

FALL/WINTER 2019 – VOLUME 28, NUMBER 2

Renewal

WALDORF
100

*See
the
World*



*Love
the
World*



*Change
the
World*

A JOURNAL FOR WALDORF EDUCATION

From the Editor

This year is a special year: It is the 100th anniversary of the founding of the first Waldorf school, which took place in Stuttgart, Germany. To celebrate those hundred years, this issue of *Renewal* also is special. It does not contain the usual array of articles about the Waldorf curriculum and pedagogy, child development, and parenting. Rather, it seeks to give an account of the origin and history of Waldorf Education and the current status of the Waldorf movement around the world. We are taking a look backward, and also around, to see where the movement is today and how we got here.

To that end, we have articles about Rudolf Steiner; the founding of the first school; the unique contributions of Waldorf to education; and the history and current status of Waldorf Education in the three nations that comprise the Association of Waldorf Schools of North America—the United States, Canada, and Mexico. There is also an article about the Public Waldorf movement in the United States. About twenty pages of the magazine contain an eight-part article that provides a panoramic view of Waldorf Education in areas of the world beyond North America. That article focuses in turn on Central Europe, Western and Northern Europe, Eastern Europe and Russia, Latin America, Africa, Asia, Oceania, and the Middle East.

There are over one thousand Waldorf schools in over sixty countries, each with its unique history and

identity. Thus our survey of Waldorf Education, past and present, can be at best partial and imperfect. Our apologies to all the individuals, schools, and countries that are not mentioned. We hope, though, that this issue of *Renewal* gives some sense of the inspiring story of Waldorf Education in the past century and of the way it lives and is developing today among the peoples of the Earth.

The Waldorf100 celebration continues through the 2019–2020 academic year. The Spring/Summer 2020 issue of *Renewal* will focus on the future of Waldorf Education and on the challenges and opportunities it will face in the coming years.

That issue of the magazine will be the last one that I and Anne Riegel-Koetzsch, assistant editor and art director, will have a part in. I founded *Renewal* in 1992 under the auspices of AWSNA, and Anne joined the work in 1995. We are both well beyond the usual retirement age and have decided to step back. It has been a pleasure and a privilege to have been able to serve the Association and Waldorf Education these many years.

—Ronald E. Koetzsch, PhD



COVER PHOTOS The three photos are from the Waldorf100 Celebration at the Tempodrom in Berlin on September 19, 2019.

Top photo: The eurythmists include thirteenth-grade students of the Rudolf-Steiner-Schule Hamburg-Bergstedt; eleventh-grade students of the Freie Waldorfschule Hitzacker; and the eurythmy group of the Freie Waldorfschule Flensburg. The students are performing the second movement of Ludwig von Beethoven's Seventh Symphony.

Middle photo: The drummers are high school students at Kyotanabe Steiner Schule, Kyoto, Japan. They are presenting *Miyake-Daiko*, a traditional style of drumming still popular in Japan. As part of their study of traditional Japanese culture, students at the school begin to learn drumming in the fourth and fifth grades and perform at the school's Autumn Festival in the sixth grade.

Bottom photo: "Hit the Beat" is the choir of the Waldorf School Windhoek, Namibia. It uses singing, dancing, and drumming to bring people together and help realize its ideal of "Unity through cultural diversity." At home, it offers intercultural projects and workshops that bring together young people from different backgrounds in artistic activities and helps them to discover their strengths, build bridges, and overcome prejudices and differences. Visit: hit-the-beat.org

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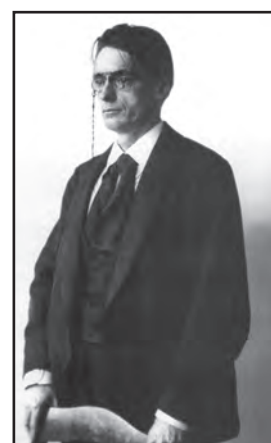
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Waldorf100 is in service to the bees.



*Rudolf Steiner
(1861–1925)*



*Henry Barnes, Rudolf Steiner
School of New York, ca. 1950*

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From the Association Celebrating Waldorf 100 in North America

BY NITA DAVANZO, MFA

In September 2019—100 years after the Waldorf school in Stuttgart opened its doors—Waldorf schools around the world and here in North America marked the anniversary in a variety of ways. From festivals to galas, community gatherings to meetings with mayors, Waldorf communities came together to recognize the grand achievement of this centennial.

While September 7 marked the 100th anniversary of the founding, Waldorf schools and institutes began celebrating this milestone months earlier. Through core initiatives focusing on environmental stewardship, community engagement, and biography and story archiving, Waldorf schools and institutes expanded the anniversary celebration to include all of 2019 and to go into 2020. The culminating event will be a joint conference in Chicago in June 2020, involving the Association of Waldorf Schools of North America (AWSNA), the Alliance for Public Waldorf Education (APWE), and the Waldorf Early Childhood Association of North America (WECAN).

With the environmental stewardship initiative *GreenBee Wildlife Web*, North American schools created or strengthened pollination gardens and



Students and teacher in their pollination garden at The Waldorf School of Garden City, Long Island, New York



Students at Waldorf School of Atlanta, aerial view

established or fostered already existing beekeeping programs. Supporting this initiative, Turtle Tree Seeds generously donated nearly 1500 biodynamic seed packets to schools across the continent. Additionally, scholarships were awarded to a number of Waldorf teachers to attend workshops at the



Beekeepers at Austin Waldorf School

renowned Spikenard Farm Honeybee Sanctuary in Virginia this past July, to receive training under master beekeeper Gunther Hauk.

While some schools focused solely on beekeeping and gardening, other schools, such as Waldorf School of Bend (Oregon), expressed this environmental stewardship in another way. This past spring, students and teachers in Bend worked together to plant over five hundred trees in a nearby burned forest area. This project—led by the sixth-grade class and their teacher, Thomas Routt, in partnership with the US Forest Service—exemplifies the strong commitment to and respect for the natural world that is fostered in Waldorf Education.

Another key aspect of the Waldorf curriculum is storytelling. With this in mind, Waldorf communities have been sharing their stories through the StoryCorps platform, adding their voices to the world's largest archiving project through the Waldorf100 initiative titled *The Waldorf Chronicles*. With over one hundred interviews currently uploaded, an



Reforestation project of Waldorf School of Bend

archive of each school's history and founding has been created. Further submissions will include interviews with alumni, teachers, and parents.

Some individual school celebrations were held this past spring, including Highland Hall's successful *Waldorf100 Spring Gala*, Pittsburgh Waldorf School's *Waldorf100 Biscuit Brunch*, and Garden City's *May Waldorf100 Celebration*. On May 18, the Bay Area schools' daylong festival celebration took place in Golden Gate State Park and was attended by hundreds. Led by San Francisco Waldorf School and Waldorf School of the Peninsula, eleven Waldorf schools gathered in Golden Gate State Park in San Francisco to celebrate Waldorf Education and its anniversary. Visitors could experience weaving, crafting metal into jewelry, speaking with teachers about the student work display, and exploring beekeeping and robotics. Student and faculty groups sang and performed music on the Bandshell stage, and Dr. Thomas C. Südhof, Waldorf alumnus and Nobel laureate, shared inspiring insights about brain science and learning.

Mitch Mitchell, development director at San Francisco Waldorf School, noted after the event:

We were thrilled that so many people came together to celebrate the centennial. In the true

Waldorf spirit, eleven schools and at least six hundred people braved the rain and came to the historic Music Concourse of Golden Gate Park. The day began with a marionette show and ended with a faculty chorus singing "Song of Peace."

In the summer months leading up to the September centennial date, schools across the continent stoked the celebratory fires through a coordinated Instagram campaign called *100 Windows into Waldorf*—#Waldorf100Windows. Beginning on June 11, 2019—about 100 days before the anniversary day—schools began posting a designated "photo of the day," providing beautiful and inspiring images of life in Waldorf schools. The North American-based Instagram campaign quickly spread to Russia, Europe, China, and Australia. With this international involvement, *100 Windows into Waldorf* followed on the coattails of the *Million-fold Global Postcard Exchange* that began nearly three years ago. In that initiative, Waldorf schools around the world sent each other postcards created by the students. Both of these activities continue to strengthen and serve the interconnection of the broader global Waldorf community.



Undaunted by the rain, students of San Francisco Waldorf School perform at the Bandshell in Golden Gate Park.

Continuing this inspiring Waldorf100 trend, AWSNA, on September 20, launched its *100 Faces of Waldorf* 100-day campaign, taking inspiring quotes and imagery from audio submissions to *The Waldorf Chronicles* and spreading them across all social media networks. This campaign will be followed by the *Waldorf Alumni Spotlight* campaign, which will feature hundreds of stellar

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The Waldorf100 Stuttgart Congress

“It All Begins with Being Human”

BY RONALD E. KOETZSCH, PhD

Early in September, I flew with *Renewal*’s assistant editor and art director, Anne Riegel-Koetzsch, from Sacramento, California, to Stuttgart, Germany. We went there to attend the International Congress for Waldorf Education and other events related to the 100th anniversary of the opening of the first Waldorf school, which took place in that city in September 1919.

Stuttgart is a densely populated city of over 600,000 persons in southwestern Germany. It has long been a manufacturing center—Mercedes-Benz and Porsche are based there—but it is also known for its beautiful parks and green spaces.



View of Stuttgart from the Uhlandshöhe

The Congress took place on the campus of the Freie Waldorfschule Uhlandshöhe—the Free (Independent) Uhlandshöhe Waldorf School—and the Freie Hochschule Stuttgart—the Free (Independent) College Stuttgart. The school is a kindergarten through grade thirteen Waldorf school and the college is a Waldorf teacher training center. The Congress was organized by the two institutions. Their campus is located in an area high above the rest of the city. The Uhlandshöhe or Uhland Heights are named after the German romantic poet Ludwig Uhland (1781–1862). Also on the Heights, right next to the school, are located the Stuttgart Eurythmeum (offering a four-year training in eurythmy); the headquarters of the German Anthroposophical Society; and the headquarters of the German Federation of Independent Waldorf Schools. A few minutes’ walk away are a church of The Christian Community, the Movement for Religious Renewal founded by Rudolf Steiner, and a seminary for training Christian Community priests. Anne and I were fortunate to stay as guests in the seminary.



The Waldorf Philharmonic Youth Orchestra on stage in the Beethoven Saal of the Liederhalle cultural center

The Waldorf100 festivities began on September 7, the date in 1919 on which Rudolf Steiner and Emil Molt officially founded the Uhlandshöhe school at a public event in the Stuttgart Stadtpark, or City Park. The 2019 commemoration of the event took place at the Stuttgart Liederhalle (“Hall of Song”), the city’s major cultural center, which has three performance venues. The largest, the Beethoven Saal, seats 2100 people. The morning session in the Beethoven Saal included music based on a poem by Ludwig Uhland; addresses by the premier of the state of Baden-Württemberg and the mayor of Stuttgart; and performances by a drumming group from the Kyotanabe Waldorf School in Japan and a choir from the Windhoek Waldorf School in Namibia. In the afternoon, in the smaller venues, there were student performances (music, Bothmer gymnastics, eurythmy), a theatrical production, and a podium discussion with graduates of the Uhlandshöhe school.

At 5:00 p.m., with everyone back in the Beethoven Saal, Christof Wiechert, former leader of the Pedagogical Section at the Goetheanum, spoke on the theme “100 Years of the Art of Education.” In the evening, before an audience of over 2000, students from the Uhlandshöhe school’s high school performed a full program of music and speech eurythmy that concluded with Beethoven’s Piano Sonata No.17 in D Minor, *The Tempest*.

It was, to say the least, a full and memorable day.

The International Congress began the next morning and continued for three days. It took place at the Uhlandshöhe school with over five hundred attendees. The number and variety of offerings was almost overwhelming. There were about one hundred workshops on aspects of Waldorf pedagogy and curriculum, scheduled in four periods during the course of the day. Every day during each period there were also lectures, public forums, and panel discussions. At some point, one had

to realize that eating the whole pie was impossible, that one had to concentrate on a small slice or two.

Anne and I focused on an active and fun workshop on choral singing given by Stephan Ronner, who teaches music at the Freie Hochschule Stuttgart. Professor Ronner led us through the singing of a variety of songs, most of them original songs he himself composed for his teaching. He emphasized that the singing curriculum in Waldorf schools, rather than looking to the past, has to continue to evolve and develop to meet the new needs of today's children and of the future.

Each evening there were one or two major artistic events, including: a chamber music quintet playing works by Mozart and Brahms; a one-man (comic) theatre; music by a worldbeat/pop band; and a eurythmy program by the Else Klink Ensemble Stuttgart. On the final evening, back at the Liederhalle, there was a concert by the Waldorf Philharmonic Youth Orchestra. The full, ninety-five-piece orchestra, organized by young people for young people, includes musicians from all over Germany, most of whom are current Waldorf students or Waldorf alumni. They range in age from fourteen to twenty-three. Under the dynamic direction of conductor Patrick Strub, the



Main entrance of the Saalbau (Auditorium Building) at the Uhlandshöhe Waldorf School

orchestra played a program that included works by Mendelssohn, Brahms, and Dvořák (*The New World Symphony*). The level of performance by the young people was amazing. Had I closed my eyes, I could have easily imagined that I was in Symphony Hall Boston, listening to the Boston Symphony Orchestra.

