



Steiner Education

Early Childhood

Vol 30 No 1



Steiner Education

ISSUE THEME:
Early Childhood

"Much that [we have inherited] today... is called into question. Hence the numerous problems 'of the hour'... the Women's question, the various educational questions... questions of human right... Regarding the question of education... we shall not set up programmes, but simply describe child nature. From [that], the proper point of view for education will, as it were, spontaneously result."

Rudolf Steiner 1907

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All drawings and paintings that are reproduced in this issue have been chosen to show stages of incarnation in early childhood, with some emphasis on the 4/5 year-old. Details can be found on page 7.

Front Cover: Age 4.0: On the threshold of the awakening senses, a more conscious joy in life, with hands and feet strongly differentiated.

Inside Front Cover: Participation, imitation, fantasy and other qualities all at play in a painting lesson with 5 year-olds. Photo: Charlotte Comeras.

Journal for Rudolf Steiner Waldorf Education (formerly 1930 – 1995 Child and Man) January 1996 Vol. 30 No. 1

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

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

Editorial Introduction:

Nursery Education

Who would have guessed that the two innocent words *sensitive* and *area* would have been press-ganged into an alliance so that we can refer with a sense of detached, 'political' delicacy to the alarming rate at which urban violence in 'sensitive areas' is overtaking the law's ability to deal with it?

But we must surely have taken a stab at the wrong 'channel'. Let's switch to another, less remote from our theme, the *Nursery*.

The scene is the coast of Finland. Of course, there is granite in the landscape – granite as far as the eye can see or the foot can grittily tread. Somehow – as it supports its regally forested islands, holding every inch of its ground as it repels the lapping waters that swell incessantly around it – it embodies Divine Purpose. Or even – through the fact that its presence evokes something of the grandeur of a mountain massif itself, while at the same time, through having been scoured and levelled by gigantic glacial power, it leaves the sky wide open (be it cloudy-pearled, ominous or merely radiantly blue) – open and about to tumble head-long into the glorious sheet of water below at one's feet – Divine Promise.

But as we look at the scene, it is the light that quickly claims the attention; light that entrances and entertains, that quickens sight and soul with its splendour, its delicacy, its playfulness, its joy in being. At one moment it spotlights the white sails of a boat leaning its way into the shimmering waters; at the next it laughs with the pendulous birch twigs that frill and fan the blue-washed air; or trembles with the excited aspen leaves in the breath of early morning; drenches the nodding rowans with their reddening clusters of cheer-born berries; pauses at the enshrining threshold of dim twilight with which each towering conifer is dowager-clad; and rejoices in the bark-white trunks of the birches, soaring from

the shore like royal sceptres, silver-lifted through the bird-sunged canopy of green.

Everywhere light: it dances incessantly – a thousand discos in one, purged of their mechanical crudity, anointed with silence and transubstantiated at the altar of wonder. Everywhere its shadows play, shifting shroud-like across the rippling of the sharp-aired lakes and inlets, or dappling and dibbing in the stiller movement of the wooded shores.

When a child is born, those privileged to follow its early development become beholders of a metaphor of light, grander and more subtle than the imagination can conjure and of more sublime origin than the ordinary consciousness can aspire to. Towards the shore of earthly life, we are aware that an Ego is sailing. No parent needs telling that Divine Promise is navigating at the helm as their new baby embarks on its voyage. Voyage to where? We watch, eagerly, as we see signs of the Ego taking hold of the little body – the movement of every finger, toe and eye-lash; or signs of communication, such as when tiny fist clutches adult fore-finger (more than likely guiding the finger determinedly to the juiciness of tooth-packed gums!). Other signs, too, to help us realise that these are the first steps – psycho-somatically and spiritually unified steps – towards independence and human freedom. A long voyage indeed.

A child happily at play is an island of peaceful consciousness where the light and shadow of the dawning personality belong just as much to the island as do its wooded shores. A child bent on exploration is heading towards the peninsula of life. For a time it will be satisfied with what it finds at the tip of the peninsula, but one day the link with the mainland will be sought and bridged.

It is probably after the child has crossed the bridge of the "I" that the parents may start to think in terms of Nursery education.

It goes without saying that the voucher proposal, recently announced by the British Government (immediately after the early 1995 summer leadership 'battle'), to make £1,100 p.a. available to parents who wish to place their 4/5 year-old in a Nursery school was politically motivated. However tiring it may be for the listener, one must expect the drone of political mileage to churn away when a Party takes out its bagpipes and plays a new tune. (Even Finland cannot claim totally unpolluted air and waters.) But let us be grateful a) that it is a new tune and b) that at least there appears to be an opportunity for genuine parental choice. This issue of *Steiner Education* has been conceived as a support to making that choice an *informed* one. It is perhaps, a fortunate coincidence that the first theme under the new title of the former *Child and Man* (see page 34) addresses 'the early years': "Begin as you intend to go on" – and all that!

As to choice, first must come the question of *whether*, i.e. saying *Yes* or *No* to Nursery education as such, a decision which no-one would be recommended to take lightly. After all, the Michelangelos and Hilarys of this world managed to get to the top (whether in the sense of art or altitude, Sistine ceiling or Camp 6...), without receiving a government voucher at the age of 4/5 years! Only second, then, comes the exercising of one's right as a parent: to determine *which*.

Naturally, practical considerations will be as much in the foreground as anything else:

Is the Nursery conveniently placed?

Maybe on our bus route?

Is the physical set-up adequate, not only for the inspectorate but also for our own standards?

Et cetera.

There will be social questions, too:

Does the 'mix' seem compatible with our family's existing connections?

What access to the Nursery teachers and their assistants will we parents have?

Is the teacher male or female?

But if we pass on from what we may regard for present purposes virtually as pre-requisites, to other matters, we may find ourselves in a less obviously analytical position, a less obviously box-ticking exercise and having to navigate

through subtleties and imponderables, such as the feelgood factor, or intuitions that lie deeper than hand-in-glove logic, and that therefore may not always be easy at first to come to terms with. For we are, after all, dealing with the future when we are concerned with education of any kind, and *ipso facto* the earlier the education, the more of the future there is to be influenced by it.

But even if a measure of our consideration is based on 'hunch' (rather than clinically clear educational concepts), and even if we allow ourselves to be guided by it, it is probable that at least we will want to check out a few items. At this stage, parents often split roles: one predominantly wears the logic 'hat', leaving the other free to access that rather uncanny feeling 'in one's bones' that is often there at life's turning points.

Parents will have their own pet points on the check list, as likely as not, but these may well include questions such as the following:

How caring is the attitude in the Nursery towards the child?

In view of the increasing amount of stress on children in modern life, is the Nursery going to compound this stress or, conversely, protect against it?

How attuned is the Nursery to *childhood* – e.g. in its acknowledgement of a child's characteristics and faculties: fantasy, sensitivity, empathy, wilfulness, innocence, utter openness, vulnerability, wonder at the world...?

How is discipline and order achieved?

What kind of an atmosphere is there?

How is that created?

Or looking into more detail on this score:

How does the Nursery's attitude towards the environment manifest?

What kinds of materials, colours and textures are used inside?

What is the level of the use of 'energy'?

How do they eat their food at break-time?

How do they dispose of waste?

How is the outside play area organised?

In what way do the children participate in the care of the environment?

The answers to these and other similar-veined questions, that verge on educational philosophy and are all ultimately rooted in a world outlook, will give parents some basis for assessing how

their child might fit into the life the Nursery offers and also in what way that life in the Nursery will help to prepare their child for the future. However sternly academic a parent's ambition for the future, the happiness of a child, particularly in the early years, is a vital factor in the equation.

Human childhood is very long compared with other 'species' on earth. For instance, there can be as many as 432 generations coming and going of certain *Siphonaptera*, to take an extreme case, each tiny flea having its 'childhood' – 'learning' how to jump, 'learning' how to suck blood etc. – during the time it takes for a human baby to leave the cradle and enter university. Nevertheless, human childhood can sometimes seem rather on the short side when one contemplates the fact that it is going to need to prepare adequately for the chilling winds of a hostile future. Even the 'childhood' of a fox or a vixen, a mare or a stallion is soon over by comparison. Yet snug in her den or foraging for her food on the outskirts of Helsinki, Ms Vixen does not have to cope with elements such as international powerlessness in the perpetration of genocide, and refugees fleeing their camps for fear of enforced repatriation, skilful thieves getting employment within Securicor firms, world reaction to atom tests with some politicians nonchalantly laughing off the effects of radiation on genetic mutation, the debilitating noise level thudding through the wall from the neighbours' CD player, business 'mismanagement' to the tune of millions, hidden and exposed corruption within government... and all those as yet unspecified 'news items' which will contribute to chaos without and to the cynicism and rage within that today's 4/5 year-olds, the captains of industry, the social workers and the traffic wardens of AD 2025, will have to encounter and contend with.

We seem to be back, viewing our original channel.

Without appearing to have any scare-mongering axe to grind, on July 21st 1995 *Le Monde* published an article expressing social despair concerning "urban blackspots" (or, as when wearing the kid-gloves of 'unsoiled', non-participative consciousness, we prefer to call

them, *sensitive areas*). It reported on 13-16 year-olds being sucked inexorably into crime: i.e. delinquents getting younger by the year; rampant, petty thieving; casual disrespect for life; group violence accelerating towards the point of being trivialised in the 'public mind'; weapons being used more and more readily; profitable rackets on the increase (forged ID cards and other documents...); the police under constant threat, with the tailgating and ramming of police cars etc.; illegal trafficking gathering momentum; constant increase in teachers reporting sick; and so on.

And so on... but not, please not, *ad infinitum*.

We can't turn the sensitive areas of Glasgow, Chicago and Johannesburg into idyllic lakeside summer cottages with their saunas and rowing boats; but maybe we can – given the kind of education that welcomes the sky falling head-long into its lakes – restore some sanity and *sensitivity* into such *areas*.

We? Those 4/5 year-olds, the 'we' of tomorrow and, of course, however indirectly, the parents, teachers and teacher-trainers of today.

Education cannot *vouch* for the future. Nor can anything else. It can, however, attempt to serve those Egos who, in crossing the bridge from the islands and peninsulas of childhood to the mainland of life, do so in such a way that they will mature sufficiently to join William Blake's swelling chorus:

"I will not cease from mental strife;

Nor shall my sword sleep in my hand..."

and play their part in enabling the sentiments expressed therein to begin to find their feet, granite-firm, at some point in the not-too-distant future.

B.M.

Why We Chose a Steiner Nursery

by URMILLA STOUGHTON

Before our children were born, my husband and I discussed what sort of education we wanted them to have. This was difficult to imagine as we ourselves had had such negative experiences of education, and so we ended up discussing the education we did not want them to have. David had been to prep and public school and been deeply unhappy at both. I had been to a series of schools – State and private – in India and England. Although

any enjoyment or enthusiasm I might have felt for learning. It also taught me to distrust people and life. Many parents, I believe, make choices for their children because they do not want their children to repeat painful experiences they themselves have had.

In India, where I grew up, education is regarded as a sacred privilege and parents make enormous sacrifices to invest in their children's



we had had the odd teacher who was both nurturing and inspiring, the majority had been indifferent, sarcastic or downright brutal, and teaching had often been unnecessarily boring and unimaginative. Although we had both done well academically and ended up with degrees, we both felt it had cost us the magical experience which childhood should be for everyone.

The pressure which was put on me at school to achieve, and the regimented methods which took no account of different personalities, destroyed

future. As a result children are under a great deal of pressure to do well academically and are subjected to constant testing in school. The danger of this is that it can make children who are slow developers, or who are not star academic performers, develop a permanent inferiority complex. I do not argue that we should not make demands of children. Children benefit from being constantly stretched, but the demands need to be related to the individual character of the child and presented in a way the child can respond to.

The problem with constantly sitting tests and failing to do well is that children become discouraged and lose all interest in learning, because they equate it with work and not fun.

I no longer believe that work and fun are mutually exclusive, although I did as a child. If more children had fun at school, they would develop an enthusiasm for learning which would last them a lifetime. And by fun I do not mean lax discipline and allowing children to do as they like. I mean providing children with an environment in which they can develop naturally, each in their individual way, and in which their confidence can grow because they are appreciated for who they are and what they are capable of, whether it is academic ability, a sense of humour or a kind heart. In the end each child will play a leading role in his or her own life, whether or not they are clever; and if they have confidence and trust in themselves and others they will make a contribution no matter what they do.

This was what we wanted for our children – an education that would teach them to trust themselves and life. But did such an education exist? Even if it did we would almost certainly not be able to afford it.

Our daughter was two and a half and we were still debating what to do when we saw an advertisement for a Steiner School Open Day. We had once met someone who had been to a Steiner School in Austria and were impressed by what he had told us so we decided to go along to find out more. What we saw and heard impressed us, except that it sounded too good to be true. (Our education had also made us sceptical.) The environment was attractive and homely; a great deal of thought and care had gone into the curriculum and the teachers were obviously deeply committed – we could see it was a vocation, not a job.

Despite our ideals, we were both concerned about the delay in children learning to read and write, partly because we ourselves had learnt to read very young and had always considered this something to be proud of. But we also knew that the energy that had gone into reading and the world of books at such a young age meant that we had not developed socially or physically and had been too serious and quite lonely as children. We hoped that our children would be more balanced,

and the promise of Steiner education to educate "the whole person – head, hand and heart" seemed to us a good one.

The first year in the Kindergarten was an interesting one. A lot of the time I found myself angry and struggling with my scepticism. I began to worry that the environment was too airy-fairy – unlike the real world. Such innocence, such happiness, was surely impossible outside the garden of Eden. The teachers were too good to be true. My childhood had taught me that a pleasant exterior often concealed a nasty interior. It took me a couple of years to realise that what I was feeling was disbelief and envy because my children were experiencing something I had lost sight of and had ceased to believe in – the inherent goodness of the world.

Through the simple activities of the Kindergarten – baking, weaving, playing, singing, eurythmy – my daughter gained confidence in herself and in the world. She developed an ability to concentrate on the task in hand. The main difference between her and her friends at other schools was how much she loved going. When she was ill, she was upset that she couldn't go to school. Through play she learnt about social interactions, about negotiating and sharing. Through songs, poems and painting her imagination and sense of language developed. Through eurythmy and physical play she developed grace and agility. The only unknown quantity was the academic side of things.

This year my son is in his second year in Kindergarten and it is astonishing to watch the development in his character in the last two years. He is a sensitive child, as my husband was, and has difficulty in asserting himself with others. Without the distraction of academic work it has been possible for both his teacher and me to notice and concentrate on physical and social difficulties and to work together on building up the strength and confidence he needs in these areas. This is something which is rare in education – the real partnership between teacher and parent in working towards the development of the child in every area – physical, emotional, social and mental.

In the meantime, my daughter has completed Class 1. She has been learning to write, both

printed letters and cursive writing. She has mastered this astonishingly quickly and her reading is progressing rapidly too. She is learning French and German and has developed an excellent accent in both. She has learnt to play a musical instrument, is extremely artistic, has learnt to knit and embroider and is learning to do addition, subtraction, multiplication and division as well as learning her times tables. She is extremely agile and physically active and has lots of friends. She is enthusiastic about everything she learns and has had no problems with anything. Unlike me, she does not have favourite subjects.

She has had a thoroughly wonderful year and her teacher is the kind of person I prayed she would have – warm, loving and humorous, but also very firm. She has gained the children's trust and brings out the best in all of them. At the end of this (summer) term she said to a group of parents, "I really feel that I am beginning to know

every child in the class now..." Unlike a teacher in most ordinary schools she will not have to start all over again next year with a new class. She will continue to teach the same class for the next seven years and will be able to build on her knowledge of them and their families and their relationship with her. She will continue, as she does now, to see the strengths and weaknesses of each child and how to strengthen them where they need it. This kind of deep commitment to each child's development, which goes far beyond the merely academic, is why our children are at the Steiner School.

Urmilla Stoughton has been long involved as a parent at the Brighton Steiner School and is committed to the school's wellbeing. Her writing skills are constantly being called upon for external publicity purposes and school literature.

CAPTIONS FOR DRAWINGS AND PRINTINGS THAT APPEAR THROUGHOUT THIS ISSUE

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3	Age 3.0: joining up the circle – the sign of 'I' – identity.	
4	Age 3.6: coming to terms with verticality (the first lines) and horizontality.	23 Age 6.0: the 'human being' is burgeoning with life forces, as are the tree's branches.
5	Age 3.6: once the circle has been joined, the fusion of self and body moves on apace and drawings show how the 'space' within is explored.	24/25 Age 5.0: in painting, the rich, emerging feeling life of the child is given room for expression.
6	Age 3.6: the 'heavenly' home echoes on.	26 Age 4.0: in very delicate colours, the painting brush 'treads warily' over the page.
7	Age 3.6: the connection with 'the periphery' streams in and out.	27 Age 5.0: the colours are still sensitive but a new confidence is evident in the brush strokes.
8	Age 4.0: The impulse to descend more firmly takes hold – above, the circle; the descending vertical line; and the cross shading strengthening the impulse.	29 Age 6.5: the motif of the Rapunzel tower appears as the child gazes 'down' more consciously at earthly life, often needing reassuring.
9	Age 3.9: The 'ladder' is a common symbol indicating a hardening process in the organism. The hovering symbol of the human being still has no feet.	31 Age 5.4 (You name it): colour, motifs and fantasy pour forth onto the page – the fortunate adult will have 'heard' the story of the picture as it is drawn.
10	Age 4.9: a door for the indwelling human being to pass in and out of and an opening of the senses (windows) towards the world.	32a Age 5.2: a typical image of the Nursery-aged child's world, where loving, positively-motivated adults, an inviting surrounding and an orderly, meaningful way of life are vital ingredients in giving the child the right-foot start that it needs as a foundation for the future.
11	Age 6.0: as the child draws near to the end of the first seven-year cycle, the triangle appears – a protecting 'tent' as life anticipates the next phase of separation.	32b Age 5.6: sheer joy in filling the page with colour is a common experience for the soul at this time.
14	Age 4.6: the animal form has appeared.	
15	Age 4.10: between the ages 2.4 and 4.8... the development of the trunk is emphasised.	34, 35, 36 Ages 5.0, 5.11 and 6.6: the child's need to 'illustrate' takes on form – fire engine, spider's web and boat afloat.
17 a/b	Age 3.0 and age 3.7: the child's 'self-portrait' increasingly shows the box form as the child approaches age 4.0.	
18	Age 4.0: joie de vivre as the child steps across the four year-old threshold.	
19	Age 4.3: crosses, rectangles and 'emerging' feet – symbols of descent.	
20	Age 4.6: sun, house and tree – the child's cosmos.	
21	Age 5.0: as the young 'personality' develops, the	

Steiner Education wishes to acknowledge the help of Erika Grantham (Director of the Michael Hall Kindergarten Training Course), Janet Khar (Elmfield School, Stourbridge), Peter Ramm (Tobias School of Art, East Grinstead) and Matthew Shallow (London Waldorf Teacher Training Seminar) in generously lending original material for the above.

