



## Prospectus 2018:

### Our mission

Ambleside School of Kensington is a Christian school affiliated to Ambleside Schools International. It is the mission of Ambleside School of Kensington to provide a “living education,” where each child is guided and empowered to author a full and free life, a life rich in relationship to God, self, others, ideas, and all of creation. Thus, our primary concern is the kind of student each child is becoming, not the mastery of particular data or technique, for we are confident that the student who masters the art of learning will attain his full potential for mastering data and technique. Students who master the art of relating well to God, self, others, ideas, and creation will attain the fullness of life for which they were created.

### Our faith

Ambleside School of Kensington as an institution is not committed to any particular religious denomination. Ambleside School of Kensington is committed to bearing witness to the person and principles of Jesus Christ (as expressed in the New Testament, the Nicene Creed, the Ambleside Charter, and the Ambleside Code of Personal Conduct). School Board members and staff are expressed to affirm the doctrine and live according to the norms of conduct expressed therein.

While Ambleside School of Kensington has a definite commitment to the person and principles of Jesus Christ, it is not required that all Ambleside families fully share these beliefs, only that they agree to be respectful of the institutional commitment to them. Parents should expect that their children will be taught in accordance with these beliefs and teachings. Further, Ambleside School of Kensington does not seek to suppress the theological differences of her member families. Rather, it seeks to cultivate an atmosphere where mutual understanding and agreeable disagreement are cultivated, respectfully recognizing that the primary responsibility for the spiritual education of children lies with the parents.

As the spiritual life is always given expression in the relational life, the spiritual commitment of Ambleside School of Kensington leads to the concrete behavioral expectations expressed in the Ambleside Code of Personal Conduct. Failure on the part of faculty, staff, or Board members to maintain the standards of conduct expressed in this document is grounds for dismissal. Failure on the part of a student will result in disciplinary action with the possibility of the student being required to withdraw from the school.

It is not the place of Ambleside staff to be 'checking up' on parents, but should a parent's repeated violation of the Ambleside Code of Personal Conduct become scandalous to the children of the children of the Ambleside School of Kensington community (e.g. a parent consistently arrives intoxicated at school events), the parent may be required to withdraw his/her student (s) from Ambleside School of Kensington.

### The fundamental Convictions of Our Educational Philosophy

In order to fulfill its mission, Ambleside School of Kensington seeks the consistent application of the pedagogical insights of the British educator, Charlotte Mason (1840 – 1923). Charlotte Mason did not claim to be an innovator, but rather a compiler of the timeless, practical insights into the nature of children and education, which have guided the practice of great teachers throughout the ages. Through the teacher training college she founded, the hundreds of schools which adopted her methods, and the voluminous publications of the Parents National Education Union, thousands of students were shaped by her ideas. To better understand these ideas, upon which Ambleside Schools International is founded, parents are strongly encouraged to read *'For the children's sake'* by Susan Macauley and *'Charlotte Mason reviewed'* by Jenny King or *'The story of Charlotte Mason'* by Essex Cholmondley. These books are available from Ambleside Primary School of Kensington and can be ordered through the school.

### A non-competitive, stimulating atmosphere

Administration, teachers and students are held to the highest standard in their way of relating to one another. We strive to create an atmosphere free of narcissistic comparison, condemnation, pettiness, meanness and gossip. We seek to cultivate an atmosphere of mutual respect, kindness, service, a shared excitement about the good, true, beautiful, and heroic, and forgiveness and repentance when necessary.

Ambleside School of Kensington seeks to provide an atmosphere free from dehumanizing effects of much popular culture (as mediated through fad and mass media) which reduce persons to consumers and competitors. For example, following the newest Disney trend (Frozen, Lightning McQueen) or gadget trends like "spinners." We don't want to encourage this at school.

In this safe atmosphere, students are free to learn for the pleasure of learning. Students do not compete with their peers for rank, grades or prizes. Learning is the focus, not besting a classmate. Real life is placed before students to study and discuss. Students are stimulated to observe, explore and understand.

### The Discipline of Habit

At Ambleside, we consider the process of student work as important as the end product.

We believe school is not just an institution to get through, but rather a place to develop habits that will serve children the rest of their lives.

Rather than developing persons who are able to study well for the next exam, we are interested in helping students develop a life study. We ask the questions:

\*Did he/she attend?