On our twenty-four-hour return journey—from Stuttgart to Amsterdam, then over Greenland and central Canada, down to Los Angeles, and then back to

Sacramento—Anne and I had plenty of time to think over our Stuttgart experience. One thing that stood out was the strength and vitality of the Waldorf movement in Stuttgart and in Germany. The Uhlandshöhe school is a large and flourishing school with over a thousand students, and there are a number of other thriving Waldorf schools in and near the city. The Freie Hochschule has more than three hundred students from countries around



Main auditorium at the Uhlandshöhe Waldorf School

the world. There are about 245 Waldorf schools in Germany with close to ninety thousand students. Germany has a population of eighty million. If the United States had the same proportion of schools to population, it would have one thousand schools rather than around 150.

Also notable was the high level of personal and artistic development that the Waldorf students evinced in their presentations. Their poise, their ability to relate to and work with others, and their technical mastery were all palpable and impressive. The young people gave us hope for the future.

Another strong impression had to do with the international character of Waldorf Education. Among the attendees at the conference were teachers from countries all over the world, including India, Mexico, Japan, China, Taiwan, Argentina, Brazil, Kenya, South Africa, Australia, and New Zealand. In a time when dissension and confrontation seem to have become the norm even within countries, it was inspiring to see women and men from many different countries and cultures interact and share experiences in a harmonious and mutually supportive way. It was a foretaste perhaps of a future age, when we shall perceive in each other, not a man or a woman, not an American or a Russian, but simply another human being, created by the spiritual world, possessing an eternal divine essence, and striving, as we also strive, to manifest love and freedom. o

The Berlin Waldorf100 Festival

“See the World, Love the World, Change the World”

BY MELANIE REISER, PhD

On September 7, 1919, the first Waldorf school was founded in Stuttgart, Germany. This year, on September 19, some 3500 persons from around the world—Waldorf teachers, alumni, students, and parents and friends—gathered in Berlin for an all-day festival to mark the event and to celebrate one hundred years of Waldorf Education. Countless others joined in through an internet live stream of the presentations. The Tempodrom is a major event venue in the city. The Tempodrom’s central arena—which seats 3500—was the center of activity, but another smaller arena and several tents were also used. Food trucks kept everyone fed through the long day of activities. Attendees were regaled by student



and alumni performances, heard motivational speakers, learned about ways to support the worldwide movement, and celebrated with new and old friends. The genial master of ceremonies for the day’s events was Henning Kullak-Ublick, spokesperson for the German Federation of Independent Waldorf Schools.

The main Tempodrom arena was the site of three delightful programs. The morning session, “See the World,” included over a dozen student performances, including presentations from students in German, Australian, and Japanese schools. The midday program, “Love the World,” featured more than a dozen speakers, including alumnus and remarkable motivational speaker Janis McDavid, Waldorf student representatives, and presenters from around the world—North America, Africa, Europe, and elsewhere—giving perspectives on

the future priorities for Waldorf Education. The evening program, “Change the World,” encompassed a dozen performances by students and alumni from schools in Germany, Spain, China, the Netherlands, Australia, and Africa. ○



Main arena of the Tempodrom in Berlin



Students of the Altea International School (Alicante, Spain) honoring the flags of countries around the world



Henning Kullak-Ublick and Janis McDavid



Chengdu Waldorf School Recorder Orchestra, China



Students from Freie Waldorfschule Potsdam, Germany



"Hit the Beat" Choir; Waldorf School Windhoek, Namibia



Pretzel Support Group



Choir of 5th, 6th, and 7th graders from Freie Waldorfschule Potsdam



Members of the orchestra, Little Yarra Steiner School, Australia



Circus, students of Freie Waldorfschule Uhlandshöhe, Stuttgart



Eurythmy Ensemble of Freie Waldorfschule Flensburg, Germany



The Tempodrom at the end of the day

Rudolf Steiner

Founder of Waldorf Education

BY RONALD E. KOETZSCH, PhD

Rudolf Steiner was born on February 25, 1861, in Kraljevec, Croatia, then part of the Austro-Hungarian Empire. He was baptized two days later in the Roman Catholic church in the neighboring village of Draskovic. His parents were Austrian, and his father, an employee of the state railway, was at the time stationmaster in Kraljevec. The family, which came to include a daughter and another son, moved several times before settling just outside Vienna when Rudolf was about to enter university.

As a child, Steiner had experiences that revealed to him the reality of the spiritual world. In his autobiography, Steiner relates, for example, that at the age of eight he was sitting one day in the waiting room of his father's railway station. Suddenly, an apparition of a distraught woman appeared and asked that in the future he take care of her. The boy recognized the woman as a relative who lived far off in another village. Soon afterward, Steiner learned from his parents that this relation had just committed suicide. Steiner also recounts how his first experience of true happiness came when, as a schoolboy, he was introduced to the study of geometry. This branch of mathematics confirmed for him the reality of the invisible dimension of existence, which was as real for him as the visible.

At the age of eighteen, Steiner entered the Technische Hochschule in Vienna, the most prestigious scientific and technical university in Austria, and began his studies of natural history, chemistry, and mathematics. Soon thereafter, he came to know a rustic herb-gatherer named Felix Koguzki. In Koguzki, Steiner found corroboration of his own experiences of a spiritual dimension of reality,

particularly in the life of plants. At the time, scientific materialism—the worldview that asserts that all phenomena are material and mechanical in nature and that there is no

spiritual dimension of reality—was coming to dominate intellectual and academic circles. Around this time, through an encounter with another, unnamed person, Steiner realized that his life mission was to offer an alternative to scientific materialism.

After graduation, Steiner remained in Vienna, participating in its active intellectual and cultural life. During this time, he worked as a tutor to a young boy with learning difficulties and began to develop the ideas that were to lead to the founding of Waldorf Education many years later. In 1890 Steiner moved to Weimar, Germany, and spent seven years there editing Johann Wolfgang von Goethe's scientific writings. In 1897 he moved to Berlin and became the editor of a literary and cultural magazine. Steiner's writings and lectures on spiritual topics attracted the attention of the Theosophical Society. This group, whose worldview was deeply influenced by Hinduism and esoteric Buddhism, was also seeking to promote in the Western world a spiritual alternative to scientific materialism.

In 1902 Steiner became the head of the German branch of the Theosophical Society. In the years following, he was very active, writing and lecturing on Hinduism, Buddhism, Christianity, and other religious and spiritual topics, including the role of art in spiritual development.

In 1913 Steiner resigned from the Theosophical Society, founded the Anthroposophical Society, and moved to Dornach, Switzerland. He had written four dramas, depicting cosmic and spiritual insights, and in Dornach he oversaw the construction of a building, the Goetheanum, which was to be the venue for presenting the plays. The building, which



Rudolf Steiner, ca. 1902



Elderberry (Sambucus) has long been regarded as a plant with healing and medicinal properties.

took years to complete, was an integrated work of art in which architecture, sculpture, and painting were combined to give an experience of the spiritual world. World War I was ravaging Europe during this time, and, with his ideas of the Threefold Social Order, Steiner proposed a way to organize society toward peace and harmony.

The war ended in November 1918, and in April 1919 Steiner visited Stuttgart, Germany. There, Emil Molt, a student of Steiner and owner and director of the Waldorf-Astoria cigarette factory, asked Steiner if he would lead in the establish-



*The first Goetheanum,
Dornach, Switzerland*

ment of a school for the children of his employees. Steiner agreed to the request, and just months later the first Waldorf school opened its doors.

[Please see the article on page 16 for the full story of the founding of the first school.]

A central theme of Steiner's life was the need to base human life and culture on an understanding of the human as a being of body, soul, and spirit, and a recognition of the importance of the spiritual dimensions of life. He had done this earlier in various fields, including the visual arts (painting, drawing, and sculpture), architecture, music, artistic movement, drama and speech, social organization, and finance. With the founding of the Waldorf school in Stuttgart, he accomplished this in the field of education. In the last years of his life, Steiner applied himself to several other critical fields with the same intention.

Biodynamic agriculture is based on lectures Steiner gave in 1924. An organic, nature-based approach to farming, it uses only natural substances to maintain the fertility of the soil, produce high quality crops, and control pests and weeds. In biodynamic agriculture, each farm is seen as a unique, living, self-sufficient organism. The approach takes into account the cosmic influences of the planets and stars upon plant life. Today, there are thousands of biodynamic gardens, farms, ranches, orchards, and vineyards around the world.

Rudolf Steiner's work in the field of medicine developed into a comprehensive, natural, noninvasive approach to healing called anthroposophic medicine. All the physicians who practice this medicine are conventionally trained medical doctors. How-



The art of eurythmy combines movement, music, speech, and color. Steiner founded this art working collaboratively with his wife, Marie Steiner.

ever, in their clinics and hospitals they primarily use natural therapies, including potentized remedies composed of mineral, plant, and animal substances; therapeutic massage; and hydrotherapy. There are clinics and hospitals all around the world that practice anthroposophic medicine, also called anthroposophically extended medicine.

Steiner was especially interested in children and adults with developmental and cognitive challenges. Steiner's suggestions on how best to educate and care for such persons led to the establishment of therapeutic homes and eventually to the Camphill movement, which consists of anthroposophically based communities and group homes around the world. In the United States and Canada,



Workers on a biodynamic farm in Canada, harvesting dandelion flowers for a preparation that improves the fertility and health of the soil



Herdecke Community Hospital, a 500-bed, full-service medical facility in Herdecke, Germany, in which anthroposophic medicine is practiced

there are about twenty Camphill communities, and there are more than one hundred worldwide. In each of these, “villagers,” persons with special needs, live and work together with “coworkers,” staff members with therapeutic training. Most of the communities are

in a rural setting and include vegetable gardens, farm animals, and workshops for weaving, woodworking, and other handcrafts.



© Aliki Sapountzi

A coworker and a villager at a Camphill community in Scotland

The Goetheanum in Dornach was destroyed by fire on New Year's Eve 1922–23. A year later, Steiner refounded the Anthroposophical Society as the General Anthroposophical Society, with himself as its head. Previously, he had been only an advisor. After Steiner died in 1925, the second Goetheanum—also designed by Steiner—was constructed. Today, the second Goetheanum is the home of the General Anthroposophical Society. The Society oversees

and guides local branches of the organization and the various anthroposophically based movements—including Waldorf Education, biodynamic agriculture, and Camphill—all over the world. ○



The second Goetheanum, Dornach, Switzerland—headquarters of the General Anthroposophical Society



The Group is a thirty-foot-high wooden sculpture created by Rudolf Steiner in collaboration with the British sculptor Edith Maryon. The central figure is the “Representative of Humanity” who stands between and balances two sclerotic figures below—representing the forces of materialism—and two expansive figures above—representing the forces of delusion. At the extreme upper left is a little winged being, “World Humor.”

Steiner's collected works—books that he wrote and books that contain lectures that he gave—comprise over 350 volumes. Steiner wrote and/or spoke about virtually every area of human concern and activity. Despite the scope of his work, it is founded on several basic concepts:

- The source and foundation of the cosmos is an infinite, eternal, benevolent, loving, personal, cosmic Spirit.
- Behind every material phenomenon—everything that can be perceived by the human sense organs—is an invisible, spiritual entity, a being with consciousness and volition. The stars, planets, stones, plants, and animals are all manifestations of spiritual beings. The spiritual dimension is primary, dominant, and ongoing. The spiritual transcends and survives the material manifestation.
- The human being is the culmination and crown of creation—that being, capable of freedom and love, for whom the cosmos has been created. The spiritual archetype of the human being is the source of all other, lower forms of life.
- Each human being has a spiritual essence that antedates his or her birth into the world and continues after the death of the physical body. This individual spiritual essence is involved in a process of evolution and incarnates at different times and places. The whole of humanity is also involved in a process of evolution toward higher levels of consciousness, love, and morality.
- The human being is capable of thoughts and acts that are free, that arise out of his or her own creative intention and will, and that are not determined by any external factor. Every human being has the potential to develop the ability to perceive the invisible world.

From the Association, continued from page 3

alumni who are having a positive impact in a variety of fields and disciplines around the world.

The international celebration of Waldorf100 took place on September 19 at Berlin's Tempodrom. To take part in this faraway event, each North American school created a short video clip of their community that was shown to thousands in the Tempodrom during the course of festivities that day. These clips, called *Waldorf100 Worldwide Waves*, ranged from smiling faces of students waving at the camera to more intricate productions, such as that submitted by Tucson Waldorf School. That clip, filmed by a drone from high above the ground, shows students standing in a circle and then running to form the number "100."

With the events in Berlin starting things off on September 19, schools across North America celebrated the day in various ways. Some schools joined forces in coordinated community celebrations—the Portland, Oregon—area Waldorf schools and the Boulder, Colorado—area Waldorf schools being among these. Other schools chose to live stream



Faculty of the Rudolf Steiner School of New York City singing "Hearken All," the anthem of Waldorf100

the celebrations in Berlin and invited their entire extended community—alumni, grandparents, and former teachers—to come and watch. These events also served as community reunions. The Rudolf Steiner School of New York City—the first Waldorf school in North America—sought to reach out to the broader community. The school hosted a festive evening at the Society for Ethical Culture, which was attended by a number of area Waldorf schools, including Brooklyn Waldorf School, Waldorf School of Garden City, and New Amsterdam School, followed the next day by a community Waldorf100 street fair. The New York—area celebrations continued on Saturday, September 21, with a 5K Unity Race held at Otto Specht School in Chestnut Ridge,

New York. For some newer Waldorf schools, such as Ak Lu'um Waldorf School and Ximbal Waldorf School in Mexico near Playa del Carmen, the centennial brought extra energy to their blossoming communities and a reminder that Waldorf Education is an interconnected, worldwide movement.