Nursery-Aged Children

A Developmental View

by CHARLOTTE COMERAS

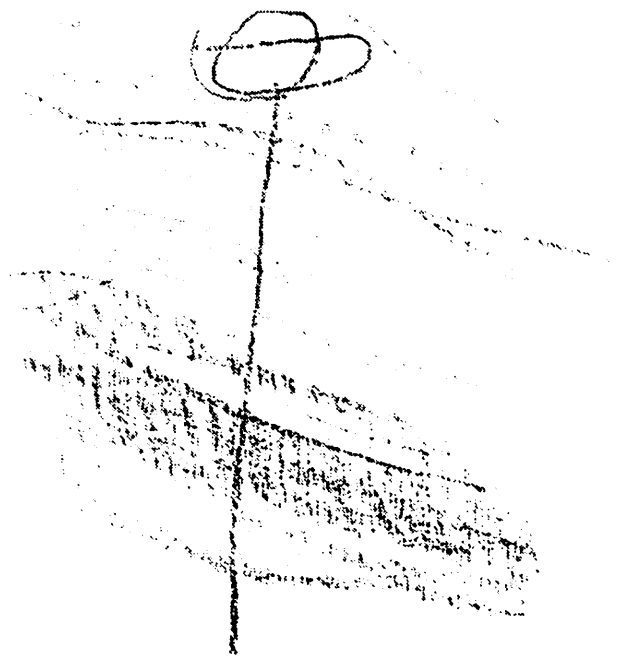
In the past few years a lot of thought has been given to the subject of Nursery education. Both the Government and the Labour Party have been looking into the question of what kind of education is appropriate for three and four year-olds. It has been generally agreed that the reception classes in Primary Schools, as they are set up at present, do not really meet the needs of these younger children. The National Campaign for Nursery Education calls for an ever deeper understanding of child development in order that the best provision can be made. It is precisely from this same starting point that Rudolf Steiner's Waldorf education has been developed. He pointed out that human development can be seen as a succession of seven-year phases. Until the age of 21 these phases are marked not only by distinct changes in the way in which the child relates to the world, but also by actual changes in the physical body. The completion of the first phase can be seen by the change of teeth sometime between the ages of six and seven: the completion of the second phase and start of the third is around the time of puberty. In Waldorf schools, pre-school education continues up until the end of the first seven-year phase.

When looking more closely at the developmental stage of the four year-old child, it is helpful to see it in the context of the first seven years of childhood because, of course, the four year-old stands right in the middle of this phase.

From birth the child is engaged in the important task of building up a strong, healthy body. The organs of a newborn

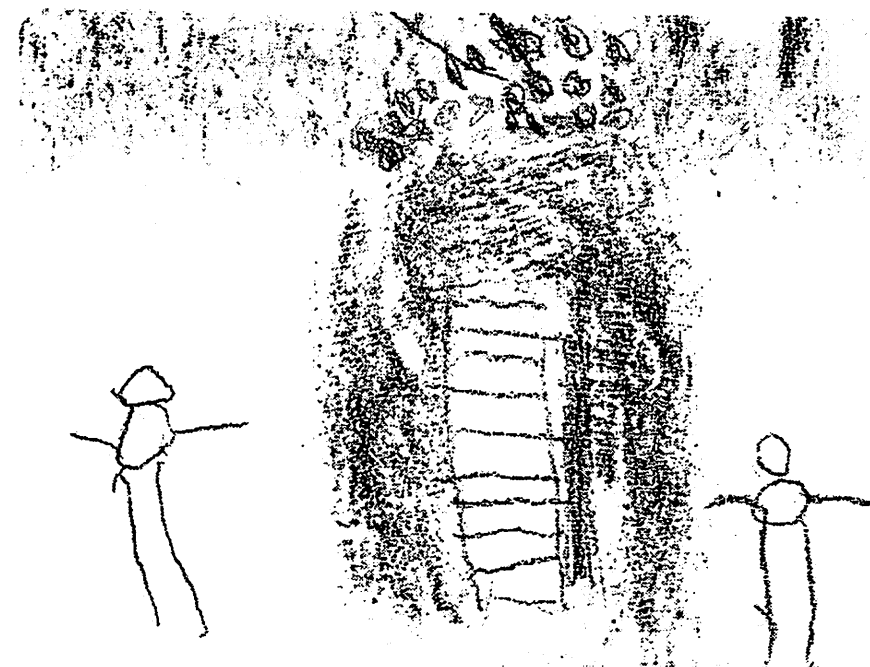
baby are not yet fully formed and it is during these early years that most of the organs are developed, particularly the brain and the nervous system. The sense organs also have to go through a process of development and refinement. This takes time. The eye, for example, is not fully completed until the child is eight years-old.

There are two sides to this process of bodily growth and development which need to be understood: the one is carried out from within the individual, the work of the formative forces within the child, the other being the influence of the environment to which the child is deeply susceptible. Rudolf Steiner describes the human being as being made up not only of the *physical* body but also a 'life body', sometimes referred to as the *etheric* body, an *astral* body and an *ego* organisation. It is the *etheric* body which bears the forces of growth which are continually building



up and maintaining the physical body. During the first seven years of a child's life, the *etheric* body is not yet individualized. Just as the physical body is born and separates from the mother, so, Steiner held, the *etheric* body becomes separated not only from the mother's *etheric* body, but also from the *etheric* environment at around the age of seven. This process of individualization is often

child can walk. He can also use his arms to hold things and his hands are able to pick up tiny objects. After the age of 2½-3 years the chest broadens. Although there is as yet no indication of a waist line, the tummy does not appear quite so large as the whole trunk has now filled out. The legs and arms are still fairly small in proportion to the head and trunk until the child is about

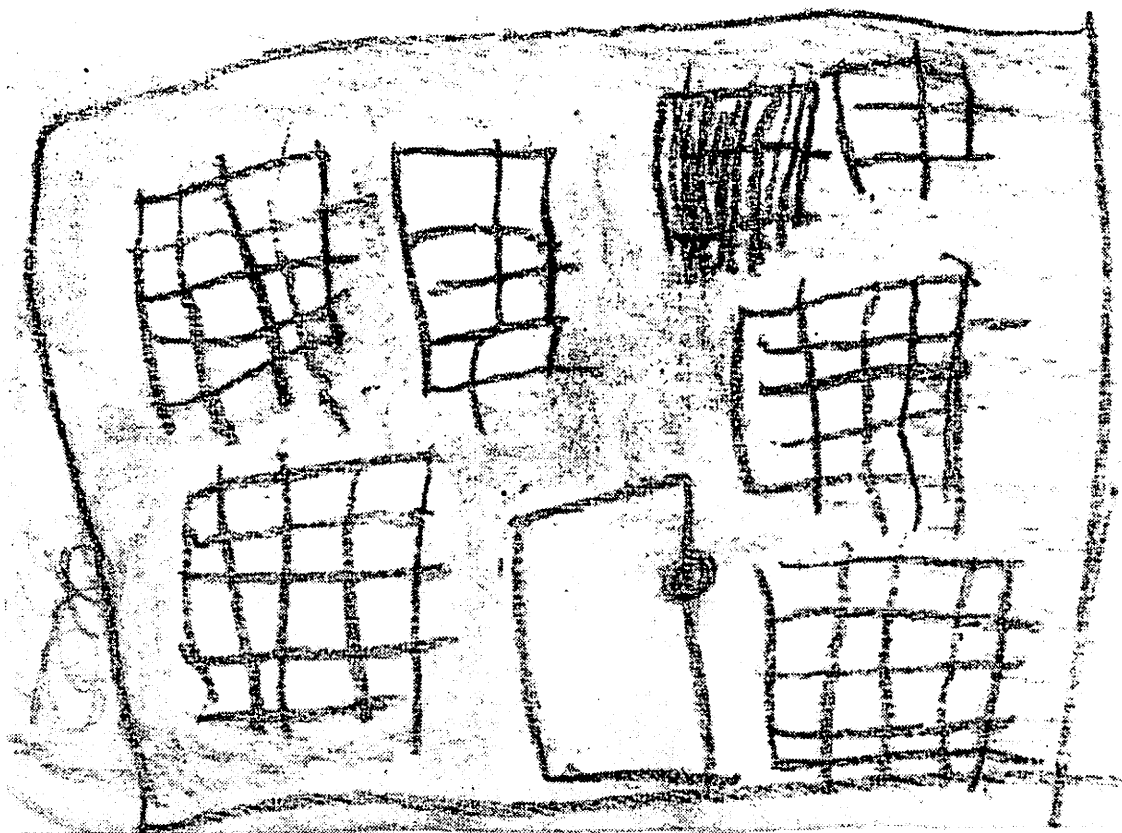


called the 'birth' of the *etheric* body. There is a similar 'birth' at the age of fourteen when the astral body is individualized, and then again at the age of 21 when finally the young person stands in the world ready to take on full responsibility for life and further development.

Although the birth of the *etheric* body is not completed until about the age of seven it has actually happened gradually. When observing the way in which the physical body of the child grows and develops during this time, something very mysterious becomes obvious. Growth proceeds from the head down to the feet. The tiny baby is born with a beautiful large round head, whereas the trunk and limbs, although perfectly formed are small. The arms and legs wave and kick in apparently random movements. The toddler still has the large head, while the chest is still quite narrow and the tummy very round. Now the

five, then suddenly there is a growth spurt and those rather short legs grow and the child can now run and leap with an agility that the four year-old didn't have.

Through such phenomena we can see how the growth of the child takes place in three different phases. From birth till about 2½ years the growth forces have been most active in the head, developing the brain and the nervous system. Then after this the emphasis changes and it is the middle part of the child, the chest, which is the centre of the growth activity. This is then followed by the next stage, starting when the child is nearly five. The limbs grow and begin to 'catch up' with the rest of the body. At the completion of each of these phases some of the growth forces, the *etheric* forces which have hitherto been bound within the body, are freed and transformed into forces which are available for the



inner life of the child. For example, when at the age of $2\frac{1}{2}$, a certain stage of development within the head organization has been completed, the *etheric* forces that are then freed endow the child with the inner faculties of fantasy and memory. Fantasy, from this point of view, may be described as growth forces working in the soul.

Understanding of this stage is extremely important for anyone working with three and four year-olds. When the child enters the next growth phase at the age of $4\frac{3}{4}$, some of the *etheric* forces that have been active within the chest, working in the rhythmic organs of heart and lung, are freed and become available for a quality of imagination different to the unbounded fantasy of the young child. Finally, as the last phase of growth, during the first seven years, draws to its completion some of the forces which have been engaged in the limbs and metabolism, when freed, give the child a new faculty which Rudolf Steiner describes as "belief in grown up people and susceptibility to guidance". The child also has the capacity to obey observations he has

grasped in a way that he has not been able to do before now.

Although during the first seven years the nerve sense activity, the rhythmic activity of breathing and circulation, and movement and metabolism are all inter-playing, it is the nerve sense activity which predominates. Therefore it can be said that the young child lives in the world, participating in his surroundings, through his senses rather than through feelings and thoughts. The life of thoughts and the life of the senses are still unity, not yet divided. That is why the child can imitate and 'understand' immediately what is going on. Children can 'understand' intuitively their sense experiences in the moment they are occurring. For the young child, thoughts are, in a way, more tiring. They experience not only the outer reality of what they see but also something of the inner reality. The child is neither fully awake nor is he asleep. His consciousness is in between, like a dream. Yet, paradoxically it may seem, within this dream consciousness the child is alert to the world and takes everything

in. This unity with all that surrounds him means that all the sense impressions are experienced in an extremely vivid way, not only impressions of what is touched, tasted, seen and heard but also, to a certain extent, impressions of the feelings and attitudes of those around him. It is of vital importance that this is realized by those who are responsible for creating a healthy environment for children because not only does the child imitate all that he experiences in a most intimate way, but also the sense impressions go so deeply into him that they can actually affect the formative processes going on within the organism. As the child moves from one phase of development to another the almost total immersion in the world around them gradually diminishes. When children of three or four years-old come to the Kindergarten, they have already taken a significant step on the path to realizing themselves as individuals. Sometime between the age of $2\frac{1}{2}$ -3 years the child has said 'I' of himself. Up until that time he has referred to himself either as me, or by his own name. The three and four year-old is still, however, very much at one with the world around and this calls forth their new inner capacity for fantasy. Play is stimulated from outside so the more simple and 'unfinished' the toys are, the more scope there is for them to be inwardly engaged. This inner activity of the fantasy forces in turn stimulates the formative processes within the body. By the time the child is five the capacity for this kind of fantasy grows less and the stimulus for play no longer comes so much from outside but is more inwardly directed, from an inner picture. Whereas the four year-old picks up a stick and says, "Here is my sword," a five year-old child will say, "I need a sword," and goes off to find a stick.

At a recent conference in Holland, Joop van Dam, an anthroposophical doctor, drew attention to the importance of speech and language for the child of three and four years-old. Although, as Rudolf Steiner makes clear, the actual experience and feeling for speech is developed in the second seven years of childhood, he also points out that from the age of $2\frac{1}{2}$ - $4\frac{3}{4}$ years the child has a predisposition for the experience of speech. Joop van Dam noted that a rich language helps develop both the body and the intelligence. It is

important that those who work with young children love language and that words are spoken with as much consciousness of their quality as possible. Then the words will be filled with pictures and brought to life. This not only has an upbuilding effect on the body, but brings about a certain movement within the *etheric* body from which intelligence is developed.

As well as being endowed with the gift of fantasy at the age of $2\frac{1}{2}$ years, the young child gains the faculty of memory. In early childhood, memory is still united with the physical body and sense impressions. A memory arises in response to something seen or heard. Later on, after the birth of the *etheric* body, memory separates from the sense impressions and abstract memory awakens. The child can then form an inner picture of something he has seen or experienced. Up until this time the young child does not yet make an inner image when he remembers something. It is, of course, possible to ask little children to recall past experiences but when they do this, one should be aware that they are drawing on life forces which would otherwise be building up a strong foundation in the physical body for the development of soul capacities later on.

The above is a general outline of child development in the first seven years, focusing more specifically on the three and four year-old. It must be said, however, that terms like 'the change of teeth' can only be seen as an approximation for the time when a certain developmental change takes place. Each individual child will go through these phases in a slightly different way and at a slightly different rate. It is necessary that we, as adults who have the privilege of working with young children, train our capacity for devoted observation. By combining this with the knowledge and experience of others, our understanding can grow in order to provide an educational environment where both the needs of all young children are met and each individual child can unfold and blossom in their own time.

Charlotte Comeras has been a Steiner Kindergarten teacher for eleven years and is now working as an adviser and teacher-trainer throughout the U.K.

Take Our Seed...

by DIANA REYNOLDS

*"Mother Earth, Mother Earth:
Take our seed and give it birth."*

"I know it was real Mother Earth", said a four year-old, "because she had warm hands." So spoke a little girl after our Michaelmas Festival one Autumn, her words revealing a lasting impression of a special day.

The children had been involved in days of preparation, the smell of wheat sheaves and apples filled the room, and produce had been brought in from field and garden. We'd baked harvest loaves decorated with ears of corn, and heard the story of the Spindlewood Tree in which a little girl with help from Wise Owl finds her way to Mother Earth, who keeps safe all the seeds and bulbs as they sleep soundly until next Spring. On the festival day the music of the lyre filled our room, and we sang and hummed as each child planted a hyacinth bulb in a tub of soft brown earth, watched over by a golden sun angel. Nearby in a bower, decked with Michaelmas daisies, sat a kind and wise figure from the story, Mother Earth, with flowers and berries in her hair. In turn the children went to her, and she pressed an apple into each child's hands and told them something, but I'm afraid I cannot tell you what she said, for I couldn't hear. Even the shyest child stepped firmly towards her, and they all came away with a smile.

The mood of this celebration, as with all our other festivals through the year, was quiet and gentle, and through it the children experienced deep reverence. In contrast, the feast that followed was a more vigorous event, for children should also experience a festival through their stomachs. But for one little girl, even though she'd eaten her fill of harvest bread and jam, the touch of Mother Earth's warm hands had stayed with her.

And that is how it is for the Kindergarten child. The world around is experienced through the senses, a wonderful world of colour and

sound, life and movement, tasted, breathed in, felt, continuously being absorbed in one way or another. So as a teacher of these young children one must meet their needs, bringing all that is beautiful and good to nourish this vulnerable stage of life.

Celebrating festivals through the year and moving gently onwards with the changing seasons is one of the joys of Kindergarten work. The children especially love the festivities of Advent, and one feels their experience of waiting, anticipating the time they love the best, Christmas.

The story corner in the classroom is decorated with seasonal offerings and is changed slowly as the months go by, giving us time to enter deeply into the elements of nature and the natural world – a world with which the young child is closely in touch. We can encounter the ancient world of the elemental beings, gnomes and crystals in the coldness of the earth in winter, undines of the flowing stream and the rising sap in springtime, and sylphs and salamanders, the fairies of the air and warmth of summer. We can also reach up each day to the starry heavens and bring the sun and moon into our songs and stories, having reverence for all that is above us, and wonder for the world in which we live.