\*Did he/she put forth effort?

\*Was he/she thorough?

While recognizing that students have various levels of gifting, it is the expectation of Ambleside School of Kensington administration and teachers that every student will develop the habits necessary for producing work of highest quality, and that all Ambleside students will grow to the fullness of their God-given potential.

### Education as Vital, Dynamic, Living

Real learning occurs when the learner wonders, asks why and how. And it needs to happen in an atmosphere that stimulates thought, in an atmosphere rich with ideas. Our objective is to place the very best books before our students, books rich in content and ideas, putting them into relationship with the finest authors. Through the use of these “living books” students interact with scientists, mathematicians, philosophers, historians, artists, poets, and explorers.

### The Infinite Dignity and Potential of Each Child

Because children are born in God’s image, they are therefore born with great potential for a fruitful and full life of interests and relationships. At Ambleside, children are not identified or limited by their strengths or weaknesses. All children participate in a broad, rigorous curriculum – all children calculate, solve, attend, explore, ponder, recite, paint and sing. Recognizing that students are created with diverse strengths and weaknesses, it is our desire to minimize this discrepancy in the life of any one student (as much as we are able) through special attention given to the student academically and or spiritually. The expectation that prevails within the school is that all students will learn and grow to their full potential as persons and attain to their vast inheritance.

### The Priority of the Relational Life

Children live in relationship with God, self, others, creation, and the world of ideas. These relationships are cultivated in the educational process through a broad, challenging curriculum and a faculty which seeks to relate to students, parents, and one another in accordance with the principles of Jesus Christ.

### The Importance of Delight and Struggle

Children will naturally delight in the feast of great ideas set before them.

They will savour them and grow in their ability to enjoy and celebrate their relations with persons, ideas, and creation. But they will also at times struggle.

We consider the struggle to be as essential to the learning process as delight. Children, must learn to labour with problems not yet grasped, to remain on task when uncertain of the outcome, to struggle to completion when mind and hand are tired, to experience the rewards and negative consequences of their actions. There will be no growth in character without the struggle.

Foremost among the enemies of delight and the struggle necessary for the cultivation of a learner are entertainment and indulgence. For in the classroom, both entertainment and indulgence encourage passivity. To grow, a student must be strenuously engaged in the work of learning. Thus, Ambleside teachers, while often creative in their presentations, make no effort to entertain their students. And Ambleside teachers, while being loving so as not to overwhelm, will not be indulgent.

### School size and Organization

In order to preserve the student teacher relationship and the community relationships necessary for the implementation of its educational philosophy, Ambleside School of Kensington will endeavor to limit class size to 16 students per class.

### Liberal Education Available to all

Charlotte Mason's philosophies is very relevant in South Africa today. She believed in an excellent education for all. She had the following to say: "A liberal education is, like justice, religion, liberty, fresh air, the natural birthright of every child;" and " One of the main purposes of a 'liberal education for all is to form links between.....rich and poor in the strong sympathy of common knowledge." To this end Ambleside has the vision to offer places to previously disadvantaged children, to benefit of all our children.

### The Nicence Creed

(The most widely used ancient statement of orthodox Christian faith)

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, not made, of one being with the Father. Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit, he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in Glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father (and the Son.) \* With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

(\*A latter addition by the Western church, this phrase is not accepted by Eastern Orthodox churches and affirmation of it is not required.)

### Charter of Ambleside Schools International

1. We believe in and proclaim both the mystery that is God, whom we partly know and partly do not know, and the human need to worship.
2. We believe in and proclaim the person of Jesus Christ who distinctively reveals the nature of God and the meaning and purpose of life, and who calls us to follow Him through the death of the cross to the place of the resurrection.
3. We trust in the Holy Spirit who prompts liberty, beauty, truth, love, and joy against the waywardness of human nature.
4. We are committed to using the Bible in a way that takes account of all truth and relates it to the real experiences, both good and bad, that people have of life.
5. We are committed to exploring the meaning of the Kingdom of God and to making connections between what we profess and the way in which we live and work.
6. We acknowledge the destructive power of human sinfulness, and we welcome gratefully the forgiveness that God offers to those who are prepared to turn to the truth.
7. We are committed to taking all people seriously wherever they might be at their particular point of understanding, while at the same time sharing with them whatever insights may have been gained by our relationship with God.
8. We are committed to identifying and affirming what is good and identifying and opposing what is evil. Living as best we can, in the mess in the middle.  
(Used with permission of St. Martins in the field, London, England)

## Ambleside Primary School of Kensington:

### Assessment / Information Mornings:

The first important step to start the *Registration process* is with our Information Mornings. We have multiple information mornings a year. All interested and current parents are welcome. At these meetings we discuss some points on Charlotte Mason's Philosophy.