International postcard wall from the Hartsbrook School, Hadley, Massachusetts

For many schools, the fall season was too busy for a grand celebration on September 19. In November, Pasadena Waldorf School's renowned annual *Elves Faire* will have a Waldorf100 theme. In early 2020, the Bay Area Waldorf schools will jointly highlight their music and art programs at Sacramento's Capitol Rotunda in a shared Waldorf100 holiday concert.

Serving as the culmination to the 100-year anniversary celebration will be the Education Innovation Summit titled *Learn to Change the World*, cohosted by AWSNA, APWE, and WECAN. This event, the first of its kind, will take place at Chicago Waldorf School from June 23 to 26, 2020. It will feature keynote speakers Orland Bishop, chair, founder, and director of ShadeTree Multicultural Foundation in Los Angeles; Florian Osswald, coleader of the Pedagogical Section at the Goetheanum in Switzerland; and Monique Marshall, elementary educator and diversity practitioner at Wildwood School in Los Angeles.

To learn more and keep up with Waldorf100 news, visit WaldorfEducation.org/Waldorf100 and subscribe to our eNews. Follow us on Instagram or Facebook, and contact waldorf100@awsna.org to get involved. o



NITA DAVANZO is the Waldorf100 director for North America and a proud graduate of Shining Mountain Waldorf School in Boulder, Colorado.

Distinctive Aspects of Waldorf Education

BY CHRISTOF WIECHERT

On the 100th birthday of Waldorf Education, it is appropriate to ask: What are the special characteristics of this approach to educating children?

Waldorf Education, as conceived by Rudolf Steiner and manifested in the first school in Stuttgart, included many educational concepts and practices that were innovative and radical for the time. The Stuttgart school was the first school in Europe with coeducation in secondary school. It was also the first school with a foreign language curriculum for modern languages in elementary school, and it was the first school with an integrated curriculum from class one through the end of high school.

There were a number of other significant innovations that have been maintained over the past one hundred years and still characterize life in Waldorf schools.

Age-Appropriate Curriculum

One of the most significant characteristics of Waldorf Education is the age-appropriate curriculum. The Waldorf curriculum and pedagogy reflect the stages of development of the growing child. There are milestones at ages seven, nine, twelve (the threshold of adolescence), and sixteen, when the children go through important physiological and psychological changes. At each stage, what the children are taught



In Waldorf Education, free, imaginative play is considered to be the true work of the young child. Here, kindergarten boys waiting to catch “the big one”



Art is an intrinsic part of the work of the Waldorf teacher. Chalk drawings are used to enhance the main lesson topic of study. This drawing was for an eighth-grade meteorology block.

and how they are taught serves them best and leads to good learning outcomes.

For example, in Waldorf schools, academic, intellectual learning begins only after age seven and then proceeds in a gradual, decidedly artistic way. This goes against the general trend of starting academic work earlier and earlier on the assumption that it will give the children a “headstart.” However, recent research indicates that early academic work does not benefit children’s learning or development. In Holland, a meta analysis research project analyzed data from twenty-one studies that had followed fifty thousand children between 2001 and 2015. The question was: What effect does early academics have on academic capacities and abilities, social/emotional behavior, and language and math skills? The result was that, in terms of statistics, there is no measurable effect at all.¹ This supports the Waldorf approach of beginning academic work when the children are truly ready for it.

The Main Lesson

One remarkable Waldorf innovation is having a long morning main lesson period as a consistent element in the daily schedule. With the main lesson structure, the first two hours of the school day are, for a period of three or four weeks, devoted to a particular subject, including math, language skills, history, geography, geometry, physics, and chemistry. The main lesson allows the teacher and students to focus, for an extended time, on a single subject and penetrate it deeply. Also, it allows teachers and students to be free of time pressure. If the class period ends at a crucial point, the teacher can simply say, “Dear friends, to be continued tomorrow!”

Current research in chronobiology, which studies physiological rhythms, shows that precisely these hours in the middle of the morning provide the best learning “window” of the day. Typically in Waldorf schools, sports and games are scheduled in the midafternoon. According to chronobiology, the afternoon is the ideal time for physical activities.

Proper scheduling is particularly important for adolescents. In their book *NurtureShock*,² Po Bronson and Ashley Merryman describe an experiment in which the starting time for classes in a high school was shifted one hour later. The biological clock of the students was so precise and sensitive that the change had a positive effect on their performance in school. This indicates that the optimal time for learning is in the middle of the morning. This is just the time when the main lesson takes place and sets a positive tone for the whole day.

Education as an Art

Art is an essential element of Waldorf Education and manifests in at least four ways:

Teacher as Artist

It is important that the teacher himself or herself have some personal artistic involvement—that he or she dances, plays the flute, writes poetry, paints or does fine needlework, or sings or plays the guitar. The teacher need not be a professional artist, but rather an amateur who practices art out of a love for it. This is important, because artistic activity creates a mental flexibility.



The training of a Waldorf teacher includes experience of a variety of arts, including choral singing.

Teaching with the Arts

The Waldorf teacher teaches with the arts. Particularly through the elementary school years, all the subjects are taught with an artistic element. In fact, every main lesson period, regardless of the subject matter, includes artistic activity by the teacher and the students. The teacher draws pictures with chalk

on the blackboard; tells stories; sings, draws, and paints with the children; and works with the class in producing their class play. The teacher's artistic striving inspires the students to develop themselves. Applying the arts in education enlivens the process and is a perfect antidote against tiredness, for students and also teachers.

The School Environment as Art

In Waldorf schools, we strive to create a beautiful, aesthetically nourishing environment. All sense perceptions, especially the unconscious ones, have



In the design of purpose-built Waldorf schools, color and form, both interior and exterior, are very important. Above: San Mendemiano Waldorf School, Italy. Below: a kindergarten room at Shining Mountain Waldorf School, Boulder, Colorado



an impact on the basic mood of the child. Thus, the architecture and the interior design of a school, the colors and forms to which the children are exposed for years, are very important. In Waldorf schools, great care is taken in choosing colors for the walls of the different classrooms and in making the school as a whole a beautiful place. Research has shown that children in a hospital fare better when the environment is color-rich than when it is white.³ Color can even affect blood pressure. Waldorf Education was a pioneer in this area, and this knowledge should be applied in all schools.

Teaching as an Art

In Waldorf Education, the actual teaching process is seen as an artistic activity. The teacher creates her main lesson as she would compose a piece of music. There is

an introduction, a working through and development of the central theme, a reprise or recapitulation, and then a coda, or summing up. She creates images through stories and descriptions, but also and primarily, by the way she speaks and acts. She does not give instructions but is always in dialogue with her group of students.



For each main lesson block, each student creates and illustrates a main lesson book. Here, the front page of a ninth grader's book

At the same time, the Waldorf teacher observes the effect of her teaching. Are the children "with her," or are they starting to disconnect? If so, she will change the activity and look to see if they reconnect. The teacher must be totally awake and sensitive to what is going on as she creates the artistic work that is the main-lesson experience for the child. If she succeeds, her teaching will be enlivening rather than tiring, and the children will be engaged and well-behaved. The children

want to learn in this way. Of course, this creativity involves risk. But there is no true education without risk.

Thus, the unique, innovative elements in Waldorf Education, a century ago and today, include the age-appropriate curriculum, the main lesson period, and the pervasive presence of art and the arts.

Another special Waldorf element is the self-administered school. Steiner maintained that the members of the faculty, as the persons who understand the needs of the children best, should make the important pedagogical decisions.



Students watch carefully to see what phenomenon will result from the teacher heating substance X in the test tube with a Bunsen burner.

The phenomenological approach to science is another special feature. In the teaching of science in Waldorf schools, the students are first given an experience of a phenomenon, and only after they have a chance themselves to think about the phenomenon are they given the concept or abstract structure that relates to it.

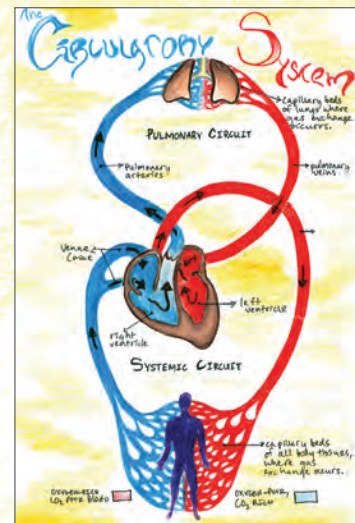
And finally, there is that iconic figure in the Waldorf world, the "class teacher." The class teacher is an educator who, ideally, commits to being the primary teacher for a group of children from the first grade through the eighth, to bring to them the remarkable store of human knowledge and wisdom as it manifests in language, the arts, math, science, history, and all other fields of inquiry, and to start them on the road to becoming free and loving human beings who will serve the world and lead a meaningful life.

Waldorf Education and Mainstream Education

The distinctive elements of Waldorf Education have served the Waldorf movement well over the past century and today are being applied in over one thousand Waldorf schools in sixty-four countries. They also characterize the sixty or so charter and public schools in the Public Waldorf movement in the United States. But, in general, Waldorf Education has not been taken up in mainstream education. Waldorf has not developed into a *trendsetter*.

This is not surprising. Mainstream education today generally focuses on achieving measurable results, consistently and efficiently. Creativity, imagination, beauty, risk, and improvisation—those aspects that are at the heart of Waldorf Education—are not particularly relevant. Professor Gerd Biesta has written about this insightfully in his book *The Beautiful Risk of Education*.⁴

However, in certain places, aspects of Waldorf Education have found their way into mainstream



Artistic work is integrated into the study of science. Here, an illustration from a main lesson book for the block on human anatomy

Courtesy of Philippe Holmstrom

education. In Europe, particularly in Finland, many aspects of Waldorf Education are being used. In British Columbia, Canada, the focus of the provincial educational system is now on developing capacities in the children rather than on communicating content. And in the United States, certain aspects of Waldorf Education can often now be found in public schools. These include:

- looping—a teacher staying with one class two or more years
- the welcome handshake given each morning by the teacher to each student
- block scheduling for core academic subjects
- portfolio-based assessment
- teacher visits to the homes of students

It is impossible to say whether and to what degree such innovations are the result of the example of Waldorf Education. Still, they are encouraging signs.

As Waldorf Education enters its second century, it will carry on the distinctive curriculum and pedagogy that have sustained it in its first century.



One cardinal skill of the class teacher is to keep the students interested and engaged throughout the lesson.



CHRISTOF WIECHERT was born in 1945 and attended the Waldorf school in The Hague, Netherlands. After studying education and geography, he taught for thirty years at The Hague school. During this time, he was cofounder of the Dutch State Waldorf Teacher Training Seminar. For many years, he was a council member in the Anthroposophical Society in the Netherlands. Together with Ate Koopmans, he developed

And doubtless, while remaining true to its core philosophy, it will innovate to meet the changing needs of children and society. It will be interesting to see if mainstream education will be more receptive to what Waldorf has to offer. For the moment, though, Waldorf schools will continue to have this secret: Good education is an art. ☺



Each morning, the class teacher acknowledges each student with a handshake as the student enters the classroom.

Notes

1. R. Frukking et al., University of Amsterdam, Faculty of Social and Behavioural Sciences. Research Institute of Child Development and Education. (<https://hdl.handle.net/11245/1.49860>, language Dutch)
2. Po Bronson and Ashley Merryman, *NurtureShock: New Thinking About Children* (New York: Hachette Book Group, 2009).
3. Rotraut Walden (ed.), *Schools for the Future: Design Proposals from Architectural Psychology* (Wiesbaden, Germany: Springer Fachmedien Wiesbaden, 2015). In this book there are four relevant chapters written by Prof. Dr. Christian Rittelmeyer.
4. Gerd Biesta, *The Beautiful Risk of Education* (London: Paradigm Publishers, 2014).

the “Art of Child Study” course. He has lectured in many countries. Since September 1999, Christof Wiechert has worked for the Pedagogical Section of the School for Spiritual Science at the Goetheanum in Dornach, Switzerland. From October 2001 to December 2010 he was head of the Section. He now continues to work for the School for Spiritual Science at the Goetheanum and is an international speaker on pedagogical and anthroposophical themes. He is married, and he and his wife have five children.

The Founding of the First Waldorf School

BY HENRY BARNES, MA

Rudolf Steiner's strong interest in the education of children began early. In the 1880s, as a recent university graduate in Vienna, he was hired to tutor the children of a wealthy businessman. One of the children, Otto Specht, had hydrocephalus and severe learning difficulties. Steiner designed a special program for the boy and helped him overcome his disability.

Some two decades later, in 1907, Steiner gave a lecture in Prague titled "The Education of the Child in the Light of Spiritual Science." Steiner described the three aspects of the human soul life—thinking, feeling, and willing—and maintained that in education each human faculty and capacity must be cultivated in a suitable, age-appropriate way.

Ten years later, war was raging in Europe. Steiner, living in Dornach, envisioned an organization of human society that might create a stable and peaceful social order. He asserted that there are three types of institutions in society—cultural, economic, and political—each with its own purpose and values. Steiner held that each should

function independently and observed that many problems of the day were caused by the dominance of the political realm (government) over the cultural and economic realms. With the help of well-connected associates, Steiner tried to introduce this concept of the Threefold Social Order in Germany. Amidst the chaos of the final year of the war, the attempt failed.