Stories open a door. We are carried into the imaginative world, a world of dreams, and in this world the young child is very much at home. It is not through books but through the storyteller, as of old, that the story should come. Among the many stories I have told are the gentler fairy tales, which the children love. These old tales are full of wisdom, they sow seeds of courage and lay a moral foundation in the child. Stories that one has made up oneself are also well received, because the images are strong and spring from one's own experience of life. Storytime is very special. We light a candle, sing

our song, and wait very quietly for the story to come... "Once upon a time..."

Songs come to us as well. We have songs for ringtime and songs for eurythmy. Songs of the miller and the baker help us to knead the dough. Our rainbow song calls the colour fairies to come and dance on our paintings; and singing carries us from one activity to the next through the morning. Like a song, our morning has a strong rhythm of its own: activity then rest, activity then rest (playtime then story, ringtime then breaktime). The week also has its rhythm, baking day, painting day, sewing day, and so on. Like the adult, who looks up at the night sky and finds security in the fixed stars, the child finds security in fixed points on Earth through the daily and weekly rhythm.

In the Kindergarten we try to give the children the time and space to really *be* children. Here is a glimpse into my room during the first hour of the morning, where sixteen boys and girls aged four to six are playing.

The room quickly becomes dappled with pretty coloured lengths of muslin as clothes-horse



'houses' spring up. In a space on the wooden floor an old blue curtain is spread out and a table turned upside-down on it to make a boat, then a mast and sail are added. As it sails around the room one has to make sure that it doesn't get entangled with the seasonal wreath hanging from the centre of the room (on a previous occasion the Whitsun wreath with doves conveniently became a cliff with seagulls). A harbour is created with shells and fish, and fishermen with magnets on their lines gather; and as there are only three rods, others wait to have a turn. Similarly at the rocking-horse, a row of chairs has been lined up to form a queue. (It happened once that a boy decided it was much easier to wait if he sat down on a chair, and so it grew, and after that it became a feature and a good place to have a chat before one's 'go'.)

By now there are problems with someone having too many baskets in their house, another has got both teapots and a third has taken all the dolls' clothes. Three girls ask for the crowns because they want to be princesses, and a four year-old is having trouble with his buttons. Amidst this continuous movement and creativity a group is crayoning industriously, while at another table others with sticky fingers are helping to butter the bread for the midmorning snack. At the edge of the room two of the younger ones are happily playing on their own, one with a dolls' house, the other threading beads.

Beside me, with thumb in mouth and the free hand clamped firmly to my skirt, is a new little boy. Wherever I go, to rescue a falling house or vase of flowers, to tie a bow or find the glue, he comes too. He follows me around taking in every gesture, learning through imitation.

Meanwhile the fishermen have left their nets, and suddenly the room is populated with potential knights clamouring for cloaks and shields – the sword problem having been solved long ago when one knight had the brilliant idea of an invisible sword. One can learn a lot from children! Whilst the golden shields and cloaks (old velvet skirts with one seam opened) are tied on, a cry goes up from the children crayoning,

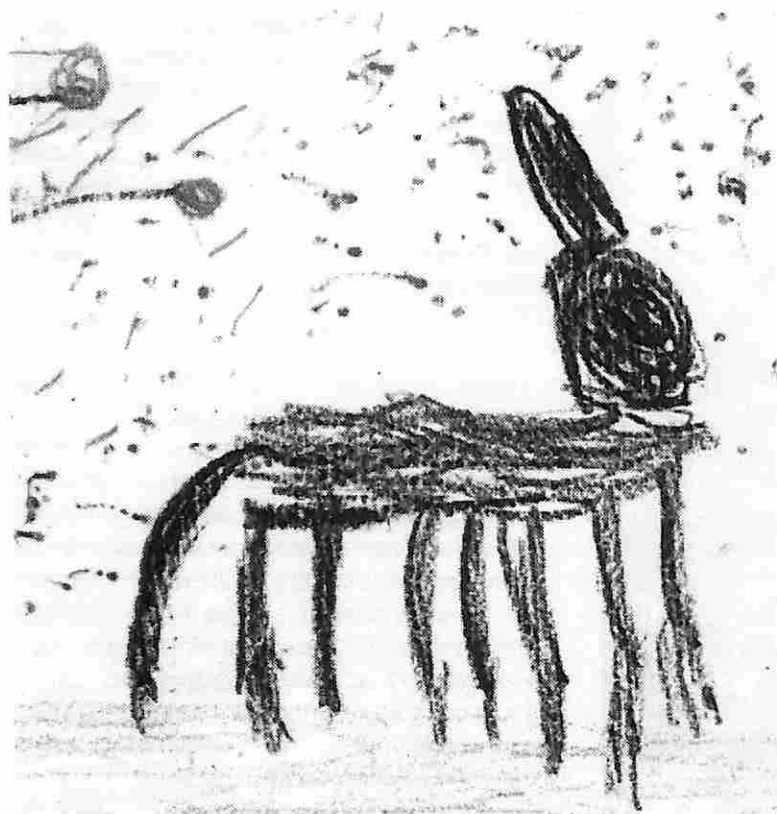
*At one with nature: the Kindergarten garden.
Photo: Charlotte Comeras.*

and turning around I find that half the tables have been taken to make a castle. "But they weren't using these ones," the knights protest...

Well, all good things come to an end, and when tidy-up time comes and everything has been neatly put away, one would never guess what had happened in the room.

Kindergarten is about laying a foundation for later life. Playing together, with its opportunities for sharing and listening, is the most important aspect of each morning. Squabbles and unkindness have to be dealt with, and some play needs transforming by teacher or helper before it deteriorates into chaos. One can start things off for the four year-old – build a scene with animals or make tea for the dolls – and they will happily join in and add to it. But, by five, and more so by six, they want to bring their own ideas and do it all themselves. Then, when they ask for help, one must provide it.

One year I got some splendid marbles which gave a boy the idea of a snooker table. I used a trestle table leg as a horizontal frame, while he



put little baskets in the corners and together we smoothed suitable sticks. The children took turns playing in pairs, the younger ones being allowed to watch. On another occasion they wanted a restaurant with proper napkins and candlelight. It was vegetarian with conkers and nuts, tissue paper vegetables (carrots and lettuce being most successful) and fish which was permissible because it went well with the clothes-peg chips. I cut the fish shapes out of card and the children coloured them, placing them in a communal basket. This proved to be a difficult social gesture for certain children, but a valuable experience in making something for others. Children who were excluded from creating the restaurant were able to join in as customers later on, choosing from the menu and complaining to the waiters.

Another time a child who had just had a hole-in-the-heart operation wanted to play hospitals. She placed lots of cushions on the woodwork bench and lay down, while a boy, announcing he was the doctor, put on the gardening gloves, one of the 'nurses' tying a scarf over his mouth.

When all was ready the patient was pushed to the other side of the room 'into theatre'. The doctor then opened the drawer of the woodwork bench and pulled out a saw. That was enough for the patient. She vanished. But it was an important scenario, based on real experience transformed into play, drawing in other children who interacted socially together.

The four year-old seems to move around in a dream-world of its own, as though surrounded by an invisible protective bubble. Their drawing at this stage indicates this and is a fascinating study. It is important to let children draw and paint freely, and not to interfere or influence them. Say: "That's lovely", but don't ask "What is it?": they'll tell you when they're ready... Children develop at very different rates and one has to be

awake to individual needs, but at the same time dealing with the group as a whole.

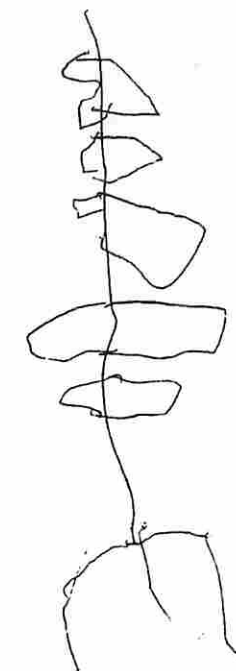
Between five-and-a-half and six the child develops to a new stage which shows physically in the lengthening of the limbs. With this move onwards, emotional changes can arise which are a glimmer of what will manifest at around fifteen. Protest, defiance, wild behaviour in the boys, tearfulness in the girls, are all signs of insecurity as this new phase is met. Confrontation with a six year-old gets one nowhere – difficult situations can be solved with humour, and if that doesn't work, then reaching the adult in them usually does the trick. Once, a girl climbed up on top of the toilet partitions and refused to come down. I told her that the only way I could get her down was to stand on a chair, but that would put both of us in danger. "Oh alright", she said, and descended.

The six year-old is a challenge as well as full of beautiful surprises and sometimes one is privileged to catch a glimpse of the qualities which will emerge later in adolescence.

Finally, a few words on the importance of working with the economics and social patterns of our present fast-moving world, which demands that many mothers with young children have to work full-time. These parents have a lot to cope with, and problems arise, especially when a child falls ill. We should never forget the effort that some parents make in order that their children may attend a Steiner school. Children love unconditionally; they are forgiving. Like rays of sunshine, they bring us joy. They give flowers, drawings, a cake they made. They bring life and spontaneity. It is our task to provide the care that they need. When there is a bond of trust between parent and teacher, the child knows it, and feels secure.

In that security, the seed that is within the child can indeed be nourished and grow – upwards into the delicate shoot that is childhood, but also downward so that firm roots are developed that will help provide a foundation for the whole of life.

Diana Reynolds taught in the Kings Langley Kindergarten for seven years. She is now on sabbatical leave.



Acknowledgment

As explained in the *Editorial Introduction* to this journal, the theme *Early Childhood, focusing on the Nursery*, was 'grasped' at the most hot-from-the-press moment possible.

This involved two things: (1) the already planned theme was postponed in order to make way; (2) articles for this issue were written with 'the candle burning at both ends'.

That several of the contributors are from the Brighton Steiner School is due to the fact that it was one of the few school communities still around at the beginning of the summer holiday period. It has been enormously encouraging to experience what can come almost entirely from one community, both from the practical, more parochial perspective (so much richness from 'within' one school, with copy pouring in via 'hand', fax, post, special delivery and courier!), and also when considered against the broader horizon (the thought of that richness multiplied six-'hundredfold' across the world).

Steiner Education is extremely grateful to all who have contributed so willingly for their greyhound-from-the-leash response to this situation.

Ed.

Lifting a Veil on Language in the Kindergarten

by JOSIE ALWYN

An Illumination of the Thinking behind Gesture and Speech; and the Use of Fairy Tale in the Pre-School Work of a Steiner Teacher.

*"All things are marvelous
If only we look well;
Is the little seed more marvelous,
Or roses! – Who can tell?..."*¹

Behind the muslin veils and apparent dreaminess of the Waldorf Kindergarten live strong guiding principles for the teacher. These include a highly differentiated understanding of child development and of children's receptivity at various phases; of the importance of environment – including surrounding adults; and of the effects of early experiences on all later stages of life. This article is especially focused on the background to children's early experience of gesture and speech as it relates to their cognitive development, acquisition of literacy and later intellectual capacities.

The guiding principles for this work with children's language development are to be gleaned from Steiner's books and lectures. He invited teachers to work freely and creatively from the indications he gave, just as artists in a community create very individual work from the same kind of materials. In order to illuminate such individually creative Kindergarten work, I offer here a picture of the theoretical background and then an outline of Dr. Steiner's observations on the young child's linguistic and cognitive development. His indications are especially illuminating when set in a context of other influential 20th century theories for, despite the fact that starting points may be in different worlds of thought, much current research and theory comes to the same conclusions about children and about children's development, thus providing confirmation of Steiner's approach to children's education and development.

¹ Anon from *A Journey through Time in Verse and Rhyme*.

A crucial question in children's development is where the balance lies between the forces of 'nature' and those of 'nurture': Is it the innate forces of growth or the environmental shaping forces which are the stronger influence on development? 20th century theorists can usefully be characterised by the position they hold.

Jean Piaget saw innate forces of development operating in discrete stages with 0-7 years as the first stage ("concrete operations"). He placed the child's self-directed actions at the centre of learning: learning how to act on the world and discovering the logical consequences of action, form the bedrock of thinking. Any attempt at the intellectual instruction of children under 7 years is bound to fail if children do not have the necessary mental operations to make sense in logical terms of what they are taught. Piaget's influence helped to make infant education 'play centred' and to protect young children from over-intellectual instruction from the 1960s to the 1980s. Theories of language acquisition in the same period had all been profoundly influenced by Naom Chomsky, who worked with the idea that children have an innate capacity to discover how language is structured. This presented a powerful challenge to Piaget's theory of cognitive development, which observation and research has only served to confirm. So weakened, Piaget's theoretical framework seems finally to have been dismantled by the architects of the National Curriculum. His perception of 7-year stages in development was rejected at the same time without, as far as I know, its validity or an independent idea ever being tested. It seems that the way had been made clear for earlier and earlier intellectual instruction of children.



The American Behaviourist School, led by B.F. Skinner, also dominated the understanding of how children learn throughout this period. In 1988 Professor Wood combined behaviourist approaches with information processing theory to present a theory of the human being as a "limited information processing system". (In his definitively entitled book *How Children Think and Learn*). Wood describes the only differences between adult and child as being "reflections of different levels of expertise" (Wood p12/13). That is, there is no separate stage of childhood requiring a different educational approach, the child is merely a smaller, less skilled adult (with the implication that the earlier he or she can

become 'expert' the better!). This school of thinking views the infant as a *tabula rasa* – to be shaped entirely by external forces; except that the metaphor is not now the child as a blank sheet but as a computer, and so the forces of 'nurture' now become equated with computer programming!

It is most interesting, however, that Wood picks up on the work of Len Vygotsky (the Soviet psychologist of the 1920s and early 30s) to help him deconstruct Piaget's framework for cognitive development and to brilliantly agree that language development is the precondition of conceptual thinking, rather than vice versa. In the 1920s Vygotsky's work had been at odds with the prevailing Behaviourism from Pavlov, and it had been banned by the Stalinist regime and so his main work on *Thought and Language* first appeared in English as late as 1962. However, as Martyn Rawson writes (March '95), it is only in very recent years that much non-interventative observational work has cast doubt on prevailing theoretical frameworks and interest in Vygotsky has reawakened.

There are striking similarities between the developmental paths described by Vygotsky and Steiner. Both see development proceeding through gesture and speech to thinking. "The gesture," writes Vygotsky, "is the initial visual sign that contains the child's future writing as an acorn contains a future oak" (Vygotsky p107/8). Both also describe a 'via media' between the extreme 'nature' and 'nurture' positions. For me, Vygotsky's great gift lies in showing that it is social communication which gives rise to all uniquely human higher cognitive processes; and I am also grateful to Rawson whose clear explanation of that developmental process I follow closely below:

In the beginning, language has, according to Vygotsky, an "entirely affective-volitional character". Even the babbling, smiling, pointing and gesturing of the first few months are media for social contact, that is, for interacting with and learning from surrounding people. Only in the second year do speech and thought begin to emerge as the child

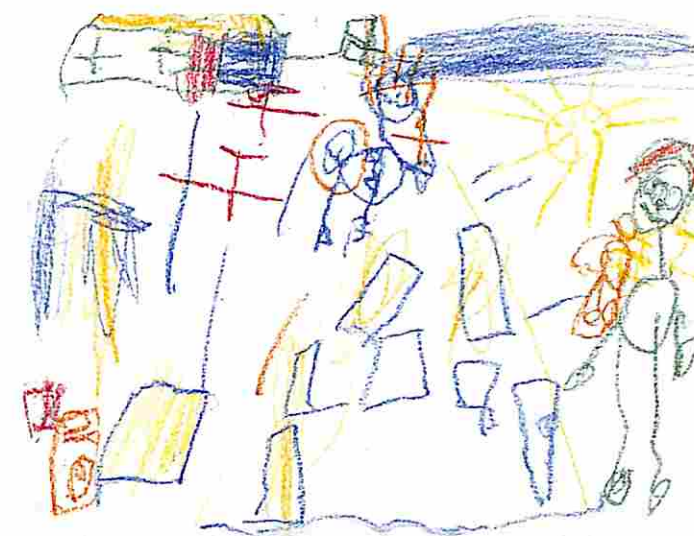
becomes aware of the meaning of language and of a "will to conquer it". "The most significant moment in the course of intellectual development occurs when speech and practical activity, two previously completely independent lines of development, con-verge." (Vygotsky and also see Rawson p20)

From social interaction with the environment, things and people, children move through a vital transitional stage of 'speaking to themselves' (private speech) before inner speech (thinking) can develop. "As Vygotsky saw it, as children learn, each stage of development is characterised by what he called a 'zone of proximal (or potential) development'. This refers to the spectrum of tasks, behaviours or skills that lie just beyond the child's ability range and which can only be acquired and mastered with the guidance of an adult or more skilled peer." In other words, the home situation, daily family life with relatives and friends – and the classroom situation are both zones of proximal development. The child incorporates the language used by older members of society into his or her private speech and uses it to guide independent efforts at problem solving.

"As children gain new skills and otherwise work with situations unfamiliar to them, they use private speech as a tool. Such dialogues with oneself need not occur in full grammatical sentences" and recent research shows how "children tend to omit words and phrases that refer to things they already know about a given situation. They state only those aspects that seem puzzling. Once their 'cognitive operations' become well practised, children start to think the words rather than speak them out loud. Thus private speech is a transition to internalised speech, otherwise known as thought." (Rawson p21) There is one further developmental step that children take before they can become literate according to psycholinguistic work (see Garton and Pratt 1989): children develop through gesture into speech and through private speech into thought, but they must also

accomplish a shift in thinking itself if they are to read and write. It is called the shift to 'metalinguistic awareness' which means the birth of an ability to reflect on language as a structure independent of oneself.