You get to enjoy a cup of coffee or tea with us and see our beautiful school grounds. You get to see our teachers in the classrooms teaching various lessons.

If the school appeals to you, the second step is to make an appointment for your child's Ambleside Assessment. A non-refundable application/assessment fee of R500.00 per child is payable before the child comes for the Assessment day. We may ask your child/ren to come for a maximum of 3 days; the application/assessment fee stays R500.00.

# Please note: After Assessment day/s you will be contacted within 2 weeks. We will then proceed to make an appointment to meet and discuss the Parent Handbook and Prospectus. What also may help here is watching the 20 videos on our school website:

[www.amblesidekensington.co.za](http://www.amblesidekensington.co.za).

Our final step will be to let you know in writing or telephonically whether your child has been accepted to Ambleside Primary School of Kensington. There after a R1500.00 Registration Fee secures your child's place in the school. If we have not received any feedback in writing within 2 weeks your child's space will be forfeited.

### School Structure

Pre-Kindergarten– (age 4 turning 5)

07:45 – 12:45

Kindergarten–

07:45 – 12:45

Grade 1 –

07:45 – 13:15

Grade 2 –

07:45 – 14:00

Grade 3 –

07:45 – 14:00

*School closes every day at 16:00. We trust that our parents will use this service that we as school offer with great discretion.*

School Development Plan

We are offering Pre-Kindergarten, Kindergarten, Grade 1 & 2 and Grade 3 for 2018. In 2019 we are offering Pre-Kindergarten, Kindergarten, Grade 1, 2, 3 and 4. Following which in subsequent years we will expand the school up to Grade 7.

Sports

We offer half an hour of athletics twice a week for Grade 1, 2 and 3 and once a week for Pre-Kindergarten and Kindergarten.

***Fnb – Business Bank account***

***Ambleside Primary School***

***Acc: 6257 6466 778***

***Bedford Gardens Branch***

***Branch Code: 252155***

Fee Structure

***Assessment/Application fee: R500 (non-refundable)***

***Once off registration fee which includes a book on Charlotte mason's philosophy: R1500 (non-refundable)***

***A 10% sibling discount***

| <b>Grade</b>                 | <b>Total Annual Fee</b> | <b>If fees are paid in full by the 6<sup>th</sup> February 2018 a 5% discount will be taken into account.</b> | <b>Please note if cash payments are being made bank charges will be added.</b> | <b>12 x monthly debit order instalments (excluding incidental charges)</b> |
|------------------------------|-------------------------|---|--|--|
| Grade Kindergarten, 1, 2 & 3 | R42 000                 | R39 900   |  | R3 500   |
| Pre-Kindergarten             | R34 800                 | R33 060   |  | R2 900   |

## Charlotte Mason's 20 principles:

*We endeavor to provide a rich education for the heart and mind. Some of the teachings of Charlotte Mason, a Christian Educator, are implemented in our school. It is compulsory for every new family to attend the philosophy training held annually where these principles are expounded.*

Charlotte Mason defined education in the following terms (taken from the preface of Charlotte Mason Vol. 6 pg xxix and 2004 L.N. Laurio):

### **1. Children are born persons**

Children are born persons – they are not blank slates or embryonic oysters who have the potential of becoming persons. They already *are* persons.

### **2. They are not born either good or bad, but with possibilities for good and for evil.**

Although children are born with sinful nature, they are neither all bad, nor all good. Children from all walks of life and backgrounds make choices for good and evil.

### **3. The principles of authority on the one hand, and of obedience on the other, are natural, necessary and fundamental; but**

The concepts of authority and obedience are true for all people whether they accept it or not. Submission to authority is necessary for any society or group or family to run smoothly.

### **4. These principles are limited by the respect due to the personality of children, which must not be encroached upon whether by direct use of fear or love, suggestion or influence, or by undue play upon any one natural desire.**

Authority is not a license to abuse children, or play upon their emotions or other desires, and adults are not free to limit a child's education or use fear, power of suggestion, or their own influence over a child to make a child learn.