After the war ended in November 1918, a longtime associate of



Emil Molt (1876–1936), cofounder and benefactor of the first Waldorf school, Stuttgart, Germany, September 1919



Main entrance of the Freie Waldorfschule Uhlandshöhe, Hausmannstrasse, Stuttgart, ca. 1920

Steiner, Emil Molt, actively took up the cause of the Threefold Social Order. Molt was the director of the Waldorf-Astoria cigarette factory in Stuttgart, Germany. He helped organize an association of businesses that sought to realize the ideal of cooperation and brotherhood in the economic sphere. He also tried to manifest this in his factory. Although there was not enough work for his employees, Molt retained and continued to pay all of them. He introduced free, on company time, adult education classes for the workers. They received instruction in history, geography, foreign languages, sewing, and other subjects, and they also had opportunities to learn about the functioning of the factory as a whole.

The program worked well, but the workers soon had a suggestion for Molt. They told him that while they, as adults, had to "relearn learning," for children learning is something new. What was really needed was a school for their children. Molt became absorbed by the idea of "opening the door of education for all children, regardless of their parents' income." At that time in Germany, a child's education was largely determined by the social and financial circumstances of the family.

On April 23, 1919, Rudolf Steiner spoke to the roughly one thousand workers at the cigarette factory. Afterward, Molt asked Steiner if he would take on the leadership of the school that he wanted to found for his employees' children. Steiner answered in the affirmative.

Two days later, Steiner gave four conditions for the founding of the school:

- The school would be open to all children, not only children of workers at the factory.

- The classes would be coeducational, then a novelty in the upper grades in school in Germany.
- The school would have a unified, twelve-year curriculum for all students, regardless of their academic ability. (At that time in Germany, at age eleven, students destined for university and students destined for vocational training went their separate ways.)
- The educational process would be in the hands of the teachers—independent of outside political and economic control—as far as legally possible.



Children leaving the main classroom building, 1925

In the next months, preparations were made for the opening of the school. A suitable building, a former restaurant located on the heights above the city, was purchased and renovated. Twelve faculty members were recruited, most of whom were already deeply

involved in Steiner's anthroposophical movement. From August 21 through September 5, Steiner gave three series of lectures for the aspiring teachers. Each day began with the study of the human as a being of body, soul, and spirit. The second morning lecture dealt with teaching methods and how special subjects could be incorporated into the educational process. The afternoon session dealt with questions raised by the participants and also included speech exercises that had been developed by Steiner.

In the final lecture of the course, Steiner spoke of the inner, moral challenge that comes with being a teacher of children:

The need for imagination, the sense for truth, and a feeling of responsibility—these are the three forces which are the very nerve of education. And the one who wishes to take the spirit of education, of pedagogy, into her or himself

should adopt as a motto: Imbue thyself with the power of imagination, have courage for the truth, and sharpen thy feeling for responsibility of soul.¹

On September 6, Steiner detailed the structure of the curriculum. On Sunday, September 7, the festive opening of the Free [i.e., Independent] Waldorf School took place before almost one thousand persons in the large auditorium of the Stuttgart Municipal Park. That afternoon, Emil Molt hosted all the parents and children for refreshments and coffee at the school. He later wrote of the event:

There was much lively activity. Each teacher gathered his or her class and played games with them. Every child was given a box with the words "Welcome to the Waldorf School" printed on the lid. The box was full of chocolates. Many of these postwar children had never tasted chocolate, so it was a wonderful treat. A new spirit had entered the Uhlandshöhe, a spirit of trust and love, and the parents and children had a foretaste of it on that day.²

Classes began a number of days later. There were 256 children in eight grades, 191 being children of factory workers and 65 from interested families in Stuttgart. For the first year, the school was a company school and all the teachers were listed as employees at the factory. By the second year, the school had become an independent entity. The school grew quickly, adding a high school grade each year, so that by the 1923–24 school year there were twelve grades, with parallel classes

continued on page 50



Rear view of the main school building with play area

Waldorf Education in the United States

Four Generations of Independent Schools

BY STEPHEN KEITH SAGARIN, PhD

In 1928 a small group of intellectuals and artists in New York City, some of whom had studied in Europe with Rudolf Steiner, resolved to start a school modeled after the Free (Independent) Waldorf School in Stuttgart. As this group planned the school, the future looked bright. The Great War—World War I—was over and it was the Roaring Twenties. The group found a home for their tiny new school of thirteen students, first in Irene Brown's living room in lower Manhattan and then, in 1929, on West 73rd Street. At that time, the name "Waldorf School" pertained only to the original school in Stuttgart, Germany, so the new school called itself the Rudolf Steiner School of New York. By the end of October 1929, the stock market had crashed and the Great Depression had begun. The school survived these hard times, grew slowly, and eventually found a new and permanent home on East 79th Street near Central Park.



Kindergarten children from the Rudolf Steiner School of New York with their teacher at the corner of East 79th Street and Fifth Avenue. Central Park is just across the street, and the Metropolitan Museum of Art is visible at upper left. Probably late 1940s.

The Rudolf Steiner School joined the Progressive Education Association and the Child Study Association. It invited teachers from other schools to visit, and it sent teachers to other schools and to conferences to lecture and demonstrate aspects of its educational methods. The school worked with other independent

schools to have movie theaters refrain from showing violent newsreels before matinee features. For a decade, the New York school was the only school in the United States to use Steiner's educational method, and the school worked to contribute to a broad conversation regarding new, healthful, and progressive educational methods.

The New York school alone comprised the first generation in the United States of what came to be called Waldorf schools. This generation might be called the "European" generation. Americans traveled to Europe and returned to found the school, and many of the school's teachers and mentors were European, often German. A German influence was also reflected in the language and ambience of the school. Therapeutic eurythmy was called *Heil* eurythmy (German for "healing" eurythmy). The verse that began each faculty meeting was referred to by the German word *Spruch*, a "saying."



*Hermann von Baravalle
(1898–1973)*

In the 1930s, the directorship was offered to two Germans, Erich Schwebsch and Hermann von Baravalle, a former teacher at the Stuttgart school. Both declined the position, and an American, Margaret Peckham, continued as principal. Rudolf Steiner—as director of the Stuttgart school—hired, trained, and, when necessary, fired teachers, and early Steiner schools in the United States copied this model. Only later were the ideas of consensus decision-making, collaborative leadership, and "faculty-led" schools adopted.

The second application of Steiner's pedagogy took place in Greenwich, Connecticut, where progressive educator Beulah Emmet led the Edgewood School. Her faculty, on hearing of Steiner's method from

Baravalle, voted unanimously to adopt it and began using it in January 1938. During the early years of World War II, the Edgewood School's faculty split, and in 1942 Emmet opened High Mowing School in Wilton, New Hampshire, as a Waldorf boarding high school on her family farm. High Mowing is still in operation.



*Beulah Hepburn Emmet
(1890–1978)*

Baravalle moved to Kimberton, Pennsylvania, to assist Swedish businessman Alarik Myrin and his wife, Mabel Pew Myrin, in creating a school that was to be for displaced European children. The children never arrived, but the Kimberton Farms School opened in 1941. Local students were taught by local teachers trained by Baravalle and other visitors.

Baravalle traveled widely in the United States, lecturing and promoting Steiner's method of education. In 1943 Baravalle accepted a position as professor of mathematics at Adelphi College, a women's college in Garden City, Long Island, New York, that had just become coeducational. Alarik Myrin was on the board of trustees. Adelphi was facing a fiscal crisis; it couldn't pay its mortgage. Myrin assisted the college on the condition that it found an experimental school in order that teacher education students would have a place to learn. He stipulated that the school use Steiner's methods. So in 1947 the Waldorf Demonstration School of Adelphi College was founded; it later became The Waldorf School of Garden City, which is still going strong today. The program at Adelphi was the first Waldorf teacher education program in North America. It operated until 1979.

Baravalle also visited the anthroposophical community based at Ralph Courtney's Threefold Farm in Spring Valley, not far from New York City. In 1950 a school based on Steiner's pedagogy, later to be called Green Meadow Waldorf School, opened there. Highland Hall School in Los Angeles, also visited by Baravalle, began using Steiner's methods in the late 1940s and in 1955 rededicated itself as a school devoted to Steiner's pedagogy. Other schools founded

during this time include Sacramento Waldorf School (1959), Honolulu Waldorf School (1961), and Detroit Waldorf School (1966). Baravalle had visited both Sacramento and Detroit.

This second generation in the development of Waldorf Education in the United States, beginning during World War II and ending in the mid-1960s, may be called the "American" generation. Contact with Europe—especially German-speaking Europe—was curtailed by the war. And schools increasingly saw their task as forming a specifically American version of Waldorf Education. For Baravalle, the "Johnny Appleseed" of this period, this often meant glossing over Steiner's esotericism in favor of a more practically oriented understanding of educational methods. For Myrin, this meant hiring American teachers and training them on the job, rather than importing teachers from Europe. For others, it meant Americanizing the curriculum, including, for example, adding courses on Emerson, Thoreau, Melville, and other American writers. Schools of this generation still often saw themselves as experimental or demonstration schools, and they sought to continue to influence or transform education in general, publishing books by kindred souls in the environmental movement,¹ for instance, or participating in efforts to curtail government influence on education.



*Alarik Myrin
(1884–1970)*

Interestingly, the first use in print of the term "Waldorf Education" occurred during this time—in 1958 in A.C. Harwood's *The Recovery of Man in Childhood*. Prior to this, schools used terms such as "Rudolf Steiner's educational method" or "the Waldorf School Plan [Curriculum]" to describe what made them distinct.



*Mabel Pew Myrin
(1889–1972)*

A third generation may be called the "Alternative" generation. In 1965 Betty Staley (then Betty Kane), Franklin Kane, and three other young teachers left the Kimberton school and moved to California to

join Sacramento Waldorf School. Although they were not hippies, they brought with them the democratic values, youthful idealism, interest in alternative lifestyles, and back-to-nature impulses of what came to be called the counterculture and New Age movements in the United States. An understanding that Steiner sought alternatives to hierarchical leadership and bureaucracy led the Sacramento school to become the first “faculty-run” Waldorf school in the United States.² Faculty-run schools are another characteristic of this generation.

The 1970s and 1980s were a period of rapid growth for Waldorf Education in the United States. The postwar baby boom generation came of age, and many members of that cohort, as parents or teachers, were attracted to Steiner’s views on education.

Schools were founded in all parts of the country, particularly on the East and West Coasts. Whereas earlier schools were generally founded by philanthropists and anthroposophists, initiatives in this third generation were often undertaken by parents, typically beginning with a kindergarten and then adding a grade each year through the eighth grade. Fewer schools in this generation than in the previous one were able to include high schools, or were even interested

in doing so. This generation was also characterized by its work to make the curriculum less Eurocentric and more multicultural, particularly through the inclusion of Native American, African, Asian, and South American tales, history, and geography.

A characteristic achievement of this Alternative generation was the creation of the Association of Waldorf Schools of North America (AWSNA). From the 1950s, a loose umbrella organization called the “Conference of Schools” had existed. In 1972 AWSNA incorporated as a nonprofit corporation and trademarked the service marks “Waldorf” and “Rudolf Steiner” with regard to education. Ekkehard Piening, who was then a teacher at the Rudolf Steiner School of New York City, was the first chair, and Anne Charles, a teacher at the Garden City school, became chair in 1982. In 1990 David Alsop assumed the leadership of the Association and based it in Fair Oaks, California. By 1995 there were 103 member schools in the Association. The organization has gone through several changes in leadership in the

past decades. Alsop moved on in 2001, and there are currently three executive directors—for advancement (Beverly Amico), for membership (Melanie Reiser), and for operations and member resources (Stephanie Rynas). The Association is now based in Longmont, Colorado. It sponsors annual continental and regional conferences, represents independent Waldorf schools in the broader culture, accredits Waldorf schools, and seeks to support member schools in their particular stages of development. *Renewal: A Journal for Waldorf Education*, founded in 1991, is published by AWSNA.

Similarly, in 1983 Waldorf early childhood educators formed the Kindergarten Association of North America. Now called the Waldorf Early Childhood Association of North America (WECAN), the organization offers conferences and workshops for teachers, publishes books on early childhood education and the twice-yearly newsletter, *Gateways*, offers professional development retreats for Waldorf early childhood teacher trainers, develops resources for educators and parents, and collaborates with other organizations working on behalf of childhood. WECAN is also active internationally through its membership in the International Association for Steiner Waldorf Early Childhood Education (IASWECE).

In the early 1990s, Urban Waldorf School in Milwaukee, Wisconsin, was founded as a “choice” (magnet) school within the larger Milwaukee school district. This was the first foray of Waldorf Education into a public school setting. Around the same time, the Yuba River Charter School in California became the first charter school to use Waldorf methods. There are currently about fifty charter and public schools in the United States that are part of the Public Waldorf movement. Some of these schools founded the Alliance for Public Waldorf Education (APWE), and recently APWE, WECAN, and AWSNA have developed a



*Ekkehard Piening
(1941–1989)*



*David Alsop,
(chairman of AWSNA
from 1990 to 2001)*



*Joan Almon
(1944–2019)*

collaborative working relationship in the service of Waldorf Education. (Please see the article on the Public Waldorf movement on page 22.)

From its inception, Waldorf Education has had as guiding ideals the principles of freedom, equality, and solidarity (brotherhood), expressed in Steiner's conception of a healthy tripartite social organism. (Please see the article on page 16 about the founding of the first Waldorf school.) And, certainly, these ideals have permeated the Waldorf movement in its history and development in the United States.