We have now gleaned the theoretical field and have before us a clear set of developmental stepping stones from the beginning of life to the achievement of literacy: from gesture to speech to private speech to internalised speech (thinking) to metalinguistic thought (thinking about language). We may also be inclined to view this field of developmental theory as a battle field; since the various elements – of cognitive, linguistic and physical development – are so intensely fought over and occur in different patterns in competing theories which, at different times, gain dominance! One thing which is strikingly illuminated by the work of Professor Wood is how his enthusiasm is kindled when he focuses on awakened intellectual powers, and his argument for how they develop is both brilliant and convincing. However, because his model of the human being is that of a sophisticated machine, he shows no feeling for processes of growth in development and is thus unable to view the awakening of the intellect as a flowering, something new in form, but dependent on years of previous growth and patient tending of root, stem and leaf. For Wood and those who hold similar theoretical views, there is



good reason to feed the right programmes into children as early as possible, but for those who hold a more organic view of human development it would be like trying to make the blossom grow out of the root.

Now the teacher will naturally ask, "What then are the right educational programmes for young children?" But it is here that Wood's focus becomes somewhat hazy. He shows no real interest in mainstream educational practice (for example, erroneously referring to "the advent of schooling at around age six or seven" (Wood p116) and admits that the lengthy processes of one-to-one contingent instruction he envisages are impossible to put into practice under current classroom conditions. He also raises worrying questions about classroom practice but offers no remedy:

"Children are usually taught how to read some years before the learning processes that we have been discussing have run their course. This raises a number of questions. First, to read and write...?" (Wood p111)

"Yes!" reply a chorus of teachers; but it is clear that Professor Wood's central interest is theory not practice. He has given us the theoretical framework, spotlighting language and literacy as the keys to developing intellectual powers, and it is up to practitioners to take it from there!

Unfortunately this kind of gap between theory and practice can often seem more like an abyss to teachers, who are often made painfully aware of the consequences of getting educational methods wrong, for example, the disconcerting:

"Premature

formal instruction may cause anxiety, failure to relax, retardation of neuro-muscular development and result in unnecessarily low standards of work at all future stages [my italics]" (Inglis p7).

In my experience, on the other hand, teachers find sensitive, practical guidance on how to 'get it right' much less available. Many teachers share a feeling of awesome responsibility, as Steiner describes below:

"You see if you really think out these matters in keeping with full reality then you get the feeling of the immeasurable responsibilities connected with education and teaching. For you arrive at the idea: What I do now with the child will form the person beyond their twentieth year..." (Steiner 1975 p71) Moreover, "The Kindergarten period... is the most important period of all in the education of the child" (ibid p11).

Steiner's work with child development and education is concerned with the detail of organic processes and he focuses equally on each phase of development, seeing the relationship between the whole and the parts, and not valuing the stage of 'flowering', for example, more than that of 'foliage'. The theoretical framework is, simply,



'given' – which may understandably frustrate theorists – but the framework he gives for linguistic and cognitive development is virtually identical to the conclusions of current theory:

"While the human being is growing into the physical ... world, its inner nature is developing in such a way that this development proceeds in the first place out of gesture, out of differentiation of movement. In the inner nature of the organism, speech develops out of movement in all its aspects, and thought develops out of speech. This deeply significant law underlies all human development" (ibid p32). It is practitioners who can find much that illuminates their experience and furthers their work in Steiner's patient, detailed observations of human evolution.

Looking at the first epoch of a child's life, between birth and the change of teeth, we see that "predispositions are incorporated into the organism of walking; ... of speaking and thirdly of thinking". Now, says Dr. Steiner, "this is how things follow one another. Between the first and seventh year of life, children are so organised that they are mainly concerned with gesture; between approximately the seventh and fourteenth year they are [mainly] concerned with speech... and,

again speaking approximately, between their fourteenth and twenty-first year they are so organised that they are mainly concerned with thinking. What thus makes its appearance in the course of twenty-one years is however already taking shape as predisposition in the first period of life, between birth and the change of teeth.

In so far as the

assimilation of gesture is concerned all this is developed mainly in the first third of these years, that is to say in the first 2 1/3 years" (ibid p35).

In other words, by the time children enter Nursery education, all that is connected with their physical orientation in space (control of hands, arms, legs, facial expression, digestive processes etc.) is already established at a fundamental level. The 'unfolding and building up of gesture' is a vast field of work; however, it is of paramount importance for the early years teacher to observe children's gesture "for how a child moves reveals the most inward urge of life" (ibid, p32); and, equally, to be aware of one's own gesture since, from the beginning "there appears in children's movement the tendency to adapt themselves to others, to carry out some movement in the same way as their father or mother, or other family member. The principle of imitation (a key to all Kindergarten work) comes to light in gesture, in movement" (ibid p32).

'Gesture' is thus to be taken in its widest sense. This will include the 'gesture' of the Kindergarten space (the colours on the walls, the furniture and playthings, the mood of the

room) and the teacher's disposition (including the 'gesture' of the voice: clear, gentle, and warm, little conversation, few directives and no sharp tones!). Psychologists have now apparently offered evidence² of young children's extra-sensitivity, confirming that they need a peaceful, rather than a stimulating, environment and a teacher who is calm, warm and gently firm. Children build up their own behaviour from the whole gesture of their environment. Moreover Steiner describes "how the way a child engages in the mastery and co-ordination of physical movement and balance is reflected in the melody, rhythm and sentence structure of their individualised speech. The development, for example, of harmonious arm movements is the precondition of well formed language, the fine control of the fingers determines the feeling for modulation in speech. Gesture is the basis for all the sounds that make up speech. Initiated gesture transformed through the inner being of the child becomes vocal sound" (Rawson p21).

Thus gesture continues to develop while other faculties enter in and although "the child has already uttered a few words, nevertheless the experience of speech as predisposition takes place after 2½ years. The actual experience and feeling for speech is fully developed between the seventh and fourteenth year, but as predisposition it is there between 2½ and 4½ years-old. Naturally all this must be taken as an average" (Steiner p35).

In lifting a veil on the field of speech work in Kindergarten (and/or Nursery), it is important to draw attention first to the connection between speech and the establishment of the child's rhythmic system during these early years – for "the way in which speech develops in the human being is connected with the systems of circulation and breathing" (ibid p29). We establish a relationship with our circulation and breathing through learning to speak; and listening to the young child's speech is thus an essential element of the teacher's diagnostic work.

In Kindergarten the rhythm of the morning is often described as a breathing process. The child often arrives 'breathless' from the stress of the

morning rush: variably happy experiences of waking and of family breakfast, travel by public transport or car, taped music en route etc. It is impossible to avoid the stress of noise, rush and pollution (witnessed by the increasing amount of asthma and related respiratory difficulties there are nowadays) and children exhibit their distress in various ways. However, the peaceful mood of the Kindergarten and the imperturbable calm of the teacher, purposefully going about the morning's activities, helps to calm the child's own breathing. After a while children 'breathe out' and join in with the Kindergarten's morning rhythm.

Ring-time (after creative play and the craft, or domestic activities of the morning) is a time when the teacher can take hold of this breathing process and work with it educationally, through the principles of imitation, gesture, rhythm and repetition. By the particular combination of action songs or verses, finger games and traditional circle games the teacher can create ring-times which address specific developmental needs of individuals while also working beneficially for the group. In addition to the pleasure of these games (which gradually change through the seasons) and the essential expanding and contracting (breathing) movements of ring-time, the teacher is also working directly with the child's language development. It matters not whether the child understands the meaning of the words; developmental psycholinguists now agree with Steiner that what matters most is the rich variety and clarity of spoken language, the pleasure in playing with the sounds and the quality of the adult's speech. "The child initially cannot unite any thought with the sound. At first the child only combines the sound with feelings; the thought, that subsequently arises, must develop itself out of the language" (Rawson, translating Steiner, p22).

As the child develops towards the change of teeth new qualities may be observed entering into the language play (remembering verses and saying them quicker than the teacher, consciously experimenting with rhyming sounds, taking pleasure in nonsense etc.) and we begin to see the development of thinking. This "faculty of experiencing inwardly the first beginnings of thought", which will unfold and blossom "between the fourteenth and twenty-first year, is

already developing germinally between 4½ and 7 years-old" (Steiner p35).

It is at this stage that many educators begin to work directly with the child's emergent thinking and begin to teach literacy skills. The Steiner pre-school teacher, however, presses on with spoken language for longer, strengthening and enriching the foundations of the child's 'inner speech' (thought) so that the shift in the child's thinking which is necessary for the achievement of literacy (what psycholinguists call the shift to a 'metalinguistic consciousness') occurs from an enriched and strengthened position after approximately 7 years of age.

When early years teachers work with a fairy tale or puppet show at story time they are directly addressing this first development of thinking by helping the child to make 'inner pictures'. Story time is another central part of the Kindergarten's daily rhythm which often occurs between outdoor play and going home time. Stories are told by the teacher, rather than read and there are no picture books (whose images, like cartoon films, turn "the imagination which [otherwise] blossoms from lov-

ingly spoken descriptive words into fixed, industrially manufactured pictures". Manufactured pictures "break into the sanctuary of the child and stamp stereotypes onto the children's souls" – Von Kugelgen p4). Story telling is very different. A healthy three or four year-old will listen to the fairy tale of *Star Money*, for example, over and over again with only increasing interest. "There is no more penetrating proof than this that the child experiences an imagination, a painting for the soul in the fairy tale. It is only the intellect, not the feeling or will, that is ever done with a matter in which it has once taken an interest. We stand before art, imagination... ever stirred anew; we are elevated, and the impulse of our will is strengthened to its best" (ibid p4). By five years of age children can carry a whole string of pictures within them and we begin to see how they are nourished by them. Fairy tales are ancient and speak figuratively of trials and transformations within the human psyche; that is, *all* the characters, *every* aspect of the landscape and all the events of a story are depictions of what is within each of us – moving pictures of our inner kingdoms. The fact that the



² Alison Soutter, Luton University, speaking at UNESCO Right to Childhood Conference 8.3.95.





adult depicts such pictures for the children strengthens them for their future paths of life; children take from the stories their own vivid pictures of the moral and practical consequences of actions and of the courage that is necessary for truth and goodness to prevail.

As Von Kugelgen points out, everyone needs a field of activity for their inner life and "if I do not present the child with the image and the language of fairy tales, then... trivial, unimaginative bits of everyday conversation (such as makes of car or money concerns), will rule the field of their soul, resulting in a field filled with weeds.

"As the vocabulary of a child grows, so does its capacity for experience. With the capacity for experience grows the joy in creativity, the inner kingdom. The fairy tales which are told over and over again [are] acted out by the children; they live and deal with the vital fairy tale characters" (ibid p4). According to Von Kugelgen, these children are well prepared to cross over the bridge from Kindergarten to school work, for "they are open, can listen better, and

display greater pleasure in creative endeavours. They form their thoughts into well-structured sentences, [which include words that are unusual for a child's] vocabulary" (ibid p4).

Fairy tale images seem to speak out of a realism that lies just behind everyday reality, and appear in the world to nourish and heal (Ann Druitt, speaking at a Teachers Conference, Easter '95), just as the teacher's warmth and creativity in other aspects of language work nourishes and helps the children in their developmental paths. Fairy tales especially nurture a sense of wonder in earthly reality, which is an essential element of all human intelligence for, "in a sense we may say that all knowledge must have wonder for its seed" (Steiner p99). Indeed, Owen Barfield wonders, "How if knowledge without imagination is not knowledge at all, but only a kind of cataloguing? And if knowledge without love cannot be knowledge with imagination?" (1982 foreword to *Orpheus* p9).

So we see, in glimpses of the pre-school Steiner teacher's language work, how the



Kindergarten and Nursery are aptly named, for it is here that teachers may be most likened to gardeners: watching over each young child's development, removing obstacles in their path, patiently nurturing the young plants, in the knowledge that it will be years before they flower and bear fruit and eventually mature as seed for future growth!

There are no books and no direct intellectual instruction for children in Kindergarten but, for the teacher, each child is a living text and, as I have described above, there is much thinking work involved in reading that text accurately and providing the best experience of gesture and speech to help each child accomplish the awe-inspiring developmental tasks of the early years.

Having first specialised in English Renaissance literature at Sussex University (initial degrees, research and teaching), Josie Alwyn trained as a Waldorf teacher in London. She now teaches in the Brighton Steiner School Kindergarten.

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A Long Journey

by TESSA CARIAS

He sat alone on a bench by the coat pegs, tears running down his face. I had arrived thirty minutes earlier than the time due to pick him up and he was already waiting: coat, boots and scarf on, looking slightly like a parcel. He was two years-old. An image to tug at the heart strings but, beyond that, a picture of a child lost in an adult world of efficiency and convenience. There was a fairly reasonable explanation of why he was dressed and left to wait so long before I was due, but somehow reason was inadequate in the face of my certainty that this environment was not right – for him or for me.

So began a journey in search of a different, better way of nurturing and educating my child. The process was a painful one, being born of anxiety and necessity, the double legacy of being a first-time mother and in a full-time career. For a long time, I did not realise that I was searching, let alone what for; my motivation was the negative one of feeling dissatisfaction and this was the trigger for a lot of thinking, observing and questioning. The more I did this, the simpler the issue seemed (and with hindsight is glaringly obvious!). What was missing from the various forms of pre-school care was a clear, coherent appreciation of the child's needs. Provision was made for answering parents' needs and anxieties about their children's progress and learning, because parents' expectations for their children are high profile. Parents are constantly being encouraged to ask themselves what they want for their children. But round the question "What does the *child* need?" there was blurring and confusion. I was no exception, willing as I was to override the nagging inner voice of instinct when, each day, Ben's face – his whole body – would register panic, then crumple, when I left him. Of course he adjusted, and of course he was reflecting back some of my own anxiety; but still I was not convinced that the process was at all helpful as his first and formative experience of

separation. "They have to learn to be independent sometime," was the stock response when I voiced my worries until, totally ironically, my anxiety was overlain with guilt at feeling over-protective. What I could not see then was the underlying need that my son was expressing for a rhythm that he could relate to; a daily pace which would not bewilder him.

The scene I have just described occurred on Ben's first day at this particular Nursery. He reacted to it in the only way he could – with his whole body. Within hours he developed a raging temperature, went down with 'flu and never went back. Several other incidents are still vivid from that period, all of them contributing to a picture that eventually I could not ignore. One is of Ben, at four, being kept in at playtime for reluctance to say his ABC. Another is of an infant school teacher classifying her five year-old pupils into those who were 'university material' and those who were not. Yet another is of a playgroup hall with children literally wading knee-deep through toys, discarding one after another in seconds. For some of this time, my general response was to wonder why my child did not appear to fit the mould. Only gradually did I question the mould itself and whether it was fit for, in the sense of *worthy* of, the child.

Just before my son was seven, I heard a short radio feature about Steiner education. It jogged memories of reading about Steiner's colour theories long before and thinking they made sense. I found myself wishing there was a school locally. Within days I discovered that a school was indeed just opening, happily only a short walk from the house we had moved to in Brighton only three months before. Since then, Ben has completed eight years in a class, my two younger boys have had the good fortune to go through Nursery and then Kindergarten and my youngest child is about to start. Our children teach us such a lot if we are alive to the lessons they bring, and

what he taught me, insistently, has benefited our whole family.

Although he led us to Steiner education, my eldest son missed the Kindergarten himself – sadly, for what I found in the education as a whole is distilled in those precious few pre-school years. And what drew me were not so much the theories, nor the aesthetic sense, revealed in the soothing simplicity and harmonious colours of the environment (though these were important), but the attitude towards the children that saturates the education. I was struck by the detailed discussions we had with the teachers before my son joined the Brighton school. We talked over aspects of his life – such as the manner of his birth – that I had always considered important and relevant, but had never before been asked in connection with his education.

What this points to and what is present so fundamentally, is a respect for the individuality of each child, a recognition of the different strengths and weaknesses existing within an individual and an aim of balancing these qualities, rather than an overall aim of achieving intellectual targets. I was keenly aware, no doubt in the light of our personal experience, of a framework within which each child might develop at his or her own pace. To be allowed to unfold gradually, to breathe out, seems a rare gift in this age of pressure from all sides to grow up, achieve targets, perform. For many children and for many parents, too, the experience of the Kindergarten's regularity and rhythm has been a healing force in lives that have become fragmented for one reason or another. As Wordsworth wrote:

*"The world is too much
with us; late and soon,
Getting and spend-
ing, we lay waste our
powers.*

*Little we see in nature
that is ours;
We have given our hearts
away..."*

How much more is this a danger today, when the world bombards our children from the moment they are born.

What I see at work in Steiner education is a desire to keep the heart, mind and body of the child if not intact, then as integrated as possible. In this sense its impulse is a protective one and as such it is at odds with the strong tide of opinion in favour of exposing children to as much stimulation as possible from an early age. Ironically, those of my children who have been through a Steiner Nursery and Kindergarten, were less obviously needy of protection in this way but benefited from its pace and rhythm none the less. Deprived of the protection he so needed from his environment, my eldest son developed a protective layer within himself and in this way guarded himself against the world, or in other words, learnt to cope.

Often when I tell someone that my children are at a Steiner school, the response is: "Well, that's very nice, but it's not the real world, is it? They have to learn to get on in the world out there." This way of thinking covers up a deep fear that if children are allowed to experience self-worth and wellbeing in their infant years, they will be let down later, or be too 'soft' to cope with the harsh pressures they will inevitably meet. From what I have seen, the opposite is true: that from a secure early basis children are better able



to face what the world brings. The belief that lives in the Kindergarten and which underlies the later curriculum, that each human being brings something unique to the world to make it richer and that we each must recognise and work to fulfil our potential, produces young people who are confident, not with a confidence that rests on feeling superior to others, but more a sense of belonging in the world.

This is not to say there are no expectations of the children, or that the tasks they are given are easy, but that the expectations are of a different order to those where academic ideals are the yardstick. Having been through an academic education myself, I value the riches to be gained from it, but true learning can only take place in a meaningful context. Where, from a child's point of view, the meaning is obscure and the context random or unrelated to their world, learning is a surface thing and will not last.