### **5. Therefore, we are limited to three educational instruments – the atmosphere of environment, the discipline of habit, and the presentation of living ideas. Charlotte Mason's motto is: "Education is an atmosphere, a discipline, a life."**

The only means a teacher may use to educate children are the child's natural environment, the training of good habits and exposure to living ideas and concepts. This is what Charlotte Mason's motto "education is an atmosphere, a discipline, a life" means.

6. **When we say that “education is an atmosphere,” we do not mean that a child should be isolated in what may be called a ‘child-environment’ especially adapted and prepared, but that we should take into account the educational value of his natural home atmosphere, both as regards persons and things, and should let him live freely among his proper conditions. It stultifies a child to bring down his world to the child’s level.**

“Education is an atmosphere” doesn’t mean that we should create an artificial environment for children, but that we use the opportunities in the environment he already lives in to educate him. Children learn from *real* things in the *real* world.

7. **By “education is a discipline,” we mean the discipline of habits, formed definitely and thoughtfully, whether habits of mind or body. Physiologists tell us of the adaption of brain structures to habitual lines of thought, i.e., to our habits.**

“Education is a discipline” means that we train a child to have good habits and self-control.

8. **In saying that “education is a life,” the need of intellectual and moral as well as of physical sustenance is implied. The mind feeds on ideas, and therefore children should have a generous curriculum.**

“Education is a life” means that education should apply to body, soul and spirit. The mind needs ideas of all kinds, so the child’s curriculum should be varied and generous with many subjects included.

9. **We hold that the child’s mind is no mere sac to hold ideas; but is rather, if the figure may be allowed, a spiritual organism, with an appetite for all knowledge. This is its proper diet, with which it is prepared to deal; and which it can digest and assimilate as the body does foodstuff.**

The child’s mind is not a blank slate, or a bucket to be filled. It is a living thing and needs knowledge to grow. As the stomach was designed to digest food, the mind is designed to digest knowledge and needs no special training or exercises to make it ready to learn.

10. **Such a doctrine as e.g the Herbartian, that the mind is receptacle, lays stress of education (the preparation of knowledge in enticing morsels duly ordered) upon a teacher. Children taught on this principle are in danger of receiving much teaching with little knowledge; and the teacher’s axiom is, “What a child learns matters less than how he learns it.”**

Herbart’s philosophy that the mind is like an empty stage waiting for bits of information to be inserted puts too much responsibility on the teacher to prepare detailed lessons that the children, for all the teacher’s efforts, do not learn from anyway.

**11. But we, believing that the normal child has powers of mind which fit him to deal with all knowledge proper to him, give him a full and generous curriculum; taking care only that all knowledge offered him is vital, that is, that facts are not presented without their informing ideas. Out of this conception comes our principle that,**

Instead, we believe that children's minds are capable of digesting real knowledge, so we provide a rich, generous curriculum that exposes children to many interesting, living ideas and concepts.

**12. "Education is the science of relations": that is, that a child has natural relations with a vast number of things and thoughts: so we train him upon physical exercises, nature lore, handicrafts, science and art, and upon many living books, for we know that our business is not to teach him all about anything, but to help him to make valid as many as may be of" – Those first-born affinities. "That fit our new existence to existing things."**

"Education is the science of relations" means that children have minds capable of making their own connections with knowledge and experiences, so we make sure the child learns about nature, science and art, knows how to make things, reads many living books and that they are physically fit.

**13. In devising a curriculum for a child, of whatever social class, three points must be considered:**

**(a) He requires much knowledge, for the mind needs sufficient food as much as does the body.**

**(b) The knowledge should be various, for sameness in mental diet does not create appetite (i.e. curiosity).**

**(c) Knowledge should be communicated in well-chosen language, because his attention responds naturally to what is conveyed in literary form.**

In devising a curriculum, we provide a vast amount of ideas to ensure that the mind has enough brain food, knowledge about a variety of things to prevent boredom, and subjects are taught with high-quality literary language since that is what a child's attention responds to best.

**14. As knowledge is not assimilated until it is reproduced, children should 'tell back' after a single reading or hearing: or should write on some part of what they have read.**

Since one does not really "own" knowledge until he can express it, children are required to narrate, or tell back (or write down), what they have read or heard.