Recently, AWSNA member schools and institutes adopted as priorities the three aims of diversity, equity, and inclusion. Efforts to make Waldorf Education available to all children, to enrich the curriculum so that it is relevant to children from all backgrounds, and to make every child feel at home—regardless of race, color, economic or social situation, and sexual orientation—are becoming priorities for every school, whether in the independent or public realm.

Rudolf Steiner's original impulse in founding the Stuttgart school was to transform education for all children, regardless of economic or social class. Since the early 1990s, efforts by independent and public Waldorf schools have brought this aim closer to reality. In this sense, this last generation of schools may be said to be the "Social Missionary" generation.

An inspiring example of how Waldorf Education can fulfill its social mission can be seen in Lakota Waldorf School in Kyle, South Dakota. Founded in 1993, the school is located on the Pine Ridge Indian Reservation in a profoundly disadvantaged community. The school was founded a group of persons that included Lakota leaders and elders who were searching for an educational method that would honor and preserve Lakota language and culture, that would honor the Spirit, and that used a nonhierarchical governance structure. Supported first primarily by Swiss and European funders and anthroposophists, the school has more recently received recognition and assistance from AWSNA and from fellow Waldorf schools in the United States. After an initial period of uncertainty and slow growth, the Lakota school now operates on an increasingly firm foundation.

Currently, there are approximately 125 independent Waldorf schools in the United States. These schools serve approximately 25,000 students, a high-water mark for Waldorf Education in the country. As we celebrate 100 years since the founding of the first Waldorf school, we can also celebrate ninety-one



Students at Lakota Waldorf School learning to make a traditional tribal drum

years (1928–2019) of Waldorf Education in the United States. And we can rededicate ourselves to Rudolf Steiner's educational principles and ideals, methods, and curriculum so that they may continue to find their way to those children, parents, and teachers who would benefit from them. ○

Notes

1. In this regard, for instance, note that Marjorie Spock—eurythmy teacher at The Waldorf School of Garden City, sister of Benjamin Spock, MD, and friend of Rachel Carson—was instrumental in the activist campaign against DDT spraying on Long Island and in assisting Carson on the path to writing *Silent Spring*.

2. "Faculty-run" seems to have been a questionable translation of Steiner's phrase, which is more correctly translated as "self-administered"—that is to say, administered within the organization of the school itself and not by an outside or state authority.



STEPHEN KEITH SAGARIN *has been a Waldorf teacher for more than thirty years and currently is associate professor at Sunbridge Institute in New York and executive director at Berkshire Waldorf High School in Massachusetts. A graduate of The Waldorf School of Garden City—where he later taught—he has an AB in art history and fine art from Princeton University and a PhD in history from Columbia University. He is author of The Story of Waldorf Education in the United States: Past, Present, and Future and former editor of the Research Bulletin of the Research Institute for Waldorf Education. His blog What is Education? may be found at: ssagarin.blogspot.com*

Public Waldorf Education in the United States

BY BETTY K. STALEY, MA

Emil Molt, owner/director of the Waldorf-Astoria cigarette factory, established the first Waldorf school in Stuttgart, Germany, in 1919 with Rudolf Steiner as director. Steiner negotiated that the school would be available to all children, regardless of ability to pay. At the same time, teachers would be free from state control in methods and curriculum. Since then, Waldorf schools have opened around the world, with arrangements for government funding and control varying according to country. However, in the United States, since the first Waldorf school was founded in New York City in 1928, all Waldorf schools have, until the 1990s, been private or independent, i.e., functioning without government funding.

Urban Waldorf School, Milwaukee— An Experiment

In 1991 Dr. Robert Peterkin, superintendent of schools in Milwaukee, Wisconsin, requested the Association of Waldorf Schools of North America (AWSNA) to establish the first Waldorf school within a public school district. AWSNA asked me, Western Regional Chair of AWSNA at the time, to form a committee and explore the possibility of a public Waldorf school serving inner-city children in Milwaukee. The committee included Temba Sadiki (a.k.a. Keith Jefferson), Frances Vig, Connie Stokes (Starzinski), and Henry Barnes.

The school board authorized the school, a few experienced Waldorf teachers and Milwaukee public school

teachers joined the faculty, and Dorothy St.

Charles—who was to prove to be a tireless warrior on behalf of

the school, protecting and strengthening it—became principal. Ann Pratt, experienced Waldorf teacher and trainer of teachers, moved to Milwaukee as the “implementer,” doing weekly training sessions and mentoring the teachers. Mary Ruud, Mark and Laura Birdsall, Linda Williams, and others shared their Waldorf experience and expertise with the Milwaukee faculty.

Mark Birdsall wrote:

The experience at Urban Waldorf School (UWS) was life-changing for many of us involved in it—teachers as well as students. . . . Real education has to be built on understanding and trust, and the first few years at UWS were largely about creating those—teachers learning to understand what we were seeing in the students, children learning that they could rely on the teachers to be there for them in a myriad of ways that went far beyond the classroom walls, parents learning to understand this different approach to education and to trust these teachers with their children year after year, teachers of both races learning to understand where the other was coming from and put aside the mistrust unavoidable in America.

The students knew that they had a special home in the school. . . . Life might be tough—bullets flying in your hood and dangers lurking on the way to school—but when you came through the front door you were safe and nurtured and you could let down your defenses and be a child again. The continued feedback twenty years later, at school reunions and on Facebook, confirms that it changed their lives in many ways.

In 1994 Dr. Ray McDermott, professor of education and anthropology at Stanford University, with a team of educators, visited the school, which at that time had 343 children. After the visit, McDermott reported:



Dorothy St. Charles, principal, and Ann Pratt, teacher trainer and mentor, Urban Waldorf School, Milwaukee, ca. 1994



Class teacher Laura Birdsall with her third-grade class at Urban Waldorf School, Milwaukee, 1995–96 school year

Despite the difficult environment that surrounds Urban Waldorf School and some of the children in their daily lives, life inside the school is safe, quiet, well-ordered, and, in terms of relationships, warm. . . . The school has extraordinary leadership in the principal's office, hardworking and concerned teachers, and a good esprit de corps. In 1992 the school ranked among the lowest in Milwaukee. In 1995 sixty-three percent of the children were above the district's standard for their grade levels. This has happened despite the fact that the school does not stress the early acquisition of reading skills nor the early development of test-taking skills. . . . The school emphasizes not just cognitive learning but also development of character as preparation for taking one's place as an educated citizen. . . . There is reason for everyone in the school to be proud and for everyone in American education to be hopeful.

With changes in administration and faculty, the experiment ended after ten years. Despite this, Urban Waldorf School in Milwaukee contributed to future possibilities of Waldorf Education within an urban public school district. Two other initiatives that had short-lived histories were Harriet Tubman Village School in San Diego and Westside Community School in New York City.

The Experiment Continues in Sacramento

In 1993 Dr. Rudi Crew, superintendent of schools in Sacramento, California, asked Rudolf Steiner College for help establishing a similar type of school as in Milwaukee. Local public school teachers, led by Katherine Lehman, faculty members from Sacramento Waldorf School and Rudolf Steiner College, and a committee from Sacramento City Unified School District (SCUSD) created two summer schools—for children—using Waldorf methods. These schools provided opportunities for district teachers to gain experience in the Waldorf approach. The success of the summer programs led to the establishment of a magnet school using Waldorf practices. The school went through three sites and changes of name: Oak Ridge, John Morse, and now Alice Birney, weathering many challenges.

Through a passionate and committed group of teachers and administrators, a supportive school superintendent, school district assistance in meeting legal challenges, and acknowledgment and support from alumni parents of local Waldorf schools, the school outgrew its site and moved to its present campus as Alice Birney Elementary School. Now twenty-five years old, it is a thriving school with over four hundred children, double-tracked from transitional kindergarten through eighth grade.

In 2015 the Stanford Center for Opportunity Policy in Education (SCOPE) studied the practices and outcomes of Alice Birney. It reported:

At Alice Birney, the Waldorf-inspired approach differs from many other public schools in the extent to which Birney extends its focus beyond providing students with specific knowledge and skills to prepare them for college and career, to also preparing children for meaningful lives in the broadest sense by developing them for physically, socially, artistically, and cognitively meaningful engagement with the world.



A proud second-grade knitter, Urban Waldorf School, Milwaukee, ca. 1992

A second difference is the extent to which Rudolf Steiner's, the founder of Waldorf schools, theory of child development and goals for nurturing human development inform every aspect of how children experience school including the curriculum, pedagogy, and structure of school. . . . It is striking to see such an approach supported and promoted within the context of a school district. Alice Birney was able to achieve fidelity to the Waldorf approach because SCUSD granted them decision-making control—although often hard fought for—over curriculum,



Snack time in the kindergarten at Alice Birney Elementary School, Sacramento, California



May Faire chorus at Yuba River Charter School, Grass Valley, California

assessment, and staffing decisions. That fidelity to a cohesive and holistic approach in turn led to high levels of student and parent satisfaction, demand for the school, and strong student outcomes. . . .

While strong for all students, student outcomes are particularly strong for African American, Latino, and socioeconomically disadvantaged students.

Two additional schools in the Public Waldorf movement have opened in Sacramento: George Washington Carver School of Arts and Science, led by Dr. Allegra Alessandri, serving a very diverse student body; and A.M. Winn Public Waldorf Elementary School.

Charter Schools in California

In 1992 the California legislature mandated the establishment of one hundred charter schools, free in their choice of educational philosophy, governance procedures, and admissions criteria. Although charter schools receive state education funds for each child, they must supply their own facilities.

In 1994 after the independent Mariposa Waldorf School had closed, parents and teachers working with George Hoeffcker—a teacher at the independent Live Oak Waldorf School in Meadow Vista—formed Yuba River Charter School (YRCS) in Grass Valley, the first public charter school guided by the principles of Public Waldorf Education. By 1997 the school had kindergarten through eighth grade with two hundred students. In 2008 it received a grant of \$8.5 million to build a new school facility.

During this period, parents and teachers from San Francisco north to the Sierra mountains formed seven charter elementary schools: Novato Charter, Golden Valley River, Golden Valley Orchard, Stone Bridge, Woodland Star, Sebastopol Independent Charter, and Sun Ridge Charter, as well as the Community School for Creative Education, pioneered by Dr. Ida Oberman,

serving a very diverse population in Oakland. More recently, charter schools also opened in the southern part of the state.

In 2011 Credo High School was founded as a high school working out of Public Waldorf principles, with Chip Romer as principal and Thom Schaefer as education director. The school, located in Rohnert Park, north of San Francisco, now has over four hundred students, half from the local elementary charter schools in the Public Waldorf movement and the rest from other elementary schools.

Waldorf Education in Arizona and Elsewhere

In 1991 the Arizona Council for Waldorf Education (ACWE) was founded to support Waldorf Education, respecting the needs of each community. Several independent Waldorf schools began, but as Joan Treadaway, president of ACWE said:

The communities wanted Waldorf Education desperately; they saw the need, felt the commitment, but knew they could not be sustained. They wanted Waldorf Education for all children, and private schools would not survive in the small communities.

When Arizona passed charter legislation in 1994, the independent Waldorf schools struggled; ultimately four decided to become charter schools. At present, there are two independent schools (Tucson Waldorf School and Running River School in Sedona) and five charter schools (Desert Marigold, Desert Sky Community School, Pine Forest, Desert Star, and Mountain Oak).



Students at Community School for Creative Education in Oakland, California, with their collection of handmade yarn butterflies

In recent years, charter schools in the Public Waldorf movement have opened in Washington, Oregon, Alaska, Colorado, Utah, Idaho, Hawaii, Pennsylvania, North Carolina, Wisconsin, and Florida. In total, there are currently fifty public schools working with the principles of Public Waldorf Education, including twenty-seven in California. The best estimate of total enrollment is over twelve thousand children in kindergarten through eighth grade. When a public school is accepted as a full member of the Alliance for Public Waldorf Education (APWE), it can officially be called a “Public Waldorf” school. Several schools have engaged in the self-study process, and two schools have been designated as Public Waldorf schools.

Challenges from Outside the Waldorf Movement

In the 1990s, with the opening of charter schools and the introduction of the internet, Waldorf Education in public schools attracted attention. George Hoffer, principal of Yuba River Charter School, was contacted by People for Legal and Nonsectarian Schools (PLANS). The group filed a lawsuit against the two authorizers of the school—Twin Ridges Elementary School District and Sacramento City Unified School District. PLANS, led by two disaffected former Waldorf parents, stated that Waldorf schools promote religion and do not belong in the public sector. Over the next years, PLANS tried to stop the opening of public schools in the Waldorf movement. However, in 2010 the lawsuit was settled in favor of the school districts, and they received a \$1,000,000 settlement for legal defense costs. The issue of Anthroposophy, the underlying philosophy behind the Waldorf understanding of child development, was brought up in the trial and was dismissed, because the Anthroposophical Society in America states in its bylaws that it is not a religion; membership is open to everyone regardless of religion, race, nationality, social standing, and scientific or artistic conviction.

Challenges Within the Waldorf Movement: AWSNA's Response

In order to explore the question of Waldorf Education in the public sector, AWSNA established the Public School Task Force in the early 1990s. A public school could be recognized as “Waldorf-inspired” when eighty percent of its teachers had completed an approved Waldorf certificate program. But, in 1996 AWSNA issued a formal position statement about possible membership in the Association:

We will not include public school initiatives in AWSNA, being clear we are an association of independent schools.

In part, this was due to concern about certain compromises that public programs typically have to make because of their dependence on government funding. These include adhering to state curricular standards, administering periodic standardized tests to the children, requiring that teachers have a standard state certification, and not using the word “God” in the morning verse.