For some of my friends, the Steiner principle of delaying formal learning until children are seven seems a perverse denial of childhood potential, but rather it is a different perception of needs that is at work. In working through each task, from the smallest (such as folding blankets) to the grandest (such as making a wooden bird table), the children are using and developing their will. In learning songs and rhymes, developing dexterity through baking or craftwork or building a 'house' with blocks of wood, they are preparing a rich ground for later intellectual thought and for good memory. And the freedom which is encouraged is where freedom should reside for young children – in the imagination and in play.

Each day is centred round tasks in which the children are fully involved at all stages, whether it is kneading the dough which will be the bread eaten for break, or chopping the vegetables to go into the soup, or rehearsing for a play. And when the older Kindergarten child learns to weave, he or she begins by making the frame with wood, nails and string before beginning to weave on it. Learning to make something useful and producing a beautiful artefact with it is a challenge at any age. For a five or six year-old to complete a project like this is immensely satisfying and adds more to their knowledge

and understanding than any amount of verbal information on the subject of weaving could do. When I saw my second son absorbed in this activity in the Kindergarten, I was reminded by contrast of Ben, at the age of six, bringing home a photocopy of a cross-section of the human eye to label.

Many first time visitors to the Kindergarten are struck by the beauty of colour and yet the lack of clutter which they encounter. For me, the appearance of both classrooms and Kindergartens was evidence again of sensitivity to children's real needs. Is this concern with harmony and beauty of surroundings a superficial one? Not at all, rather the manifestation of the conviction that our environment deeply affects our whole being. So each classroom and particularly each kindergarten room has flowers, paintings, objects from nature brought in by teacher and child and changing colours to reflect the season. Natural textures are important, too. From wooden frames and coloured muslin, children make houses, shops, boats, peopled with dolls of all shapes and sizes made from wool, silk and cotton. When the children paint, it is with diluted watercolour onto wet paper, a journey in pure, transparent colour and fluid movement.

And the children who inhabit this colourful microcosm? They are the same children as you will find anywhere; by turns charming, angry, boisterous, cheeky, joyful or petulant, their essential innocence revealed in the integrity of their emotions and willingness to reveal these openly. When the seventeenth century poet Henry Vaughan wrote,

*"Happy those early days! when I
Shin'd in my Angell-infancy,"*

he was recognising a truth, not indulging in sentimentality. Every child does – or could – shine, and deserves to have their 'angel' quality, their wholeness of vision, not trodden on but nurtured and, perhaps, healed.

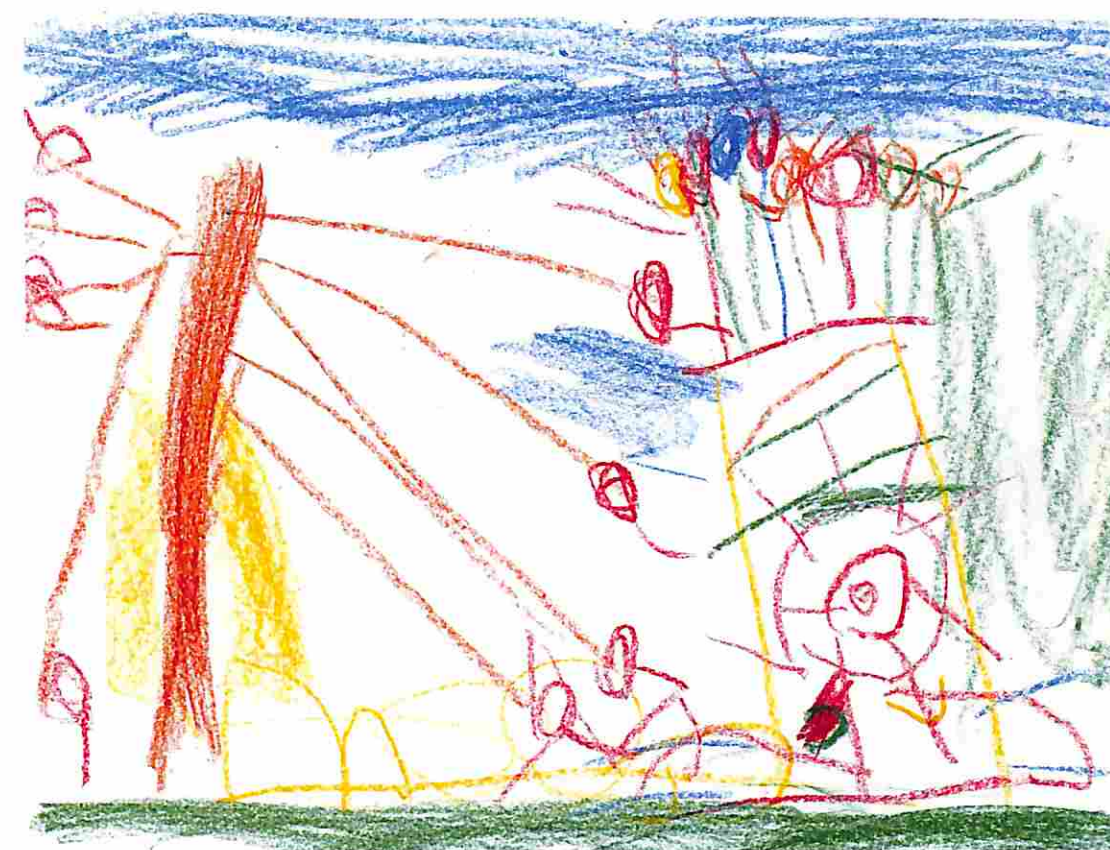
Tessa Carias is a parent of four boys, the 'middle' two being at the Brighton Steiner School. She has teaching experience and is a freelance editor and writer, with a professional background in publishing.

Childhood Fantasy

A Passage to Adulthood

by DAMIAN MOONCIE

A late summer evening: two children at play in the garden aged four years and two years. The elder fully immersed in the pools of fantasy: driving her car (tricycle), stopping at traffic lights, buying bread at the bakers, having a chat, asking the way home, the journey home, unlocked the door to her house with stone 'keys'. The younger has pleasure in the door to the house opening and closing, of calling good-bye and waving – a flight of fantasy beginning but still steeped in the wonder of imitation.



At the dawning of a human being's life, many a gift is bestowed. Of these gifts one shines most splendidly amongst the rest; for in its unveiling it heralds the means by which the awakening child will manage to weave the tapestry of its unfolding life. The gift hidden beneath this glimmering shroud is that of the power of imitation. For in the grasp and weaving of its resource and possibility of imitation, the young child is allowed the means to accommodate the world about him within himself.



The ability to imitation provides the developing child the opportunity to assimilate all the manifest realities about him, to harmonise himself to the realities of his surroundings, to find security in that environment, and to harness its means for communication. The role of imitation in the developing child is to enable the panorama and sense-perceptory environment about him, to be taken in upon him, that is: it's the means by which we orchestrate ourselves inwardly to that which occurs in our outer environment. So the realm of imitation is the architecting of our inner self; an assimilation of outward gestures and realities which 'play upon' the child and which the child 'takes hold of' and lays down as foundation stones within him. Examples and gestures in the environment of the young child are of utmost importance, for they are the primary steps in the disciplined lesson of self tuition, and form the bed-rock of an ascendance to knowledge. In the gift of imitation we recognise the seeds for deep understanding, and that depending on the virility of the young developing child's immediate surroundings the abilities and potential future deeds of that child may be hindered or promoted. For imitation is the means by which we take the living world around us in upon ourselves and in so doing with these impressions we architect within us a kingdom: the kingdom of man. If these impressions are rich and vibrant, and worthy of imitation, then the kingdom architected within will be full of all these glories.

After the unveiling of the gift of the 'power of imitation' another gift is received by the developing child, a gift which when coupled with the former will radiate about the child as a golden light. This gift is the 'strength of fantasy'. Where imitation can be likened to the harp of the bard, fantasy is the sonnet which spills upon the strings. For fantasy is the outer deployment of that held within. In imitation the child 'takes in' the surrounding world, by fantasy the child 'takes on', wears as a garment the world that is within. In a child's fantasy we listen to the depths and majesty of the kingdoms within him, and bear witness to his individual nature.

In the discourse between these two processes of imitation and fantasy in the young child we observe the advent and the rising of their

individuality. For the individual nature of the child is exhibited in their marriage.

Imitation, that of taking in upon oneself, leads the individuality to security and self-knowledge; while fantasy, that of 'taking on' upon oneself, leads the individuality into a social realm of group interactions and relationships, that of an outer experience which holds the seeds of wisdom.

When these two processes are recognised and given importance two things become apparent. That the current realm of childhood and its educational applications are heavily balanced in the favour of the process of imitation. That we ask children to 'take in' all the things presented, and have little regard to the second process, that of fantasy, where in childhood we take on or act out that which had previously been given. The result of not sponsoring the flight of fantasy in the child is that as an adult he will lack the abilities to act out and upon his environment, both in regard to himself and others, but will demonstrate a strong inner aspect; but its social reality will be one of solitude.

Fantasy heralds the manner by which we may rejuvenate our consciousness towards others and that as a gesture and wish it speaks of freedom.

Damian Mooncie teaches at the Plumtree Steiner Nursery in Brighton, which has been established for six years. The Plumtree Nursery caters for children of 0-4 year and their families.

Back Numbers of 'Child and Man'

Price £1.50 (post free) from the Secretary,
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Changing the Title of *Child and Man*

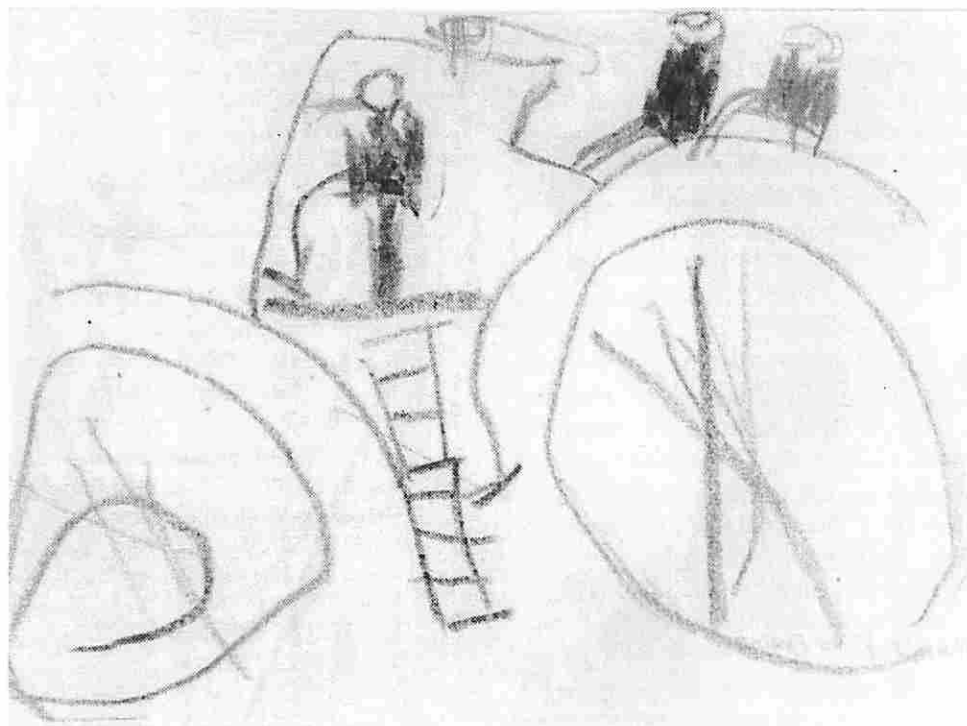
If you have ever met a good friend after a gap of some years, to learn that they have changed their name, their *first* name, you will know that it can be an odd experience. Certainly it indicates that there has been something of an identity change – or even crisis. In changing the title of *Child and Man*, this is not the case. It is a complex story, summarised below; but the Board hopes that the upshot of it will be that the identity of the journal becomes still more apparent than before, *including* that moment when the eye falls on the front cover.

So to share some of the process that we have gone through:-

During the rising tide of the feminist movement, *Child and Man* has been frequently approached about the suitability of the title of the

journal. Sometimes this was little more than a niggling footnote scribbled at the bottom of an invoice; but at the other extreme on one occasion a leading figure in the anthroposophical movement (not in this country) took the initiative to be spokesperson, informing us of some people known to him who would not even purchase the journal on account of the title.

We have tried various ways of 'putting the other side of the question'. Our main trump card was, of course, to point to Wordsworth's Ode, *Intimations of Immortality from Recollections of Early Childhood*, even though this risked the danger of over-saturating a Waldorf readership with references to the poem ("The glory and the freshness of a dream"; "...Our birth is but a sleep and a forgetting"; "shades of the prison house



begin to close..."; etc. as well as the particularly pertinent "...The *Child* is father of the *Man*,").

Reference to this certainly seemed to meet warm-hearted resonance in one quarter or another, but sooner or later the identical problem would raise its head in another.

Responses to consultation baffled any hope of consensus. Comments ranged from the dismissing – mostly from women ("petty", "footling") – to one – from a man – who considered the matter a major gall-stone in the anatomy of Waldorf that would make all its aims and ideals painful for the average enquirer to swallow.

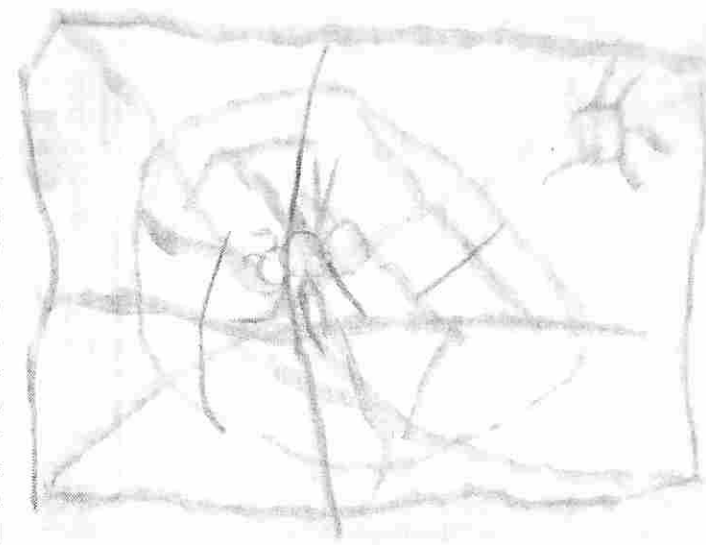
So we experienced a fair amount of 'devil' and a deluge of 'deep blue sea' but where was the 'twixt'?

The Board's reluctance to make change is easily understood. Being the oldest of such journals (*Erziehungskunst* was founded in 1932, a few years after *Child and Man*), we felt that change simply wasn't on. Moreover, the backlash against feminism which we are now experiencing seems to be vindicating what might have been interpreted as too doggedly conservative a stance to take.

In the meantime the debate about gender continued in the market place and, in order to address this, an issue on the theme was brought out in January 1995. Even though the aim was to explore some of the deeper veins that the theme offered, it was felt that we could not possibly do this without referring the matter of the title to our readers once again, inviting correspondence to the editor. Bafflingly, none of our critics replied (though three letters received are published in this issue, under *Correspondence*).

Notwithstanding the support expressed in these letters we have now had second thoughts or, to be more precise, third thoughts, not actually connected with the feminist forum, although without it we might have coasted along without the subject of the title ever getting on the agenda.

When the matter of the title first came up for



discussion it was noted that any sexist connotation it may have had had *not* proved an obstacle to the journal's winning a National Award in insularity a bit of a shake up! If Channel Tunnel and Maastricht, why not Waldorf – and even Steiner!

But where did all this lead? Yes, we had diversity. Yes, we had autonomy. Yes, we had a link with the world movement. But... later it transpired that there was a downside: the name Waldorf introduced confusion in a way that did not appear to have been there to the same extent before. It was not what one normally thinks of as confusion – getting muddled between two things – the kind of confusion that Shakespeare conjured into his comedies and revelled in unravelling, keeping his audience spellbound and mirthbound until the last 'curtain'. Rather the opposite: as the profile of the movement was raised (in our Nelson's telescope of a country) became more palpable, a significant proportion of people 'out there' supposed that *Waldorf* was one thing and – when they eventually heard of it – *Steiner* was something else. Worse still, the confusion was bolstered by the fact that as soon as one got beyond first acquaintance, neither Waldorf nor Steiner education was easy to apprehend. And although architecturally we may 'cut corners off' our school buildings, we tend not to take many short cuts with our explanations. The pamphlets are fine, it is said, but what happens when the

person-in-the-street, innocently looking for a school for Johnny or Sandra, stumbles upon *Occult Science*, *The Theosophy of the Rosicrucians*, *The Karma of Untruthfulness* and a whole library of other titles?

Jesters, in their day, wore two-coloured hats successfully and meaningfully enough, but was Steiner-Waldorf (or should it be Waldorf-Steiner?) attempting the impossible in trying to convince the public that the difference in its two colours was only apparent.

This aspect of the debate not only smouldered within Board meetings: fuel was added from two unexpected sources.

The first of these originated in academic circles. When one tuned into the academic short-wave one heard 'Steinerian' as part of the supposedly normal jargon. Fair enough: if Froebelian, Montessorian, Herbartian, Pestalozzian ... then Steinerian slips rationally into place (even if it doesn't slip all that affectionately off the tongue of the zealot!).

The second was when it was pointed out that Steiner himself had not considered *Waldorf* an appropriate name. This is not the place to assess the part that Emil Molt played in the founding of the school for the children of the Waldorf-Astoria work-force. But, judging from Steiner's remarks, it has to do with that – not with any overtones that might be connected with smoking.