**15. A single reading is insisted on, because children have naturally great power of attention; but this force is dissipated by the re-reading of passages, and also, by questioning, summarizing and the like.**

**Acting upon these and some other points in the behavior of mind, we find that the educability of children is enormously greater than has hitherto has been supposed, and is but little dependent on such circumstances as heredity and environment. Nor is the accuracy of this statement limited to clever children of educated classes: thousands of children in rudimentary schools respond freely to this method, which is based on the behavior of mind.**

Children must narrate after one reading or hearing. Children naturally have good focus of attention, but allowing a second reading makes them lazy and weakens their ability to pay attention the first time. Teachers summarizing and asking comprehension questions are other ways of giving children a second chance and making the need to focus the first time less urgent. By getting it the first time, less time wasted on repeated readings, and more time is available during school hours for more knowledge. A child educated this way learns *more* than children using other methods, and this is true for all children regardless of their IQ or background.

**16. There are two guides to moral and intellectual self-management to offer to children, which we may call 'the way of the will' and 'the way of the reason.'**

Children have two guides to help them in their moral and intellectual growth – “the way of the will,” and “the way of reason.”

**17. The way of the will: children should be taught, (a) to distinguish between 'I want' and 'I will.' (b) That the way to will effectively is to turn our thoughts from that which we desire but do not will. (c) That the best way to turn our thoughts is to think of or do some quite different thing, entertaining or interesting. (d) That after a little rest in this way, the will returns to its work with new vigor. (This adjunct of the will is familiar to us as diversion, whose office it is to ease us for a time from will effort, that we may 'will' again with added power. The use of suggestion as an aid to the will is to be deprecated, as tending to stultify and stereotype character. It would seem that spontaneity is a condition of development, and that human nature needs the discipline of failure as well as of success.)**

Children must learn the difference between 'I want' and 'I will'. They must learn to distract their thoughts when tempted to do what they may want but know is not right, and think of something else, or do something else, interesting enough to occupy their mind. After a short diversion, their mind will be refreshed and able to will with renewed strength.

**18. The way of reason: we teach children, too, not to 'lean (too confidently) to their own understanding'; because the function of reason is to give logical demonstration (a) of mathematical truth, (b) of an initial idea, accepted by the will. In the former case, reason is, practically, an infallible guide, but the latter, it is not always a safe one; for, whether that idea be right or wrong, reason will confirm it by irrefragable proofs.**

Children must learn not to lean too heavily on their own reasoning. Reasoning is good for logically demonstrating mathematical truth, but unreliable when judging ideas because our reasoning will justify all kinds of erroneous ideas if we really want to believe them.

**19. Therefore, children should be taught, as they become mature enough to understand such teaching, that the chief responsibility which rests on them as persons is the acceptance or rejection of ideas. To help them in this choice we give them principles of conduct, and a wide range of the knowledge fitted to them. These principles should save children from some of the loose thinking and heedless action which cause most of us to live at a lower level than we need.**

Knowing that reason is not to be trusted as the final authority in forming opinions, children must learn that their greatest responsibility is choosing which ideas to accept or reject. Good habits of behavior and lots of knowledge will provide the discipline and experience to help them do this.

**20. We allow no separation to grow up between the intellectual and 'spiritual' life of children, but teach them that the Divine Spirit has constant access to their spirits, and is their Continual Helper in all the interests, duties and joys of life**

We teach children that all truths are God's truths, and that secular subjects are just as divine as religious ones. Children do not go back and forth between two worlds when they focus on God and then their school subjects; there is unity among both because both are of God and, whatever children study or do, God is always with them.

### Curriculum and Methods

The curriculum coursework for Ambleside provides:

1. A medium of education in English & Afrikaans as first additional language
2. A wide and varied course of study
3. An alternating plan for both the development of skills and the mastery of content
4. An acquaintance with knowledge that is vital, fruitful, and interesting with its forming ideas
5. The use of books characterized as 'the best thought of the best writers'
6. The use of materials that aid in understanding and explorations without diluting the thought of the discipline

We endeavor that the children should have relations of pleasure and intimacy established with as many as possible of the interests proper to him: not learning or incomplete smattering about this or that subject, 'but plunging into vital knowledge, with a great field before him which all his life he will not be able to fully explore'. (Charlotte Mason). The courses of study vary between the grades, their time at school, and the depth at which they are encountered.