Alliance for Public Waldorf Education

In 2002–3 leaders of AWSNA encouraged George Hoffer to form an alliance of the public schools so they could keep abreast of the PLANS lawsuit, share

their experiences, and represent the Public Waldorf movement in conversations with AWSNA. In February 2006, with Chip Romer as director, the Alliance for Public Waldorf Education was founded to promote and support the development of Public Waldorf Education. Individuals committed to its mission over the past decades include Will Stapp, Bonnie River, Caleb Buckley, Chip Romer, and others. Currently led by President Liz Beaven, active members include Rainbow Rosenbloom, Chamomile Nunz, Charlie Burkham, Hellene Brodsky Blake, Cassandra Bridge, Jeff Lough, and Mary Ruud.

Although there have been difficult years in the relationship between the Alliance for Public Waldorf Education and the Association of Waldorf Schools of North America, individual teachers continued to nurture relationships with each other as they shared their mutual concerns about children's needs. Over time, the two organizations have made progress in trusting each other, recognizing their shared goals, and working collaboratively.

In the past four years, APWE and AWSNA, and more recently the Waldorf Early Childhood Association of North America (WECAN), have made joint statements committing to working together out of the insights of Rudolf Steiner. In addition, several collaborative efforts are active, including the June 2020 conference at Chicago Waldorf School celebrating 100 years of education—*Learn to Change the World: Education Innovation Summit*.

The development of the Public Waldorf movement continues to offer a healthy choice to parents and children within American education. Rudolf Steiner's indications are alive and well 100 years later. ☉



BETTY STALEY has been a Waldorf teacher and adult educator for over fifty years. She was at Sacramento Waldorf School for twenty-seven years as a class teacher, handwork teacher, and high school history and English teacher.

A founder of Rudolf Steiner College in Fair Oaks, California, she directed the Waldorf High School Teacher Education Program there and helped found a number of Waldorf high schools. She has been involved in the founding and development of Public Waldorf Education since 1991. She consults with schools—public and private—and is an international lecturer on Waldorf Education, adolescence, and parenting. She is the author of eight books, her latest being *Tending the Spark, Meeting the Middle School Child*.

Waldorf Education in Canada

A Story Shaped by Geography, Culture, and Diversity

BY PHIL FERTEY, MBA

As Canadian philosopher George Grant (1918–1988) observed, the founding of Canada as a nation had been based on a strong sense of order and restraint and a firm sense of the common good.

In lecture one from *The Mission of the Folk-Souls*, Rudolf Steiner stated that every geographical region has its own cultural, spiritual, and even psychic “topography.” As the second largest country in the world and one of the most sparsely populated, Canada is a country of vast and unique landscapes. It is not surprising, therefore, that Canada’s experience of the development of Waldorf Education would be quite different from that of its southern neighbor.



Stretching from the Atlantic coast to Saskatchewan, northern Alberta, and all the way up to the Arctic Ocean is the Canadian Shield, a huge basin of exposed rock with significant natural resources but few population centers. In the central region are the Canadian Prairies, comprised of grasslands and farmland but also forests, numerous lakes, and Arctic waters flowing southward toward the Canada–United States border. To the west, beyond the Rocky Mountains and the Columbia mountain ranges, the Pacific coastline of Canada is distinguished by its dramatic inlets and multitude of islands, features also found along Canada’s Arctic coast.



Besides having this unique physical geography, Canada is a French–English bilingual country, which in itself affirms its own identity as a cultural mosaic—a concept quite different from the United States’ “melting pot” ideal of assimilation. With two-thirds of Canada’s thirty-seven million people living within sixty miles of the Canada–US border, it is not surprising that the north–south connections, such as between British Columbia and Washington State, are often stronger than the east–west connections, such as between British Columbia and Nova Scotia, hindered as these are by distance and geographical barriers.

1954–1968: Pragmatism and Planning Prevail in the East

In 1954 in the Toronto area, a small group of young people began meeting regularly to study the lectures of Rudolf Steiner. Some of the participants of this study group came from Europe, and, with World War II still fresh in their minds, they were looking for a meaningful and human philosophy of life. The group included John and Pat Kettle, Gerhard and Helga Rudolph, Frank and Franziska Steinrueck, and Helmut and Renate Krause. Around 1961 Aedsgard and Elisabeth Koekebakker and a number of other interested persons joined the group.

In 1957 Francis Edmunds, one of the most experienced Waldorf teachers in England, visited Toronto and gave his first lecture on Waldorf Education at Trinity College, part of the University of Toronto. Mr. Edmunds, who in 1962 founded and became principal of Emerson College in England, returned each year to Toronto to lecture on Waldorf Education. Inspired by these presentations, the original group began to concentrate on questions of education and, eventually, on the creation of a Waldorf school in Toronto.

As John Kettle recounts:

Most of the people who wanted to start a Waldorf school were immigrants. Several had been Waldorf

students in Germany or Britain who wanted a Waldorf school in Toronto for their own children,



Francis Edmunds (1902–1989), a key, inspiring figure in the founding of the Toronto and Vancouver Waldorf schools

or wanted to teach at a Waldorf school, or were inspired by the anthroposophical spirit—the sense that only Waldorf schools or something very like them could offer a chance of surviving the spiritually desolate world that had been looming since the start of the century.

In April 1965, the Waldorf School Association of Ontario (WSAO) was officially incorporated to prepare for the establishment of a Waldorf school in Toronto. That same year, after years of planning and preparation, a nursery school building was purchased. Soon the school outgrew the space, however, moved to a larger facility, and sold the nursery school building.



Alan Howard, a Waldorf teacher in England, emigrated to Canada in the late 1960s to help start Toronto Waldorf School.

With the intention of establishing a future faculty, Pat and John Kettle traveled to Michael Hall Waldorf School in Forest Row, England, to meet with potential teachers. Diana Lawrence (later Hughes)

and Alan and Mary Howard pledged that they would come in 1968 to start the new school in Toronto. Helmut and Renate Krause would follow in 1969.

On September 3, 1968, Canada's first Waldorf school, Toronto Waldorf School (TWS), opened. Diana Hughes, the grade one teacher, recalls standing with Alan Howard, the grade two teacher, on the steps of the building watching the children arrive—absolutely astonished that any children were showing up at all! “Considering how few people knew anything about Waldorf Education, it was a huge act of trust,” says Diana. That first day, there were six students in the kindergarten, eleven students in grade one, and three students in grade two.

In 1972 land was acquired and construction of a new school building began, with the long-term intention of

the school becoming a beacon for Waldorf Education in Canada. In 1973 TWS moved to its current property in the northern suburb of Thornhill. The school celebrated its first grade-eight graduation in 1975, and, later that year, the high school opened.

1967–1971: In the West, the Ever-Present Possibility of Something New

The second major event for Waldorf Education in Canada took place at the opposite end of the country, with the founding of Vancouver Waldorf School (VWS) in the Pacific Northwest, a geographical area known for its openness to new ideas. The story of VWS dates back to the summer of 1967 when, within a few months, three families moved to the same area of West Vancouver. These families all wished to have Waldorf Education for their children.

In 1969 these and other families began operating a Waldorf kindergarten within a housing co-op complex. Soon afterward, the group joined forces with another group of Waldorf-interested parents, and together they established a board, attracted new families, covered the kindergarten's rent and supplies, and remunerated the teacher. In 1970 the fledgling Waldorf kindergarten moved into the renovated garage of Jean Murray, and two years later it moved to St. Catherine's Church in Edgemont Village.



Pioneer first-grade class, Toronto Waldorf School, 1968, with teacher Diana Hughes at right



Main building of Toronto Waldorf School

During these early years, there were weekly open houses, Waldorf information evenings, and fundraising activities. There was a strong community response and interest in Waldorf Education, and before long, there was a nursery, a class of four-year-olds, and a senior kindergarten. Then, in 1971 following a public lecture by Francis Edmunds and a Spring Conference with Werner Glas, a decision was made to open grades one and two in the fall of that year.

For the next few months, Ray and Dorothy Olsen, Ralph and June Meyer, the Goddards, Ann and Peter Bridge, Dick Goldammer, Dean Rachel, and Ferdinand Von-druska worked toward the goal of opening the school that September. Betty Hill and Colin Dutson offered their services as class teachers until experienced Waldorf teachers could be found. Jeanne Bailey came from Sacramento to teach handwork and eurythmy and to train the teachers, and Cornelia Heitz (later Schwab) taught music.



Pioneer first-grade class, Vancouver Waldorf School, 1971

On September 6, 1971, the opening assembly of Vancouver Waldorf School was held, with six children in grade one and six in grade two. By the following year, the school had thirty-three children in three grades, then forty-five children at the beginning of the third year. In 1976 the school moved to its present-day Lynn Valley location and was soon adding a grade each year. Then, in 1981 a parent initiative spurred the opening of a high school that eventually joined Vancouver Waldorf School in 1984.

The Unique Case of Edmonton, Alberta

While the founding of the Toronto and Vancouver schools were seminal events for Waldorf Education in Canada, a number of other centers became incubating grounds for other schools. Edmonton, Alberta, was one such place. In the 1960s, Don Cruse and



Classroom buildings, Vancouver Waldorf School, built in the 1990s

Martin Fayers formed a small group to study Anthroposophy and Waldorf Education. By the late 1970s, Don and Rachel Cruse were raising four young children and wanted a Waldorf school. Thus, the Alberta Association of Waldorf Education was formed as a not-for-profit organization, with the intention of starting a school.

Don Cruse approached a public school board trustee, Don Vinge, who had been responsible for reopening the Waldorf schools in Germany closed by Hitler. In 1979 with Vinge's support and the government's interest in alternative forms of education, the Alberta Association started a publicly funded, Waldorf-inspired school called Parkallen that eventually included eight elementary grades. By 1980 Christina Tozer and her husband, Kingsley Lou Little, were invited to join the program as Waldorf-trained founding members, along with Dermond Murray.



Knitting time in the kindergarten, Edmonton Waldorf School

In 1981 after seeing an advertisement for the school, Franklin Kane moved from California to Edmonton. He served there as a consultant, class teacher, and teacher education instructor. During these years, teachers from other parts of western Canada were trained by Franklin Kane and returned to their communities to found schools. Out of this came, for example, two schools in British Columbia—Nelson Waldorf School and Sunrise Waldorf School in Duncan, which both have full K–8 programs today.

When Don Vinge returned to Europe in 1985, the public school board became less interested in diverse education models. Both Parkallen and a newer Waldorf independent school, Aurora Waldorf School, eventually ceased operations. Subsequently, a Waldorf initiative formed in Calgary, also in Alberta, and Calgary Waldorf School was established in a permanent building in 1987.

Don Cruse's daughter, Netta Johnson, joined the Waldorf Education Society of Edmonton in 2002 and, along with Keely Scott and others, founded the Waldorf Independent School of Edmonton (WISE) in 2011. The school began with a preschool, a kindergarten, and the early grades. WISE graduated its first grade-nine class in 2019 and currently has over 180 students enrolled.

Waldorf Education Adapted to Distinct Regional Differences

Today, there are twenty Waldorf schools in Canada, including four high schools—Toronto, Vancouver, Whistler, and Halton. The Waldorf movement continues to grow. There are many rural or more remote schools such as South Shore Waldorf School in Nova Scotia and Okanagan Waldorf School in British Columbia, as well as Waldorf-inspired schools such as Edge Hill Country School and the publicly funded Trille des Bois elementary school, both in Ontario. Each of these schools reflects the distinct nature of its community and contributes to the local cultural and economic life.

There are two Waldorf schools in the French-speaking province of Quebec—École Rudolf Steiner de Montréal, founded in 1980 and well established, and École Imagine, founded in 2013. In Canada, education is a provincial matter, and the system in Quebec is unique. Quebec's language laws require that all school teachers be fluent in French, that most schools teach in French, and that teachers have teaching certification from a Quebec institution. This has led to the development of French-speaking Waldorf teacher training and professional development programs in Quebec.

Waldorf schools in British Columbia, Alberta, and Quebec are partly funded by the provincial government, which allows for lower tuition but requires limited standardized testing for basic literacy and numeracy skills. While Ontario has the fewest regulations for grade schools, high school programs and the evaluations of high school students' work are tightly regulated. The schools must report extensively to the government and receive supervisory visits.

An Impulse toward Indigenization

Working with the findings of the Truth and Reconciliation Commission, Waldorf schools in Canada have begun to revise their curricula to reflect the true history of Canada's Indigenous peoples. In addition to First Nation creation stories and legends being incorporated in the younger grades, studies of local geography increasingly include the culture and history of people who were on the land first. The study of explorers is sometimes offset with, or replaced by, a block on colonization. Prior to a school meeting or assembly, it is now customary to acknowledge the land upon which the school sits. In Vancouver, one might say:

We would like to acknowledge that the land on which we gather is the unceded ancestral territory of the Musqueam (xʷməθkʷəy̓əm), Squamish (Skwxwú7mesh Úxwumixw), and Tsleil-Waututh (səlilwətaʔ) Nations.

In 2012 the compatibility between First Nation education and Waldorf pedagogy led to the creation of the Douglas Cardinal Foundation for Indigenous Waldorf Education (indigenousewaldorf.ca). Douglas Cardinal, a former parent at Ottawa Waldorf School and a world-renowned architect, saw in Waldorf principles and methods the opportunity to promote and enhance Indigenous language and tradition and the wisdom of the Elders. Today, the foundation provides financial support so that Indigenous teachers can be trained in Waldorf pedagogy at Rudolf Steiner Centre Toronto, an accredited, full-member institute of the Association of Waldorf Schools of North America. It is the promising start of Waldorf Education for and by Indigenous peoples.