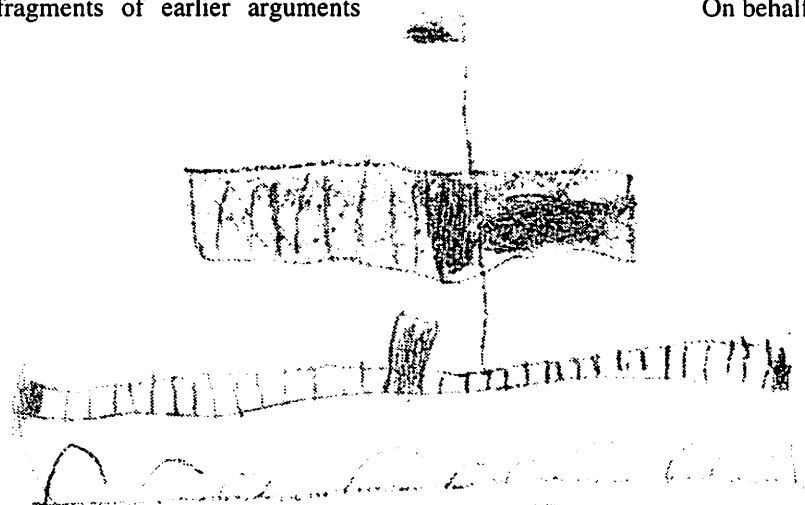
Well, smoke or not, in the fire of renewed enthusiasm about the identity – *and title* – of the journal, the Board naturally re-evaluated the charred fragments of earlier arguments

(consuming faggots like 'Waldorf Hotel' and 'Waldorfsalad' in the process). It also, at least for completeness sake, looked at the obvious: 'anthroposophical'. If anthroposophical medicine – and recent years have seen the importance of political lobbying to get the term included in European legislation – why not steer in that direction re Waldorf? But who could imagine the following. Granny (visiting): "And where do you go to school darling?" Four year-old: "Mummy takes me to the Llansantffraid Cwmdeuddwr Anthwopothophical Playgwoup on Tuesday mornings." But in all seriousness, if the *arm* of anthroposophical medicine-manufacture is known as Wala or Weleda... then the arm of an anthroposophical approach to education must also have its publicly distinguishable nomenclature.

So bearing all the above in mind – the award winning adjudicators' comments, the subsumed academics' term of reference, Steiner's own views on the inappropriateness of Waldorf, the ungainliness of the double-barrelled Steiner-Waldorf for the front cover of a magazine – the Board, at its meeting on Midsummer Day 1995, opted for *Steiner Education*, with the serial numbers continuing, both for the sake of librarians and for general reference.

We would be grateful if our readers could make the background to this new phase in the history of what was formerly *Child and Man* known.

Brien Masters
On behalf of the Board



FORMER PUPIL KATHRYN SUN

It is hard to see any connection between my schooldays at Michael Hall and my current work as a finance solicitor in the City of London.

Almost everyone I knew or was related to was connected with Waldorf education, as pupil, former pupil, teacher or former teacher. I always knew that I would go to Michael Hall when I was old enough. I have vivid memories of Michael Hall, going right back to the Nursery class.

I started in Mrs Jones's class in the Nursery. I suppose I was three or four years-old. It was a happy, secure place, with lots of singing games, in French and German as well as English. We each had a coat peg marked with our name for our winter coats. Nobody ever told me which peg was mine, and I was too proud to ask, so I spent the first winter pretending I didn't feel the cold, so I wouldn't have to wear a coat to Nursery. After that I worked out how to read.

Going into Class 1 was an important occasion. There was still a school uniform, worn at the beginning and end of term and for the class photograph. We put on our brand new uniforms and went to the Nursery. Then we were led up to our classroom in what is now the old (and was then the only) building. My class teacher was Margaret Shillan, who started by asking each of us to draw a straight line on the blackboard and taught me for the next eight years.

In Class 4, Miss Shillan made a cake to celebrate her birthday. She explained that we could work out her age from the number and position of the candles on the cake – but not by simply counting them. We worked out that she must be either 81 or 27, but could not decide which. I now think she was probably 35, but maths was never my strong point.

My memories of my early years in the Lower School seem filled with sunshine and warmth. I suppose I must have been unhappy sometimes, but it made little impression.

However, by Class 6 I began to feel bored and unchallenged by the work. Then Miss Shillan suggested that I should write a play for the class. I wrote *King Caractacus*, a short play in verse, which the class performed that term. Having got the drama bug, I went on to write two pantomimes (one in collaboration with Paul Carr, who composed the music), two musicals and a straight historical play. These plays were done with groups of friends from various classes, unsupervised and unofficial but enormous fun and popular both with the actors and with the audiences. I don't know why I stopped writing plays, but I have never felt

inspired since then. Perhaps the need will come back one day.

The highlight of the Upper School was A-levels, when at last I faced an academic challenge. I did English Literature, French and German. French and German had always been well taught at Michael Hall. They were taught purely aurally from the Nursery to Class 4, when reading and writing were introduced. Even the least academic of pupils who had been in the Nursery or at least the Lower School could hold a conversation in either language with little or no English accent.

I loved the academic analysis demanded by the A-level courses and the reward of high marks for hard work reproduced under pressure in the exams. The other, far greater, reward was being accepted by Trinity College, Oxford, to read Chinese.

Why Chinese? I wanted to learn something new, something I would probably never have another chance to learn. There was China, enormous, isolated and with a history and culture wholly alien and wholly unknown, and here was my chance to find out about it. And I was eighteen, when you make rash decisions and believe you can do anything.

This particular rash decision paid off. Learning classical Chinese, modern Mandarin, Chinese history (ancient and modern), philosophy and literature was slow, difficult, demanding work, but as a new world spread out in front of me it was worth it, and I have never regretted the effort.

After graduating, I studied law, qualified as a solicitor and ended up working for Freshfields, a large law firm in the City. I find law as fascinating as Chinese. I do mainly aircraft finance, and spend most of my time negotiating and drafting documents. The work is international, and I do a lot of transactions involving Chinese airlines, whose representatives often need complex financial structures explained in everyday Mandarin. From September, I will be based in Hong Kong, where I can make more use of my Chinese skills.

I can see no theme, no obvious path that leads from Michael Hall to Freshfields, I have never met another Waldorf pupil in the course of my work, so I can't compare notes. Perhaps there is some ability to accept and communicate with all sorts of people that I learned at Michael Hall and now use. My school days were not "the happiest days of my life", but I like to think I gained something from them that makes me able to be happy now.

BOOK REVIEWS

Peter's Book of Rounds by Peter Oram and Phil Forder. Starborn Books sb.

This is a delightful collection of rounds, a worthy successor to the Pentatonic *A Change in the Year*.

It contains many treasures set to texts by well known names like Blake, Shakespeare and Shelly, but also many to new words by the composer himself.

The songs are very 'singable', sometimes with interesting new harmonies.

There is a helpful list in the index classifying the songs into 'E'asy 'F'airly easy, 'G'etting harder and 'H'arder and harder. Also the 'notes' on some of the songs are worth taking into account as they might prevent some frustration e.g. in

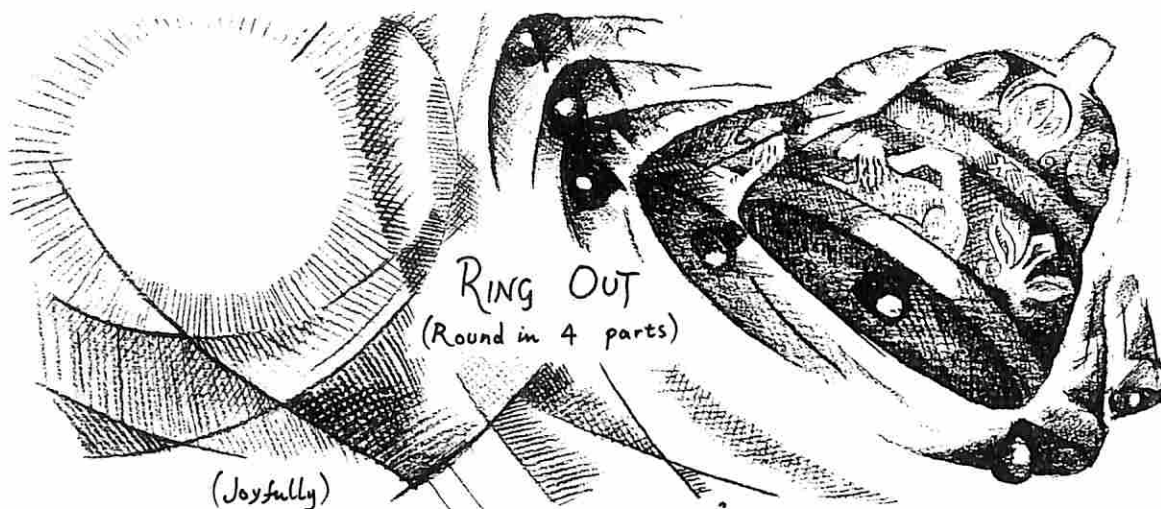
trying to sing high 'G's if the song can be transposed down!

Some of the songs have a considerable range (two octaves in one case) and I was wondering whether many teachers would be able to sing a high 'A', although I suppose the children would manage it!

The illustrations by Phil Forder are very appropriate and make the little book a joy for the eye as well as for the ear! I will certainly continue to work with Peter's songs and am looking forward to doing so!

Edeline Le Fevre

Illustration from Peter's Book of Rounds.



School as a Journey by Torin M. Finser. Anthroposophic Press sb 256pp \$14.95.

A colleague of mine – a Waldorf school graduate turned Waldorf teacher – once noted how hard it can be to explain the 'why' of the things that she does in the classroom. So much of what she does, she just 'knows' through having lived it. Torin Finser, too, is a Waldorf school graduate turned Waldorf teacher, now turned teacher of Waldorf teachers. He has been able, in his remarkable new book *School as a Journey*, to explain the 'why' of Waldorf education. He is able to explain it so eloquently that both new and experienced Waldorf teachers, parents of students currently in Waldorf schools, and parents and educators who are not currently involved with Waldorf education, can all learn from his book. *School as a Journey* is that wonderfully written and informative.

Waldorf educators have a wonderful opportunity to enjoy, remember, and learn from this book. The "eight-year odyssey of a Waldorf teacher and his class," as the book is

subtitled, is something with which all Waldorf teachers are familiar. Both class teachers and specialty teachers watch and experience the journey of each special group of children who come together with their class teacher to learn and grow. Torin's book speaks so wonderfully of this coming together. He articulates the questions with which the teacher and parents of the children must live. The relationships of the children among themselves, and the relationship of the teacher to the children, come to light in Torin's telling. One of the most important accomplishments of this book is its clear demonstration of the special relationship between a Waldorf class teacher and his class. When I first chose Waldorf education for my children, this relationship was the one thing that stood out for me: there was something more than 'just education' happening in a Waldorf school. There was a way that the teachers viewed the children and 'carried' them in their thoughts that went far beyond other, conventional forms of education. Torin speaks very clearly about the special spiritual relationship that exists between himself and the

children. All educators can appreciate and learn from this gifted teacher's view of 'his' children. How he held the children [sic], how he observed the children, how he watched them grow and change, and what he saw. For all educators, the incredible amount of information – the picture of the curriculum that is presented and how it works on the students – is a great gift from Torin. The comprehensive chapter-by-chapter notes, and the excellent Appendix by Joan Almon, provide a magnificent single volume reference.

However, the gift to parents of Waldorf students is even more important than the gift to educators. So many parents make the choice for Waldorf education because they 'know' it is right, but can't always fully articulate or even understand what is so right about it. It is so wonderful to have a full picture of 'the' curriculum, in a readable form, to understand this great gift that we as parents are providing for our children when we make the choice for Waldorf education. We make many sacrifices and have to answer many questions from friends and family who don't necessarily understand our choice. Torin puts it all in words; we can now learn to articulate and to understand what this education means. Once again, Torin's ability to paint a vivid picture of the relationship between the teacher and the students provides powerful imaginations for parents. He also clearly demonstrates how important it is for the parents and the teacher to work together for the good of the child. In this regard, the many detailed passages on the curriculum are invaluable, not because parents are going to become Waldorf teachers, but because they provide a picture of the developing child. Since the Waldorf curriculum is designed to speak to the developing child, to understand this curriculum is to better understand the child. In this way, Torin gives a gift to all parents who read this book: we can come away with a better understanding of our own children. We can come to better understand who they are, who we were, and how we might now meet them.

Finally, Torin's book speaks to those who are unfamiliar with Waldorf education: I plan to send it to my siblings and my parents. It is a wonderful introduction to this great form of education. It provides a clear picture of the entire eight years, and gives so many examples of the wonders of the education that those vivid pictures with which one comes away provide an understanding of this alternative form of education which can be so difficult to explain and understand. Parents who are wondering "Is this for my child?" can read this book and make a more informed decision. Grandparents who are wondering "What on earth are my grandchildren doing?" can read this book and understand more about the choice their children have made. Parents who are not at all interested in Waldorf education can read this book and find many fascinating questions with which to live: Who is the developing child? How can a curriculum really speak to a child? What are the goals of education?

In summary, *School as a Journey* is the ideal starting place for Waldorf educators, Waldorf parents, and other teachers and parents interested in elementary education. Its eloquence, comprehensiveness, scholarship, and warmth make it a 'must read'. It represents a powerful argument for Waldorf education, and the anthroposophical perspective in general.

Laura Foster Links

Standing on the Brink – An Education for the 21st Century edited by Stanford Maher and Ralph Shepherd. Novalis Press, Cape Town sb 119pp.

With regard to making public statements about Waldorf education, one of Rudolf Steiner's pieces of advice to the teachers of the original school was to state what the current problems were and then proceed to show how these were being addressed in the Waldorf School.

The present publication – an anthology of 13 essays with a foreword, introduction and epilogue – broadly takes this line, but in a way that also provides something of a commentary on how well Waldorf is achieving what it sets out to do. The editors have taken care that, as far as possible, the commentary comes from *outside* the classroom; but at the same time from people, at least half of whom have had ample opportunity in their lives to gain either direct Waldorf teaching experience or some degree of fly-on-the-wall perspective. The exception, a *current* Kindergarten teacher, starts her essay also by looking at Waldorf with purely objective eyes, in that she goes back in her teaching career to the point where she first tried dangling a few Waldorf carrots in front of the children in her then Nursery school. "We [she introduced the ideas together with colleagues] liked the ideas and the methods, but it was really the children who convinced me that this education brought them more deep-seated satisfaction than any of the other approaches that we offered them." Of course there has to be more to educational success than just positive feedback from the pupils; and she goes on to say what this more is – as do the other writers in their several ways.

Stating 'current problems' in 1995 would appear, at least on the face of it, to offer a tougher challenge than those of 1919-1924, the years when Rudolf Steiner was working directly with the first Waldorf teachers. The crippling effect of drugs and the threat to the ecosystem are perhaps enough in themselves to illustrate this. The essayists do not, of course, claim that Waldorf is necessarily making strides of the order necessary. Nevertheless, that they identify components in Waldorf – and give convincing examples – that are not only moving in the right direction but which clearly stand out in the field, certainly gives the reader encouragement as well as food for further thought.

That thought – without indulging in pessimism in looking at the magnitude and acceleration of the problem – is bound to include the question: *Will we make it?* One writer certainly identifies where a shadow of doubt may exist concerning the effectiveness of Waldorf: "Confronted with indisputable facts, people cling tenaciously to what has emotional meaning for them..." But one senses that Waldorf, although it does quite well on the level of emotion – for example, the intuitive feeling on which many parents base their decision to send their children to a Waldorf Kindergarten – is entering a phase where it will need more than that if it is going to make the contribution to education that the anthology on the one hand makes out is necessary and on the other infers that it is capable of.

As far as publications in the English language go, *Standing on the Brink* is a good start, and while it cannot, by definition, have the cogency that a single-authored work can attain, it *does* have the advantage of appealing to readers

from a variety of backgrounds, any one of whom may be attracted into its net of thought at a different starting point. One has only to glance down the table of contents to see where these points might be: *Education for Creative Thinking, Results in the Waldorf Grade School, The Waldorf Graduate, The Arts in Education – a Basis for Cognitive Development, Education for Tolerance, Environmental Education in Waldorf Schools, Craft and the Real World, Beautiful Souls or Initiative Takers?* etc.

In the final essay, Emil Molt is referred to. As managing director of the Waldorf Astoria factory, he played a central part in bringing Waldorf education about. Moreover, it is suggested that, through his business acumen and the enlightened way he developed (and for which he became well known) of caring for his workforce, the factory survived the threat from the rising Communism of the immediate post-war period. Without taking it as a laurel to rest on, this could be seen by the Waldorf movement at the present testing time as a fortunate omen – not the only one – in its early history, as it, together with the rest of the world, stands “on the brink” of the 21st century.

The anthology contains one very secondary, and rather intriguing, anomaly: the essay by Suchantke (“renowned biologist and botanist”) on *Environmental Education in Waldorf Schools* would appear once to have had some footnotes, to which the text refers on some half dozen occasions! Perhaps these suffered some biodegradable sea change on their voyage from Stuttgart to Cape Town?

Though the publication is particularly relevant to the ‘new South Africa’, (where it has been published with financial assistance from the Embassy of the Japanese Government in South Africa), it strikes a note that will surely call forth clear resonances across the globe.

B.M.

The Spirit of the Waldorf School by Rudolf Steiner. Anthroposophic Press sb 189pp \$14.95.

This is Volume I of a series entitled *Foundations of Waldorf Education*. Its contents are appearing in English translation for the first time. As the publisher’s title of the series suggests, the volume contains basic concepts about Steiner education as it was beginning to be practised in the Waldorf School and as Steiner hoped it would be taken up elsewhere.

It is interesting to be reminded of the points to which Steiner gave repeated emphasis at this time of “pioneering”:

- 1) New thinking is needed if problems arising from the old thinking of the previous three or four centuries are going to be solved.
- 2) It is one thing to preach holism: what is needed is for it to be practised.
- 3) Everything depended on the teachers in the Waldorf School. In saying this Steiner refers on the one hand to the seminar that had just been given for them, in order that they gain an anthroposophical understanding of childhood, and on the other to their own development as individuals.
- 4) Education must be seen in the context of the whole of life. It is a preparation for life in the deepest sense, not just a lead-in to getting a job, to tertiary education or to vocational training.

