, Nils wins the respect and love of the geese and finally returns home. (Age 5-9)

Selma Lagerlöf was Sweden's best known novelist and writer of short stories. She was the first woman to win the Nobel Prize for literature. As a child she was unable through illness to take part in the usual children's games. Instead she spent much of her time listening to the wonderful stories told by her grandmother. This gave her an abiding love for the folklore of her native Sweden.

96 pp; illus, 29 x 21 cm; hb; £9.99