In looking at the Canadian experience, we can see how the history of Waldorf Education in Canada, as in every other part of the world, is a picture of creativity and adaptability—the same qualities we seek to foster

in our students. Geographical, regional, and cultural diversity demonstrate just how adaptable Waldorf Education can be and why, after 100 years in the world, it firmly remains a healing education for all children, of all cultures and all backgrounds. ☺



Third graders at Edmonton Waldorf School with their models of dwellings of Indigenous peoples in Canada

The writer received significant contributions from Les Black, James Brian, Angela Dutson, Diana Hughes, John Kettle, Joanne King, Carol and Merwin Lewis, Kathy Lucking, Flora Seul-Jacklein, Netta Johnson, Philip Thatcher, and Christina Tozer.



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Waldorf Education in Mexico

BY NORA HIDALGO DE HEREDIA

The Beginnings

In 1941 a young German man arrived on the Pacific coast of Mexico. His would have been just another story of an immigrant seeking asylum in Mexico at the beginning of World War II, but this young man had a special story to tell and a special mission in his heart. He had been a student at the first Waldorf school, in Stuttgart, had met Rudolf Steiner personally, and was devoted to Anthroposophy and Waldorf Education. In gratitude to the country that received him and his family, he changed his name from Johannes Berlin to Juan Berlin.

In his early twenties, Berlin was already working at the Stuttgart school when the Nazis ordered the school to shut down. Although an opportunity arose to escape by boat and join his family in Mexico, he stayed on in solidarity to his colleagues. Later on, he got notice that the boat had sunk. After a while, another opportunity to escape came—this time through Asia, and this time he took it. After a long and treacherous journey, Berlin arrived in Mexico. He

learned the language, worked as an engineer, and, after retiring early, devoted himself to planting the seed of Waldorf Education in Mexico. For the rest of his life, Juan Berlin worked tirelessly, giving talks and courses on Anthroposophy and Waldorf Education, and translating Steiner's books

and lectures from German into Spanish. He is still the most prolific translator of Steiner's works. He started publishing a monthly *Methodology Bulletin* for current and future Waldorf teachers, which he continued publishing until his death in 1987, in total about 150 issues.



Juan and Anna Elisabeth Berlin



Around 1956 Juan Berlin opened the first Waldorf initiative in Mexico, but in 1958 it had to close for financial reasons. However, he held onto his dream, and in 1971 he opened a new school. The school grew to three hundred students, but someone denounced the school for “teaching religion”—which is forbidden in Mexico—and, without further notice, the next day the Ministry of Education closed the school and banned Waldorf Education in the country.

However, teachers and parents now shared Juan Berlin's dream. Over the next years, artistic seminars and cultural activities continued to be organized. Finally, in 1981 Isabel Fenelón, one of the original teachers, through her professional work, convinced the government to end the ban on Waldorf Education in Mexico. In that same year, a new Waldorf kindergarten opened in Mexico City, and the oldest school in Mexico was born: Centro Educativo Goethe, now called Escuela Waldorf de la Ciudad de México and now a pre-K to ninth-grade school.

During those early years, the Mexico City school had to be housed in several unexpected spaces. These included someone's living room, a monastery where it shared quarters with the monks, and the upper floor of a thermometer factory, where for one month the first middle school classes were held. Nevertheless, the school survived and thrived. As Margarita Castañón, one of the founding teachers, once told me, the moving around was a gift, because it made it clear that “a Waldorf school is not a building, but what goes on inside.” In the same era, leading personalities of the Waldorf world visited Mexico: Klaus Rumcke, Miha Pogacnik, Georg Kühlewind, René Querido, Drs. Georg and Michaela Glöckler, and many more.

Even today, government regulations are the biggest hurdle in establishing and running a Waldorf school in Mexico. To be incorporated and recognized as an official educational institution, a school must teach the official curriculum designed by the Ministry

of Education. This typically involves making some compromises and working creatively with ministry supervisors. The only other option is not to be incorporated into the Ministry of Education—a position which some schools have already taken. In this case, students are given a special test by the government by the end of sixth grade and, if they pass, they can get their grammar school certificate.

Cuernavaca

In 1984 Rosa Barocio, the owner and founder of a successful Montessori school in the city of Cuernavaca, south of Mexico City, was searching for deeper meaning in education. She attended a course by Juan Berlin and participated in one of the Idriart festivals organized in Oaxaca by Miha Pogacnik. In 1986 she traveled to Rudolf Steiner College in Fair Oaks, California. The college director, René Querido,



Center for Waldorf Education, Tlaxcala

had offered her a half scholarship to train as a Waldorf teacher. After two years of training, she returned to Mexico, inspired and renewed.

With her came Martha Nañez, an experienced Spanish-speaking music teacher from Sacramento Waldorf School, who had offered to help transform Rosa's school into a Waldorf school. Both Rosa and Martha were involved in teaching students and training the new teachers. Martha was very active in the music program, composing music for school events. Rosa handled the administration of the school. Rosa and Martha, together with the main teachers at the school, worked to adapt the Waldorf curriculum to the Mexican environment and culture. Mexican music, festivals, folklore, history, and geography were all incorporated into the educational program.

Especially meaningful was the celebration of the important traditional festival of the Day of the Dead. At a time when wearing traditional Mexican clothes was not a trend, teachers at the school enthusiastically invited the children and the whole community to wear them for the event. Traditional practices were revived to create a lively festival, in which the usual *ofrenda* or “offering” (ritually displayed objects for the dead) and amaranth-candy “skulls” were shared. At that time, the Day of the Dead festival was typically mixed with Halloween and children went trick-or-treating. Not only the Cuernavaca school, but all the Waldorf schools in Mexico have been instrumental in reintroducing the true spirit of the Day of the Dead.

Several years ago, the Cuernavaca school discovered Hueyapan, a community of shepherds about eighty miles away. The teachers started bringing the third graders to learn all about working with sheep and wool, and a close relationship developed between the school and the community. After the big earthquake in September 2017, there was devastation in much of central Mexico. The school itself lost four large classrooms, and Hueyapan was badly damaged. The Cuernavaca school community rushed to provide food and water to Hueyapan and helped them to rebuild. Now, once a week, people from Hueyapan visit the school. They bring fresh flowers, fruit, and vegetables, as well as woolen crafts, delicious quesadillas, and other treats to sell right at the school. A true win-win relationship has evolved for all.

The Riviera Maya

The Riviera Maya is a stretch of beautiful coastline in the northeast corner of the Yucatan Peninsula. In the late 1990s, a group of parents started preparing for a Waldorf initiative in Puerto Morelos,



Graduation at Waldorf School of Cuernavaca, ca. 1989; Martha Nañez in red

a once-sleepy fishing village between Cancún and Playa del Carmen. There were three families with a total of six children. The project, Baaxal, which means “play” in Mayan, opened in 1998, and it was certainly one of a kind. Nestled in the middle of the jungle by the Caribbean Sea, the school has based its whole curriculum on the surrounding natural environment. The children play with shells, driftwood, and pebbles; starfish, fishermen, and mermaids are always present in their circle stories and songs. I was there as a mentor to their first teacher and vividly remember how one of the children’s favorite activities was taking their clothes off and showering under the cool water from a hose after their outdoor play in 100° temperatures.

Many alternative schools were popping up along the Riviera Maya. A couple of teachers felt the urge to start a school in Playa del Carmen. Ak Lu’um, which means “Turtle Sanctuary” in the Mayan tongue, was born in September 2006 with fifteen students. The school now has six full grades and a waiting list for the kindergarten.

Ak Lu’um has strived to be an ecologically sustainable school, using its own solar panels for electricity, as well as biodigester tanks, composting toilets, a rainwater collection system, and food and green waste composting—always trying to produce as little waste as possible. The Ministry of Education has given Ak Lu’um special acknowledgement for being the first 100 percent ecological school in the area. With the help of the community, Ak Lu’um is now finalizing a move to a six-acre property where they have built environmentally friendly facilities and where they envision having a school, a teacher training center, and a home for the elderly.



Advent Spiral at Ak Lu’um

Since that time, we now have two more schools in Cancún: Colegio Ximbal Waldorf, founded in 2001 and, later on, Escuela Waldorf Del Mar. A small initiative started in Tulum in 2018 as well.



Kindergarten graduation at Ak Lu’um

Central Mexico

Many schools and initiatives have started in the central part of the country. In 1998 several schools were founded. Now large and well established, they include Yeccan Waldorf (in Guanajuato), Waldorf Amanecer (in Aguascalientes), and Escuela Waldorf de Guadalajara. More recent initiatives include Lila K’erendharu (in Querétaro) in 2010, Colegio Inlakesh (in Mexico City) in 2011, Jardín Coporillo (in Pachuca), Aman-tolli (in Guadalajara), Papalotes (in Puerto Escondido), and Papalotes (in Oaxaca City). Escuela Raíces Waldorf Initiative A.C. opened its doors in August 2015 in Santa Maria Tonanzintla, Cholula, Puebla. There they now have 108 students on a permanent 2.7-acre campus. We are very proud and happy that there’s also an initiative in Coatepec, Veracruz, led by Juan Berlin’s son, Thomas Berlin.

Teacher Training

As Waldorf schools began growing back in the late 1980s, they looked outside Mexico for mentoring and support. Many internationally well-known teachers came from Europe, especially during those first years, but a special mention must be made of Felix and Beatrice Zimmermann, a Swiss couple who took it as their life mission to support the growth of Waldorf Education in Mexico.

In the early 1990s, Rosa Barocio from Cuernavaca sent out an invitation for international mentors to come and help. Beatrice and Felix, who were teaching at the Waldorf School in Wetzikon, in the Zurich

Highlands, responded to the call and came to Cuernavaca in 1993. They learned Spanish specially for their mission and brought resources, wisdom, and commitment with them. Since then, they have come each year for a couple of months in the summer. They have selflessly worked with the teachers at the school, leading study sessions and artistic work and doing individual mentoring. I remember Beatrice arriving—as she still does!—with a suitcase full of silks, toys, and Swiss Army knives. Every time they go back to Switzerland, their suitcases are packed with Mexican silver handicrafts, and, with the help of our Mexican and Swiss angels, they always safely clear customs.

Back at their school, they organize a special Mexico Evening, where parents can hear their stories and buy silver to sponsor the couple's next trip. In this way, Beatrice and Felix are able to pay for their plane tickets. During their time in Mexico, the schools provide food, housing, and transportation. They never have charged for their work. Even now, after twenty-six years, Beatrice and Felix come each summer—to visit schools, mentor teachers, and teach at the summer teacher training.

In the year 2000, all schools in Mexico were invited to a weeklong teacher training in Cuernavaca with the Zimmermanns. The response was overwhelming, and the following year, led by the Zimmermanns, Centro de Desarrollo Antroposófico (CeDA) was born, the only official teacher training center in Mexico. CeDA has graduated almost two hundred teachers, both for the grades and kindergarten. It brings together fine Mexican and foreign master teachers and provides a well-rounded, high-quality anthroposophical teacher training for Mexico. Students have come from far and wide, not only from twenty-three of the thirty-two states in Mexico, but also from other countries such as Guatemala, Costa Rica, Honduras, Spain, Ecuador, Colombia, Peru, Argentina, Canada, and even the United States, including Puerto Rico.

In March of 2019, I was invited to participate in a meeting to further the forming of the Mexican Association of Waldorf Schools. I thought we would be meeting with about forty initiatives, fifteen of



Beatrice and Felix Zimmermann



Welcome to class! Escuela Raíces Waldorf Initiative, Puebla

which I knew were already affiliated with AWSNA. To my surprise, there were about seventy initiatives represented! Florian Osswald—one of the heads of the Pedagogical Section at the Goetheanum—and Nana Goebel—head of the Friends of Waldorf Education in Berlin—were there. It was mentioned that currently the Waldorf movement in Mexico is one of the fastest growing in the world.

We are filled with enthusiasm and hope, but we have big challenges. One is finding more mentors and experienced teacher trainers to train new teachers. We also need to share our vision of child development with parents and with Mexican society as a whole—so that the government will recognize the value and validity of our work and allow our schools to work in full pedagogical freedom. The day will soon come when parents' voices and their requests for a humanistic education will be heard. The barriers will disappear, and we will be able to more fully embrace the call for Waldorf Education in Mexico. ◊



NORA HIDALGO DE HEREDIA
was born in Mexico City and was a biochemical engineer before she discovered Waldorf Education and decided to become a Waldorf teacher.

She completed the teacher education program at Rudolf Steiner College in Fair Oaks, California, and then worked at the Waldorf School of Cuernavaca, first in the kindergarten and then as the school coordinator. Later, she moved with her husband and two sons to Santa Rosa, California, where she taught Spanish at Summerfield Waldorf School for ten years and did her second round of teacher training at the Center for Educational Renewal. She now serves as AWSNA's Mexico Subregional Representative and teaches parent education classes online and in Mexico. She lives with her husband, Victor, in Mexico and in the United States.