- 5) People need to be capable, not just knowledgeable and it is the task of education to address and provide for this.
- 6) The arts are of paramount importance in the training of will-power.
- 7) All depends on education working in harmony with human development. If it does not, there is only one alternative: it will work against it. Steiner implies that there can be no neutrality.

The volume contains two other interesting features. As it does not include a complete lecture cycle, and because of the variety of audiences (teachers, prospective parents, State school teachers and the general public), we see Steiner approaching the same theme in different ways. For example, in one place he is very forthright about the disadvantage of visual aids; whereas speaking to teachers in the State system, who must have been using them daily, he treads very carefully and, judging from the discussion that ensued, appears to have succeeded in not offending.

There will always be a few ‘quotes’, when a lecture appears in translation for the first time: either one discovers something that one has been searching for for a long time (“So that’s where it comes from!”); or it is something that has not previously been widely known – or maybe even unknown (“...‘Now he tells us!’”). One remarkable ‘quote’ in this volume is Steiner’s mention of Jewish religion lessons being given “by the Rabbi” (page 30). This has extremely important implications, not only for religion teaching in general in Steiner schools but also for our present-day multi-ethnic society and for Steiner education as it takes root in cultures around the world. There is all the difference in the world between the hitherto oft-quoted practice in the original Waldorf School (of inviting Protestant and Roman Catholic priests to the school to give religion lessons) and what is here stated.

Two omissions from the otherwise welcome index may come as a surprise: there is no mention of Goethe nor of the Goetheanum in Domach. In view of the central importance of ‘Domach’ to Rudolf Steiner and to Spiritual Science [see Steiner, R., (1990) *The Christmas Conference*, Anthroposophic Press], it would seem to fall somewhat short of the kind of acknowledgment that is due, particularly when one is formally presenting the “foundations of Waldorf education” in such a comprehensive format as is here intended.

A final point: the publishers are to be commended on the high standard of typography and clarity of presentation. The volume is a pleasure to read.

CORRESPONDENCE

Pericles Translations and Research
West Hoathly
RH19 4SJ
30th April 1995

Dear Editor,

It seems to me extraordinary that one is considered virtuous and modern, if one avoids displeasing one’s audience by replacing the word *man* by *human*. It is still *man* but with earthly rather than spiritual origin, so one is ‘politically correct’ but not ‘gender correct’ at all!

Yours,

Paulamaria Blaxland-de-Lange

Pericles Translations and Research
West Hoathly
RH19 4SJ
30th April 1995

Dear Editor,

I read the *Editorial* of the issue of *Child and Man* (vol. 29 no. 1), which took as its central theme the subject of *Gender*, with much sympathy; and I also welcome the broad approach adopted by the journal to this whole question as expressed in the articles. As, however, ‘political correctness’ continues its seemingly unimpeded rampage through the cultural milieu of the English language and has now encompassed – and suitably digested – even the Waldorf School Sunday Services, I should like to lend support to your editorial stance on the apparently vexed issue of the journal’s title.

My own view is that *man* is, and will continue to be, the only word to use if one wants to refer to the human race in its spiritual as well as purely physical dimension. It is an ancient word, with an origin reaching back to the civilisation of Ancient India; whereas *human* is of Latin origin, arguably derived from *humus* (soil, earth) and meaning ‘man as related to the soil’, ‘earth-man’. Generally, writers working out of Anthroposophy think twice before using the word *humans* (which to me is real ‘naked-ape’ language); but the fashion has recently developed to employ the exceedingly ponderous phrase *the human being* to avoid what is seen to be the problem with *man*. However, this does not solve the problem of possible ambiguity, for it is frequently unclear whether the human race in general or a particular member of it is meant. This is because *human being*, which means a *member of* [my italics] any of the races of *Homo Sapiens* (Collins), is stretched to mean something that it does not want to mean at all.

For the advocates of ‘political correctness’ – which is a kind of modern Nominalism – this does not present a problem, since in their view only the particular, earthly aspect has any reality: the spiritual aspect – for them – exists neither as a world of divine archetypes nor within the individual human being. But for those living and working out of Rudolf Steiner’s image of man, these questions need to be taken far more

seriously than they appear to be. A major stumbling block is the erroneous notion that the gender issue can be solved by, or indeed has anything much to do with, ‘political correctness’. The former is one of the central, and most precious, mysteries of our time; while the latter is a demonic force which would seek to bring about the death of all human culture (insofar as it is associated with the working of the cosmic word).

Yours sincerely,

Simon Blaxland-de-Lange

London NW1 6XT
30 July 1995

Dear Editor,

Granted, ‘political correctness’ (*Child and Man* vol.29 no.1) is important for thinking – and much more besides, but what a tangle it can make of language. Please the feminists in your audience and you have the linguists writhing in their seats.

An emperor’s new clothes type of solution to untying the present Gordian knot of political correctness (if you will pardon the clash of cultures as well as the mixing of metaphors), regarding the translation from German to English of the word *Mensch* – which seems to be the main fly/fly-ess in the ointment as far as anthroposophical literature is concerned – would be to conscript the original German straight into the ranks of anglicizations without further ado. So we would have *pyjamas, fjord, mazurka, Elohim, tepee, linctus, Kindergarten, de jure, cafe* and ten thousand others... and *Mensch*.

Such a move would be perfectly in keeping with the way in which language evolves. Moreover it would be in keeping with the flow of culture, via the interpenetration of languages, and the conceptual life of peoples that is expanded and enriched thereby.

The French folk soul has given the English language *beef, pork, mutton, mayonnaise, corps de ballet, coup de théâtre, oeuvre, rapport, ambience*...; from the Italian we have *chiaroscuro, sfumato, rubato, sonata, pizza, spaghetti*...; from Rome we have *et cetera* etc. (sic); Greece gave us *alphabet, iota, ethos, eureka, prognosis* plus about a tenth of the vocabulary (though this is a not a researched statement, but a purely hazarded guess); and from the German language we would have *Wiener Schnitzel, hamburger* (n.b. small initial ‘h’ and an omitted ‘h’ – third letter from end: very anglicized), *Zeitgeist, Gemut, Diesel, Autobahn*, ... and *Mensch*.

Touché?

Yours faithfully,

Still-battling-on but hoping for some miraculous coup de grâce, or at least à Menschen in dispatches

World List of Rudolf Steiner Waldorf Schools

ARGENTINA

Buenos Aires Colegio Rudolf Steiner
Buenos Aires Escuela San Miguel Arcángel

AUSTRALIA

Association of Waldorf Schools in Australia, 213
Wonga Road, Warranwood, Victoria, Australia 3134

NEW SOUTH WALES AND ACT

Armidale Biveganui School
Bega Bumbulla School
Berrara Eukarna School
Byron Bay Baya Byron Rudolf Steiner School
Byron Bay Periwinkle Rudolf Steiner School
Canberra Orana School

Coffs Harbour Casuarina School
Glendale Newcastle Waldorf School
Hazelbrook Blue Mountains Waldorf School
Lillian Rock Daystar School
Maitland Linwood School for Rudolf Steiner Education
Murwillumbah Kangia Steiner Community School
Richmond Aurora-Meander Rudolf Steiner School
Sydney Glencairn Rudolf Steiner School
Sydney Karmena Rudolf Steiner School
Sydney Lorian Novals School for Rudolf Steiner Education
Sydney Michael School for Rudolf Steiner Education
Thora Chrysalis School for Rudolf Steiner Education

VICTORIA

Maldon Central Victoria Waldorf School
Kandarra Milithi Steiner School
Mansfield Maundapple Steiner School
Melbourne Melbourne Rudolf Steiner School
Melbourne Sophia Mundi Rudolf Steiner School
Melbourne/Yarra Little Yarra Steiner School
Warrenwood Melbourne Rudolf Steiner Teacher Training Seminar

SOUTH AUSTRALIA

Mount Barker Mount Barker Waldorf School

QUEENSLAND

Burleigh Heads Gold Coast and Hinterland School

Brisbane Sandford Valley Steiner School

WESTERN AUSTRALIA

Perth Perth Waldorf School

TASMANIA

Kingston Tasmania-Tarremah School

AUSTRIA

Österreichische Vereinigung freier Bildungswelten auf
anthroposophischer Grundlage, Endrestrasse 100, A-1210
Wien

Graz Freie Waldorfschule Graz
Graz Karl-Schubert-Schule Graz
Innsbruck Freie Waldorfschule Innsbruck
Klagenfurt Rudolf-Steiner-Schule Klagenfurt
Linz Freie Waldorfschule
Mudling Rudolf Steiner Landschule Mudling
Salzburg Rudolf-Steiner-Schule Salzburg
Wien-Mauer Rudolf-Steiner-Schule Wien-Mauer
Wien-Pöchlarn Rudolf-Steiner-Schule Wien-Pöchlarn
Wien-West Freie Waldorfschule Wien West

BELGIUM

Federatie van Rudolf Steiner scholen in Vlaanderen,
Kortrijkse 31, B-3000 Gent

Affligem Vrije Rudolf Steiner school Aalst
Antwerpen De Haecler
Antwerpen Rudolf Steiner School
Antwerpen Hibernia School
Antwerpen De Es
Antwerpen Rudolf Steiner School Lotaringen
Brasschaat De Virend
Brugge Guido Gezelle School
Brussels Rudolf Steiner school Anderlecht
Court-Saint-Etienne Libre Ecole Rudolf Steiner
Eupen Freie Martinsschule
Gent De Teunissen
Gent Vrije Rudolf Steiner school
Leuven De Zonnevrijer Rudolf Steiner school
Lier De Sterre Dauiders
Overijse R Steiner school Kriestoffel
Turnhout Michielschool

BRAZIL

Botucatu Atiara-Escola do Campo
Camanducaia Escola Aracuaia
Florianópolis Anahí Jardim-Escola
Ribeirão Preto Escola João Guimarães Rosa
São Paulo Escola Rudolf Steiner de São Paulo
São Paulo Colégio Micael
São Paulo Escola Francisco de Assis

CANADA

Association of Waldorf Schools of North America, c/o David
Alop, 3911 Bannister Road, Fair Oaks, CA 95628, USA
* Member of Association of Waldorf Schools of North
America

ALBERTA

Calgary Calgary Waldorf School

BRITISH COLUMBIA

Duncan Sunrise Waldorf School
Okanagan Kelowna Waldorf School
Nelson Nelson Waldorf School
* Vancouver Vancouver Waldorf School
(ONTARIO)

Waldorf School Association of Ontario, 9100 Bathurst Street,
Thornhill, Ontario L3J 8C7, Canada

CAMBELLVILLE

Halton Waldorf School
*London, Ont. London Waldorf School
Ottawa Ottawa Waldorf School
*Toronto Toronto Waldorf School
Toronto Alan Howard Waldorf School
*QUEBEC
Lennoxville Les Enfants de la Terre
*Montreal Ecole Rudolf Steiner de Montreal

CHILE

Santiago Colegio Giovanni Bruno un Colegio Waldorf
Santiago Colegio Rudolf Steiner

COLOMBIA

Bogotá Colegio Waldorf Bogotá
Call Colegio Luis Hureco Gómez
Medellín Colegio Isola Echarvaria

CROATIA

Zagreb Waldorfska škola

CZECH REPUBLIC

Karlovy Vary Soukromá Základní škola
Ostrava Základní škola
Paučice Základní škola
Písek Základní škola - svobodná Písek
Praha Základní škola Waldorfská
Příbram Waldorfská škola
Semily Základní škola

DENMARK

Sammenslutningen af Rudolf Steiner Skoler i Danmark,
Rosenvejssallé 131, DK 8270 Højbjerg
Ålborg Rudolf Steiner Skolen
Århus Rudolf Steiner-Skolen i Århus
Copenhagen Rudolf Steiner-Skolen i Højerspring
Copenhagen Vidar Skolen, Rudolf Steiner Skolen
Esbjerg Rudolf Steiner Skolen i Esbjerg
Fredericia Rudolf Steiner-Skolen
Hjørring Rudolf Steiner Skolen
Kvistgård Rudolf Steiner Skolen
Møntose Rudolf Steiner Skolen
Odense Rudolf Steiner-Skolen i Odense
Odense Rudolf Steiner Skolen
Risskov Rudolf Steiner-Skolen Vejby-Risskov
Silkeborg Rudolf Steiner-Skolen
Skanderborg Rudolf Steiner-Skolen Skanderborg
Vejlø Johanneskolen
Vordingborg Rudolf Steiner-Skolen

ECUADOR

Quito Instituto Educativo Rudolf Steiner
Quito Escuela Waldorf

EGYPT

Bilweis Sekem School by Bilweis

ESTONIA

Eesti Waldorfskoolide Ühendus, 14 Koidula Tänav, EE2100,
Rakvere, Estonia
Arutla Arutla Vahakool Pääsuliid
Polva Johannese Vahakool Rõnval
Rakvere Rakvere Vahakool
Tallinn Tallinna Nõmme Vahakool
Tartu Tartu Vahakool
Viljandi Viljandi Vaba Waldorfskool

FINLAND

Steinerpedagoginen seura ry - c/o Tarun Steiner-koulu,
Meurankatu 2, FIN 20100 Turku
Espoo Espoon steinerkoulu
Helsinki Helsingin Rudolf Steiner koulu-Rudolf Steiner
skolan i Helsingfors
Helsinki Elias-koulu
Jyväskylä Jyväskylän Rudolf Steiner-koulu
Kuopio Kuopion Steiner-Koulu
Lahti Lahden Rudolf Steiner-koulu
Lappeenranta Lappeenranta Steinerkoulu
Oulu Oulun Seudun Steiner-koulu
Pori Porin Seudun Steinerkoulu
Rovaniemi Rovaniemen Rudolf Steiner-koulu
Sammatti Karjalajoen Vapaa Kytäkoulu
Seinäjoki Etelä-Pohjanmaan, Rudolf Steiner-koulu
Tammisaari Mikael-skolan
Tampere Tampereen Rudolf Steiner-koulu
Turku Turkin Rudolf Steiner-koulu
Vaasa Vaasan Rudolf Steiner-koulu
Vantaa Vantaan Rudolf Steiner-koulu

FRANCE

Fédération des Ecoles Rudolf Steiner en France, 11 rue de
Villiers, F-91170 Verrières-le-Buisson
Avignon Association Puisse du Jour
Chabot (nr Paris) Ecole Perceval
Colmar Ecole Mathias Grünewald
Laboussière Ecole Rudolf Steiner
Lachau Association pour la pédagogie de R. Steiner en
milieu rural L. Adnet
St. Faust de Haut nr. Pau Ecole du Soleil et Jardin
d'Enfants
Saint Genis Laval Ecole Rudolf Steiner

SAINT-MENOUR

Ecole Rudolf Steiner
Strasbourg Ecole Libre St-Michel
Troyes Ecole Perceval
Verrières-le-Buisson Libre Ecole Rudolf Steiner

GERMANY

Bund der Freien Waldorfschulen e. V. 11-70184 Stuttgart
Heulehofstraße 42
Aachen Freie Waldorfschule Aachen
Augsburg Freie Waldorfschule Augsburg
Bad Nauheim Freie Waldorfschule Wetterau
Balingen Freie Waldorfschule Balingen
Benefeld Freie Waldorfschule Landschulheim Benefeld
Bergisch Gladbach Freie Waldorfschule Bergisch Gladbach
Berlin-Dahlem Rudolf Steiner Schule Behn e.V.
Berlin-Kreuzberg Freie Waldorfschule Kreuzberg
Berlin-Märkisch Viertel Waldorfschule Märkisches Viertel
Berlin-Mitte Freie Waldorfschule
Berlin-Südost Freie Waldorfschule Berlin-Südost
Berlin-Zehlendorf Emilie Molt Schule
Bexbach Freie Waldorfschule Saar-Pfalz
Bielefeld Rudolf Steiner Schule Bielefeld
Böckum Rudolf Steiner Schule Böckum
Böblingen Freie Waldorfschule BB/Sindelfingen e.V.
Bonn Freie Waldorfschule Bonn
Bonn Johannes-Schule Freie Waldorfschule für
Erziehungshilfe
Braunschweig Freie Waldorfschule Braunschweig
Bremen I Freie Waldorfschule Bremen
Bremen II Freie Waldorfschule Bremen, Zweigschule
Chemnitz Freie Waldorfschule
Chiemgau Freie Waldorfschule Chiemgau
Coburg Rudolf Steiner Schule Coburg
Cottbus Freie Waldorfschule
Darmstadt Freie Waldorfschule Darmstadt
Detmold Freie Waldorfschule Lippe-Deimold
Dietzenbach Rudolf Steiner Schule Dietzenbach
Dortmund Georgschule
Dortmund Rudolf Steiner Schule
Dresden Freie Waldorfschule
Düsseldorf Rudolf Steiner Schule Düsseldorf
Dulburg Freie Waldorfschule Niederrhein
Eckernförde Freie Waldorfschule Eckernförde
Elmshorn Freie Waldorfschule Elmshorn
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Göttingen Freie Waldorfschule Göttingen
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Hannover Freie Waldorfschule Hagen
Halle Freie Waldorfschule
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Hamburg-Bergedorf Rudolf Steiner Schule Bergedorf
Hamburg-Bergstedt Rudolf Steiner Schule in den
Waldhöfen
Hamburg-Bergstedt Christophorus Schule
Hamburg-Harburg Rudolf Steiner Schule Harburg
Hamburg-Nienstedten Rudolf Steiner Schule Nienstedten
Hamburg-Wandsbek Rudolf Steiner Schule Wandsbek
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Gemeinschaftskrankenhaus Herdecke
Herne Hiberniaschule
Hildesheim Freie Waldorfschule Hildesheim
Hol Freie Waldorfschule Hol
Itzehoe Freie Waldorfschule Itzehoe
Jena Freie Waldorfschule
Kakenstorf Rudolf Steiner Schule Nordheim
Kaltenkirchen Freie Waldorfschule Kaltenkirchen
Karlsruhe Freie Waldorfschule Karlsruhe
Kassel Freie Waldorfschule Kassel
Kiel Freie Waldorfschule Kiel
Kirchheim/Teck Rudolf Steiner Schule Nürtingen-
Kirchheim
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Klein Zastrow Freie Waldorfschule Grietwald in Klein
Zastrow
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Krefeld Freie Waldorfschule Krefeld
Leipzig Freie Waldorfschule
Lernbach Waldorfschule in Ostholstein
Lörrach Freie Waldorfschule Lörrach
Lobetal Rudolf Steiner Schule Lobetal
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Lübbeck Freie Waldorfschule Lübbeck
Lüneburg Rudolf Steiner Schule Lüneburg
Magdeburg Freie Waldorfschule