Narration is the basic methodology of Charlotte Mason education. Narration is an active retelling of what the student has heard and learned. Such a retelling requires the use of the child's whole mind as well as their memory, and demands careful attention to a single reading of the source, without review and repetitions.

Ambleside students do the scholar's work of the first hand reading of primary sources of literary merit that present inspiring ideas in all subjects, not dry, pre-digested facts and texts. Their study also includes direct contact and observation of real objects from nature (plants, minerals, animals, the elements), and art, music, and other human disciplines (maps, instruments, machines).

### **Discipline of Study:**

Unless otherwise specified, all students in primary school participate in the following disciplines every week:

#### Afrikaans:

Students are fully immersed in the language through a class taught mainly in this language. The time is spent imitation, duplication, dialogues, and writing.

#### Art:

Formal instruction in technique and various media is introduced throughout the grades, providing experience, observation, and study.

#### Bible:

Readings are selected from the Old and New testaments as well as Proverbs and Psalms, instructing in the knowledge of God and the knowledge of man.

#### Citizenship:

Beginning in Grade 4, students read about men and woman in relationship with self and others in choosing the good and refusing the evil, as well as their contributions of service to society.

#### Composer study:

The students are acquainted with two classical composers and several of their works in every grade, cultivating taste and appreciation for classical music.

Geography:

Atlases are used throughout the day as a reference in areas of study, as geography is naturally integrated into the curriculum. Geography is taught formally in Grade 5 and 6.

English:

Composition

In the beginning years, students are solely acquainted with oral composition in the form of narration. Narration is continued daily throughout the grades as a method of assimilating information. Written composition is begun in Grade 3 with work in description, and continues throughout the grades resulting in formal research projects.

\*Dictation

Every week, students copy beautifully a well-written text, noting spelling, grammar, and punctuation from a classroom text or something studied. Later they are called upon to write a portion or the whole of what has been copied, as is dictated to them.

\*Grammar

In early years students are introduced to the rules and regulations of our language by way of formal instruction. In the later years, instruction is based on addressing errors in usage.

\*Handwriting

In the early years students master manuscript writing and then are introduced to Cursive writing, working out and practicing form, size and style.

\*Literature

A variety of living books of different genres are selected each year, some to correlate with history and science, and others are chosen because they have stood the test of time.

\*Phonics and reading

In Grades 1 & 2, students go through a formal program of sight and sound correspondence to develop skills in pronunciation and spelling. Phonics rules are introduced and learned for application, not drill. Reading phonetic readers are used to reinforce these developing skills.

\*Poetry

Two poets and their work are introduced to the students each year. The students are given a volume of their works and memorize poems individually and corporately for personal enjoyment and formal recitation.

\*Recitation

This time is used to rehearse passages and verses from scripture, poetry, or history that the students are responsible for keeping in their hearts and minds.

### Handwork

Each year students undertake two handwork projects, such as stitchery, clay, and woodworking, taught by the classroom teacher or an artisan of the community.

### History

An introduction to history begins in grades one and two. Beginning in Grade 4, the history of South Africa and the world is taught each year.

### Life-long sports

We believe that physical fitness is an important part of life. Because education includes the relationship with ourselves, we encourage proper stewardship of our physical bodies. Team sports promote healthy friendships and encourage socialization.

### Mathematics

Beginning with arithmetic, students master the art of totaling in addition, subtraction, multiplication and division in the foundation phase.

### Nature study

Each student keeps a nature journal in which weekly entries are added to include drawings and descriptions. The students become acquainted with their natural surroundings, as well as two other classes of nature, such as birds, butterflies, herbs.

### Picture study

Students are made familiar with two artists a year and four to six of their significant works. They also experience the style and technique of the artist through reproducing one of their works.

### Read-aloud

Teachers and students share in the delight of a book that is chosen for the sole reason that we would not want them to miss the opportunity of the joy of reading this book aloud.

### Science

In Grade 3 students are acquainted with animals and fossils through readings, drawings, and hands-on activities. Beginning in Grade 4 through the middle grades, branches of physical, earth, and life sciences are taught each year. Through these varied branches, students are introduced to the principles of science, observation, and demonstration.