Mainz Freie Waldorfschule Mainz
Mannheim Freie Waldorfschule
Marburg Freie Waldorfschule Marburg
Minden Freie Waldorfschule Minden
Münchengladbach Rudolf Steinerschule in
Mönchengladbach
Mülheim/Ruhr Freie Waldorfschule in Mülheim
Mülheim Freie Waldorfschule im Markgräfler Land
München/Daglfing Rudolf Steiner Schule Daglfing
München/Großenzell Rudolf Steiner Schule Großenzell
München/Ismaning Rudolf Steiner Schule
München/Schwabing Rudolf Steiner Schule
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Gemeinschaft für Kinder und Jugendpsychiatrie
Neumünster Freie Waldorfschule Neumünster
Neuwied Rudolf Steiner Schule Neuwied
Nürnberg Rudolf Steiner Schule
Nürtingen Rudolf Steiner Schule
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Offenburg Freie Waldorfschule Offenburg
Oldenburg Freie Waldorfschule
Osterberg Freie Waldorfschule Westpfalz
Ottersberg Freie Rudolf Steiner Schule
Pforzheim Goetheschule - Freie Waldorfschule
Potsdam Freie Waldorfschule
Ravensburg Freie Waldorfschule Ravensburg
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Rendsburg Freie Waldorfschule Rendsburg
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Gmünd
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Stuttgart Michael Bauer Schule
Trier Freie Waldorfschule Trier
Tübingen Tübinger Freie Waldorfschule
Überlingen Freie Waldorfschule am Bodensee
Ulm Freie Waldorfschule Ulm
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Vaihingen/Enz Freie Waldorfschule Vaihingen/Enz
Villingen-Schwenningen Rudolf Steiner Schule
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Wangen Freie Waldorfschule Wangen
Wanne-Eickel Hiberniaschule
Wattenscheid Wader Schule Wattenscheid
Weimar Freie Waldorfschule
Wendelsheim Freie Waldorfschule Wendelsheim
Wernstein Freie Waldorfschule Wernstein
Wiefel Freie Waldorfschule Oberberg
Wiesbaden Freie Waldorfschule Wiesbaden
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Witten II Rudolf Steiner Schule Witten
Wolfsburg Freie Waldorfschule Wolfsburg e.V.
Würzburg Freie Waldorfschule Würzburg
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Budapest Waldorfskola
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Dublin Dublin Rudolf Steiner School

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Bosentino Scuola Rudolf Steiner
Bologna Scuola "Mara Garagani"
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Merano Freie Waldorfschule Christian Morgenstern Merano
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JAPAN

Tokyo Rudolf Steiner School Tokyo

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Latvian Association for Waldorfpädagogik, Ierone iela 1,
LV-1011 Riga
Adārs Adārs Brva Valdorfa Skola
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LIECHTENSTEIN

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LUXEMBOURG

Verdin für Waldorfpädagogik Letzeberg, 45 Rue de l'Avenir,
L 1147 Luxembourg
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Breda Vrije School Breda Bovenbuur
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Emmen Vrije School Michael
Enschede Vrije School Enschede
Gouda Vrije School
Groningen De Vrije School Gwningen
Groningen De Vrije School Groningen BB
Den Haag Vrije School den Haag
Den Haag De Vrije School Bovenbuur
Den Haag Vrije School Wonnebald
Den Haag Tobiasch school
Haarlem Rudolf Steinerschool Haarlem
Haarlem-Noord Vrije School Kennemerland
Harderwijk Vrije School Valentin
Heerlen Vrije School Heerlen
Den Helder Vrije School Merlijn
Helmond Vrije School Peelland
's Hertogenbosch Rudolf Steinerschool
Hillegom Vrije School v. d. Bollenstreek
Hilversum Vrije School
Hoofddorp Vrije School Haarlemmermeer
Hoorn Westfriese Vrije School
Krimpen/Assel Rudolf Steiner School
Leeuwarden Michaelsschool Leeuwarden
Leiden Rudolf Steinerschool
Leiden-Noord Vrije School Mareland
Leiden Vrije School Gemeenschap
Maastricht Maastrichts Vrije School
Maastricht Maastrichts Vrije School BB
Meppel Vrije School Meppel
Meppel Vrije School Meppel BB
Middelburg Vrije School Zeeland
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Nijmegen II Rudolf Steinerschool
Nijmegen Kamel de Grote College
Oldenzaal Vrije School 'De Zevenster'
Oosterhout Vrije School de Strijpe
Oud Bellerland Vrije School R. Steiner
Purmerend Vrije School 'Waterland'
Roermond Vrije School 'Christophorus'
Roosendaal Rudolf Steinerschool
Rotterdam Vrije School Vreched
Rotterdam Rudolf Steinerschool Prinsentland
Rotterdam Rudolf Steiner College Rotterdam
Sittard Vrije School Sittard
Soest Praksis de Leergang
Ternouzen Steinerschool de Zwemschol
Den Burg Texel Vrije School Texel
Tiel Johannes school
Tilburg Vrije School Tilander
Uden Vrije School 'De Zevenster'
Utrecht Vrije School Utrecht
Venlo Rudolf Steinerschool Noord-Limburg
Wageningen Vrije School De 'Zwanenrider'
Winterswijk Vrije School Winterswijk
Zaandam Vrije School Zaanstreek
Zelst Zeuster Vrije School
Zelst Stichtse Vrije School
Zelst Tobiasch school
Zoetermeer Vrije School
Zutphen Vrije School 'de Berkel'
Zutphen Vrije School 'de Berkel'
Zutphen Vrije School 'de IJssel'
Zutphen Vrije School Bovenbuur 'de IJssel'
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Federation of Rudolf Steiner School, PO Box 888, Hastings
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Auckland Michael Park School
Auckland Titirangi Rudolf Steiner School
Christchurch Christchurch Rudolf Steiner School
Dunedin Kaitiaki School
Hastings Rudolf Steiner School
Tauranga Rudolf Steiner School Initiative
Wellington Raphael House Rudolf Steiner School

NORWAY

Steinerskolene i Norge, Prof. Dahlsgt. 30, N-0260 Oslo
Ålesund Steinerskolen i Ålesund
As Steinerskolen i As
Asker Rudolf Steinerskolen i Asker
Askim Steinerskolen i Indre Østfold
Baerum Steinerskolen i Baerum
Bergen Rudolf Steiner-Skolen i Bergen
Bergen Steinerskolen på Nestun
Drammen Steinerskolen i Drammen
Fredrikstad Steinerskolen i Fredrikstad
Gjøvik/Toten Steinerskolen Gjøvik/Toten
Haugesund Steinerskolen i Haugesund
Hedemarker Steinerskolen på Hedemarker
Hurum Rudolf Steinerskolen i Hurum
Kristiansand Steinerskolen i Kristiansand
Lillehammer Lillehammer Steinerskolen
Lørenskog Steinerskolen i Lørenskog
Moss Rudolf Steinerskolen i Moss
Nesoddtangen Rudolf Steinerskolen på Nesodden
Oslo Rudolf Steinerskolen i Oslo
Ringerike Rudolf Steinerskolen på Ringerike
Stavanger Steinerskolen i Stavanger
Trondheim Steinerskolen i Trondheim
Tromsø Steinerskolen i Tromsø
Vestfold Steinerskolen i Vestfold

PERU

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Lima Colegio San Christophorus (para niños excepcionales)

POLAND

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PORTUGAL

Lagos Escola Primavera

ROMANIA

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Brasov Scoala Nr. 22
Cluj Scoala Nr. 18
Iasi Scoala Nr. G5
Simeria Scoala
Timisoara Scoala Nr. G15

RUSSIA

Moscow Free Waldorf School Moscow
St Petersburg Rudolf Steiner School on the Kreuzinsel

SLOVENIA

Društvo prijateljev: waldorfske šole, Radiceva 2, 61000
Ljubljana, Slovenia
Ljubljana Waldorfska šola Ljubljana

SOUTH AFRICA

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Cape Town Waldorf School
Cape Town Michael Oak Waldorf School
Durban Natal Waldorf School
Johannesburg Michael Mount Waldorf School
Meadowlands Sun, Moon and Stars Sikhulise Waldorf
School
Natal Meadowsweet Farm School
Pretoria Max Sibbe School

SPAIN

Aleante Asociación Escuela Libre San Juan
Las Rozas/Madrid Escuela Libre Micael

SWEDEN

Waldorfskolefederationen, Fridhagensgatan 17, S- 12240
Stockholm, Sweden
Bromma Kristofferskolan
Delsbo Delsbo Waldorfskola
Farsta Martiniskolan
Garpenberg Annaskolan
Göteborg Rudolf Steiner skolan
Gnesta Gnesta Waldorfskola
Härr Edlisskolan
Järna Örnaskolan
Järna Martiniskolan
Kalmur Kalmur Waldorfskola
Lund Rudolf Steiner skolan
Märsta Josefinskolan
Norrköping Rudolf Steiner skolan
Nyköping Mikaeliskolan
Örebro Johannaskolan
Sivrishamm Sofaskolan
Söderköping Waldorfskolan i Söderköping
Spånga Ellen Key Skolan
Svartsjö Malarternas Waldorfskola
Taby Frejskolan
Umeå Umea Waldorfskola

Uppsala Uppsala Waldorfskola
Växjö Linnéskolan
Vikbolandet Stegheus Waldorfskola

SWITZERLAND
Beitrittskreis der Rudolf Steiner Schulen in der Schweiz, c/o Renato Cervini, Joffenweg 2, CH-2572 Luttrigen
Adliswil/Zürich Rudolf-Steiner-Schule "Sibylla"
Aesch Rudolf-Steiner-Schule Birsbeck
Arlsbühl Rudolf-Steiner-Schule "Unter den Weiden"
Basel Rudolf-Steiner-Schule
Basel Christophorus Schule
Basel Helfenbergsschule
Bern Rudolf-Steiner-Schule Bern und Ittigen
Bern Rudolf-Steiner-Kleinklassenschule
Biel Rudolf-Steiner-Schule
Chur Rudolf-Steiner-Schule Chur
St. Gallen Rudolf-Steiner-Schule
Genève/Confignon Ecole Rudolf Steiner
Glarus/Grande Freie Bildungstüfte Glarus
Ins Schlossli Ins
Ittigen Rudolf Steiner Schule Bern und Ittigen
Kreuzlingen Rudolf-Steiner-Schule
Langenthal Rudolf-Steiner-Schule Oberaargau
Langnau Rudolf-Steiner-Schule Oberemmental
Lausanne Ecole Rudolf Steiner de Lausanne
Lenzburg Rudolf-Steiner-Schule Aargau
Lugano Scuola Rudolf Steiner
Luzern Rudolf-Steiner-Schule
Marbach Rudolf-Steiner-Schule Marbach
Münchenstein Rudolf Steiner Schule Münchenstein
Mattenz Rudolf Steiner Oberstufenschule
Neuchâtel Ecole Rudolf Steiner
Pratteln Rudolf-Steiner-Schule Mayenfels
Schaffhausen Rudolf-Steiner-Schule
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Solothurn Rudolf-Steiner-Schule
Spiez Rudolf-Steiner-Schule Berner Oberland
Wetzikon Rudolf-Steiner-Schule Zürcher Oberland
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Winterthur Rudolf-Steiner-Schule
Yverdon Ecole Rudolf Steiner Les Biolles
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Zug Rudolf-Steiner-Schule Zug

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Belfast Hollywood Rudolf Steiner School
Botton Botton Village School
Brighton Brighton Steiner School
Bristol Bristol Waldorf School
Canterbury Perry Court School
Dyfed Nant-y-Cwm Rudolf Steiner School
Edinburgh The Rudolf Steiner School of Edinburgh
Forest Row Michael Hall School
Glasgow Glasgow Steiner School
Gloucester Wynnstons School
Hereford Hereford Waldorf School
Ilkeston Michael House School
Kings Langley Rudolf Steiner School
London & Mitherron Bush Kindergarten
London North London Rudolf Steiner School
London & Primrose Nursery
London Waldorf School of South West London

Morayshire Moray Steiner School
Nottingham Iona School
Reading & Reading Steiner School Kindergarten
Ringwood Ringwood Waldorf School
Padworth/Reading Alder Bridge School
St. Albans & St. Albans Kindergarten
Sheffield Sheffield Steiner Kindergarten
Snowdonia Snowdonia Steiner School
Stourbridge Elmfield School
Stroud & Stroud Valleys Kindergarten
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Totnes Rudolf Steiner School South Devon
York York Steiner School

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*Auburn Live Oak Waldorf School
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Sacramento Camellia Waldorf School
*San Francisco San Francisco Waldorf School
*San Rafael Marin Waldorf School
Santa Barbara Waldorf School of Santa Barbara
*Santa Cruz Santa Cruz Waldorf School
Santa Monica Waldorf School of Santa Monica
*Santa Rosa Summerfield Waldorf School
Sebastopol Willow Wood Waldorf School
Sonoma Sonoma Valley Waldorf School
Spring Valley Waldorf School of San Diego
COLORADO
Aspen Aspen Waldorf School
*Boulder Shining Mountain Waldorf School
Boulder Shepherd Valley School & * Garden
Denver Denver Waldorf School
La Porte River Song School
FLORIDA
Gainesville Gainesville Waldorf School
GEORGIA
Decatur The Children's Garden
HAWAII
*Honolulu Honolulu Waldorf School
Kauai Malamalama School
Kilauea Kauai Waldorf School
* Kula Haleakala School
IDAHO
Sandpoint Sandpoint Waldorf School
ILLINOIS
*Chicago Chicago Waldorf School
Evanston Great Oaks School
MAINE
Blue Hill The Bay School
Freeport Merrimong School
W. Rockport Ashwood School
MARYLAND
*Baltimore Waldorf School of Baltimore

*Bethesda Washington Waldorf School
MASSACHUSETTS
Beverly Cape Ann School
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*Great Barrington Great Barrington Rudolf Steiner School
*Hadley Hartsbrook Waldorf School
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*Ann Arbor Rudolf Steiner School of Ann Arbor
Bloomfield Hills Oakland Steiner School
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Foreston Great River Waldorf School
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Princeton Waldorf School of Princeton
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Santa Fe Santa Fe Waldorf School
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*New York Rudolf Steiner School
Saratoga Springs Spring Hill School
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Tilson Mountain Laurel School
West Falls Aurora Waldorf School
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Chapel Hill Emerson Waldorf School
OHIO
Akron Spring Garden School
Norwood Cincinnati Waldorf School
OREGON
Ashland The Waldorf School of the Rogue Valley
*Eugene Eugene Waldorf School
Portland Portland Waldorf School
PENNSYLVANIA
*Kimberton Kimberton Waldorf School
Marietta Susquehanna Waldorf School
RHODE ISLAND
West Kingston Meadowbrook Waldorf School
TEXAS
*Austin Austin Waldorf School
VERMONT
Norwich Upper Valley Waldorf School
Shelburne Lake Champlain Waldorf School
Volcott Green Mountain School
VIRGINIA
Charlottesville Crossroads Waldorf School
Washington Spring Mountain School
WASHINGTON
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Clinton Whidbey Island Waldorf School
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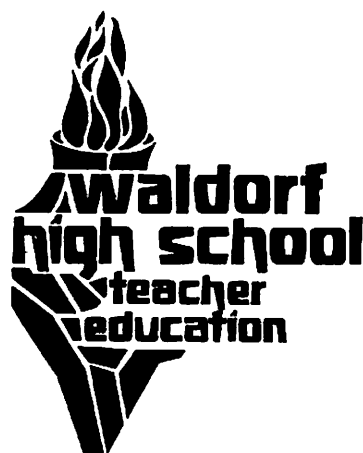
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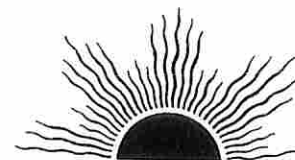
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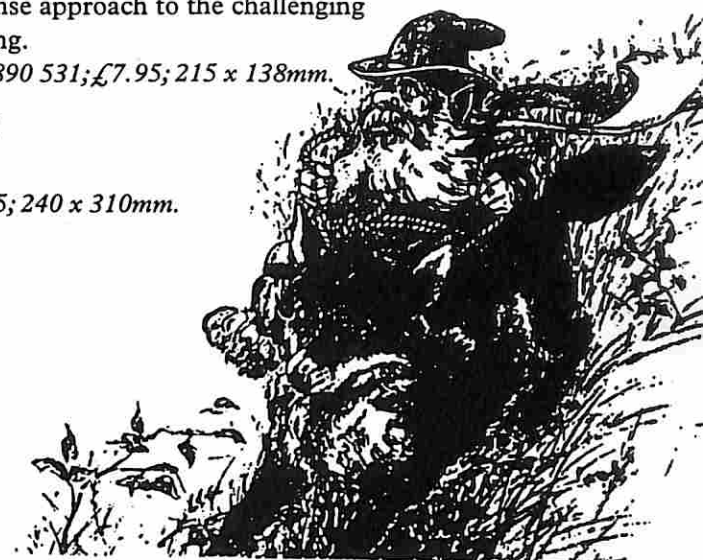
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