Waldorf Education Around the World

BY NANA GOEBEL

Earlier articles in this issue have focused on the history of Waldorf Education in the three major countries of North America—the United States, Canada, and Mexico. This article, divided into eight sections, looks at the history and current situation of Waldorf Education in other parts of the world—Central Europe, Western and Northern Europe, Eastern Europe, Central and South America, Africa, East and South Asia, Oceania, and the Middle East. Because this survey is broad, it cannot be exhaustive. Nevertheless, we hope that the article conveys the variety of ways Waldorf Education has spread around the world and today lives and develops among the peoples of the Earth. If you are interested in Waldorf Education in any particular country, please consult:

www.freunde-waldorf.de/en/waldorf-worldwide/waldorf-education/waldorf-world-list



Central Europe

In the early part of the twentieth century, when Europe was going through a deep transformation, several alternative approaches to education were developed. Maria Montessori (1870–1952) created Montessori education while working with disadvantaged children in Italy. Célestin Freinet (1896–1966), working in France, founded an educational method based on experiential and collaborative learning. Meanwhile, Rudolf Steiner was cofounding the first Waldorf school. From its inception, Waldorf Education strove to help children develop all their potential capacities but also to become responsible citizens of the world. And from the early years, Rudolf Steiner's intention was to create a strong global movement, able to effect a change of paradigm in education. Today, Waldorf Education is one of the largest independent school movements worldwide with a specific curriculum and a specific methodology.



NANA GOEBEL is a graduate of the Waldorf school in Pforzheim, Germany, and studied classical archaeology.

In 1976 she cofounded *Freunde der Erziehungskunst* (Friends of Waldorf Education) as an organization devoted

to the spread and support of Waldorf Education. Between 1987 and 1996 she worked at GLS Gemeinschaftsbank in Bochum, Germany—an anthroposophically based ethical bank. As managing director of the *Freunde* since 1996, she has been instrumental in the development of Waldorf initiatives in Africa, Asia, Eastern Europe, and elsewhere. From 2003 to 2008, she was General Secretary of the Anthroposophical Society in Germany and since 2008 has been a Member of the International Council of Waldorf-Steiner Education (Hague Circle).



The Freie Waldorfschule Berlin-Mitte is in the center of Germany's capital, not far from the 1207-foot-tall Fernsehen Turm.

Waldorf Education in Central Europe

The longing for change in German society was strong after the First World War. In the south of Germany, in the then state of Württemberg, as well as in the north, there were entrepreneurs willing to invest in this change through supporting Waldorf Education. The first large Waldorf schools in Stuttgart (founded 1919), Hamburg (1922), and Hannover (1926) were

financed by generous business families who were deeply connected to Rudolf Steiner and Anthroposophy. Because education outside the state school system was not subsidized in Central Europe until 1949, the early Waldorf school initiatives depended entirely on donations and parental contributions. With the hyperinflation of 1923 and the world economic crisis of 1928/29, those were difficult times. The challenges could be overcome only through the sacrifices of many people—parents, teachers, and donors—who fought for this seed for a renewal of education, for education as an art.

Waldorf Education, when it started in 1919, was new to everyone: students, teachers, and parents. Before his

death in 1925, Rudolf Steiner, who was responsible for the anthropology and psychology of Waldorf Education, was the source of knowledge and inspiration for parents, students, and especially teachers. He continued to teach the teachers and deepened their understanding through regular meetings. He spoke with students, and he set the ethical standards for the teacher–student relationship. Intense studies, enthusiastically pursued, took place in all the newly founded schools. This ongoing learning by the teachers, who needed to overcome their traditional methods, was a fertile soil for the learning of the children. Some of the teachers at that time were outstanding scientists as well as anthroposophists. They were asked by Rudolf Steiner to give up their academic careers and become Waldorf teachers, which they did. They worked out of a vision for a more peaceful world, for more human values in society, and for a developmental approach to education.

This vision was destroyed when the Nazis were voted into government in 1933. Still, the number of children grew quickly in the three above-mentioned schools. More schools opened, and, in 1939, when the Second World War started, there were ten active and successful Waldorf schools in Germany, two in Switzerland—Basel, founded in 1926 and Zürich, founded in 1927—and one in Vienna.

Of these ten schools, only the two schools in Switzerland were able to continue throughout the disastrous Second World War and keep the flame of Waldorf Education alive. All other Waldorf schools and kindergartens in Central Europe closed. At the time, teachers in all schools in Germany and Austria were required to swear an oath of loyalty to Hitler and to implement certain

compromises in their work. Some Waldorf schools closed themselves because the teachers were not willing to swear the oath or accept the compromises. The self-closures did not come out of concerted action or out of common negotiations by the German Federation of Independent Waldorf Schools. In the end, each school's college of teachers took

an individual decision and acted out of individual responsibility. The results were quite diverse. Those schools that did carry on were, in the end, forced to close when the Minister of Education signed an enactment closing

all Waldorf schools. The Waldorf schools were not the only ones that had to close; many others, especially the Protestant schools, had to close as well.

Immediately after the war, in September 1945, the first Waldorf schools reopened in Germany and attracted many students.

Soon the schools in Stuttgart, Hamburg, and Hannover were each educating about a thousand students in their severely damaged facilities. Rebuilding was slow. The major concern for all Waldorf schools was the lack of teachers. Many talented teachers had lost their lives during the war and were sorely missed in the reopened schools. Because of this severe lack of teachers, the German Federation of Free Waldorf Schools, from 1952 until 1970, did not allow any new Waldorf schools to be founded.



Students and parents help in the construction of a new Waldorf school in Dresden, Germany.

In 1949 the new Constitution of the Federal Republic of Germany stipulated that independent schools could receive state funding. Since then, German Waldorf schools receive around 75 percent of their running costs from the states. This means German Waldorf schools are readily accessible to children from all levels of society, independent of their financial resources. After the period of consolidation, which ended around 1972, the number of Waldorf schools in Germany has increased dramatically. Since 1972 between three and seven new Waldorf schools have been founded each year. It was as if the large eggshells were broken into pieces from inside and scores of little initiatives—like dispersed pieces of shell—started to develop throughout the country. Today, there are 242 Waldorf schools in Germany.

In Switzerland and in Austria, however, public funding is generally not available. Therefore, Waldorf Education is available mainly to economically able families. The number of new schools has increased slowly since the late 1970s. Today, there are twenty schools in Austria and thirty-one in Switzerland.

In the eastern part of Germany, a school was founded in Dresden in 1929. It was closed in 1941 by the Nazis,



*Rudolf Steiner Schule,
St. Gallen, Switzerland*

Western and Northern Europe

Rudolf Steiner lectured widely on Waldorf Education, not only in Germany and Switzerland, but also extensively in Great Britain. Prof. Millicent MacKenzie (1863–1942), an emerita professor of education at University College Cardiff, invited Steiner to Britain. Following this invitation, in 1922 Steiner held a series of lectures in Oxford during a conference called “On Spiritual Values in Education and Social Life.” In 1923 on an invitation from Margaret MacMillan and the Educational Union for the Realisation of Spiritual Values in Education, Steiner spoke in King’s Hall in Ilkley, Yorkshire. There he said:

Because the pedagogical, didactical impulse that is derived from a true understanding of the human being is a general, human, international one, it is an impulse valid for all classes in society, for all castes of humankind. . . . The Waldorf school essentially does not rest upon a program, but upon the direct, daily-to-be-exercised practice, upon the immediate acquaintance with the child and its being.*

Rudolf Steiner thereby set the tone for Waldorf Education in the English-speaking world. In 1924 Steiner traveled again to Britain and held seven pedagogical lectures in Torquay. With these three lecture cycles, Rudolf Steiner paved the way for the development of Waldorf Education in the British Isles. The Educational Union in Britain and its affiliates in the United States became the starting point for the spread of Waldorf Education in the English-speaking world.

The main initiative for the English-speaking Waldorf movement came from a number of British women. They included the above-mentioned Millicent

MacKenzie and Margaret MacMillan as well as two other women, who already in 1922 had started to transform their Priory School in Kings Langley into a Waldorf school. In 1925 another four women began a school called the New School with seven children at Leigham Court Road in London–Streatham, where their school association had bought a house.



Blacksmithing class at Steiner Academy, Frome, England



The New School, which later became Michael Hall School in Forest Row, Sussex, started small but developed quickly. By autumn 1926, it had about one hundred students. Unlike prestigious private schools of the day, the school—to the astonishment of many—was coeducational, with girls and boys being taught together. Among the early teachers were Arthur Renwick Sheen (1901–1959), William von Kaufmann-Mann (1900–1986), and Jesse Darrell (1906–1991), each of whom greatly influenced Waldorf pedagogical practice in England for the next decades.

In 1932 Francis Edmunds (1902–1989) joined the faculty of Michael Hall. Edmunds became one of the most influential Waldorf teachers in the English-speaking world. He founded the British Steiner Schools Fellowship and the first Waldorf teacher training in England, and in 1962 Emerson College as well. He traveled widely and sowed seeds of Waldorf Education in all the southern continents—except Antarctica!

The next Waldorf schools in Britain were founded in 1934, 1937, and 1939. Most of them had to evacuate their sites during the Second World War but were able to continue elsewhere with a small number of children. Only in Britain and in Switzerland was continuity of the Waldorf impulse possible. At the end of the war, seven schools in England and Scotland were practicing Waldorf Education; six of these are still in operation. Many more schools were founded from the late 1970s onwards.

Unfortunately, in the British Waldorf school movement, a lack of financial means has made the mere survival of the schools a main concern. Over the recent decades, survival issues have dominated discussions within the movement and, in a way, have crippled development. However, there have been periods of enthusiasm and optimism. In the 1960s and 1970s, Francis Edmunds, John Davy

(1927–1984), and other excellent mentors attracted flocks of students from all over the world to beautiful Emerson College, the beloved Waldorf teacher training center in Forest Row in southeast England.

Today, there is a more melancholic mood in the Waldorf movement in England. This is largely due to the scrutiny by the Office for Standards in Education (Ofsted). Ofsted inspects schools to determine if they are following government rules and fulfilling the government criteria. It has very harshly criticized a number of Waldorf schools, which are financially independent, and Waldorf academies, which are partly state-financed, to the extent that some have been closed. However, some of the rules

and criteria do not serve the children. Many professional educators as well as almost all Waldorf parents are defending the schools against Ofsted. The Waldorf schools in Scotland and Wales are not subject to these inspections.

In Britain, the early steps in Waldorf

Education were taken by women who were interested both in a general change in the education system and in overcoming the gap between the prestigious private schools and the state schools. In the Netherlands, in contrast, the early steps were taken by anthroposophists. There, Rudolf Steiner often lectured about Waldorf Education in large conferences—for example, in the Concertgebouw of Amsterdam—but also in small circles.

In 1922 some Dutch young people heard Steiner speak and afterwards decided they wanted a Waldorf school. They realized that it would not happen if they did not do it themselves. So, Emmy Smit (1896–1986) and Daan van Bemmelen (1899–1982) went to Stuttgart to do an accelerated teacher training there. They found a prominent supporter in Hélène Drooglever-Fortuyn (1874–1959), whose husband was a member of the Municipal Council and, later, Mayor of Rotterdam. She found a home for the school, published advertisements about the school, gathered the first group of children, and got permission from the authorities. When the group asked Steiner what to name the school, Steiner—who

gave each school a different name—suggested Vrije School (Free School). After all this preparation, De Vrije School Den Haag opened in 1923 with ten students. It grew rapidly and had to move frequently during the first years. Elisabeth Mulder-Seelig (1893–1968), Max Stibbe (1898–1973), and Paula Hoorweg (1898–1993) joined the faculty. Later, other strong personalities joined as well. A concerted effort by the teachers, parents, and donors made possible the construction of a new building for the school. Opened in September 1929, that building is still in use today.

Two other schools, in Amsterdam and in Zeist, joined the small Dutch movement. De Vrije School Den Haag was closed by the Nazis on July 12, 1941. The other two schools continued, very small and underground. On September 2, 1945, De Vrije School Den Haag reopened.

After the war, the Dutch Vrije Scholen movement grew in stages, much like the movement in Germany. Public funding for schools, available since the 1960s, helped greatly. The Waldorf curriculum and the social structures of the schools remained untouched for decades. From around the year 2000, however, the government authorities took strong measures to bring the Waldorf schools into alignment with the Dutch education system. The lower and upper schools were made separate, businesslike leadership by state-approved directors was instituted, and the principle of the class teacher was eliminated. Maybe because of these deeply interfering changes, today Waldorf schools have a very good reputation in the Netherlands, and enrollment has greatly increased. At this time, there are seventy-nine Waldorf lower schools (classes one to six) and twenty-four Waldorf upper schools (classes seven to twelve) in the Netherlands.

continued on page 50



*Waldorf School Marecollege,
Leiden, the Netherlands*



Steinerskolen pa Hedemarken, Norway

Eastern Europe and Russia

It is interesting that, already in the 1920s, and in the following years before the Second World War, Waldorf Education was taken up in countries that today we tend to call Eastern Europe, but that, culturally, are actually part of Central Europe. A Waldorf school was founded in 1926 at the very top of the so-called Swabian Hill in Budapest, Hungary, and lasted for around ten years.

From 1930 there was a very well-regarded Waldorf school in Breslau (*Wrocław*), which then was Germany and today is Poland. Waldorf kindergartens had been founded in Warsaw (Poland), in Prague (Czech Republic), and in Bratislava (Slovakia). Furthermore, for a number of years, a eurythmy training was established in Beograd (Serbia), then the biggest Serbo-Croatian city, where quite a large number of influential people studied anthroposophy.

Years before, particularly in Prague, Rudolf Steiner had given very important indications for a healthy education. In 1907 in one of Prague's famous art deco coffeehouses, Steiner gave a lecture titled "The Education of the Child from the Viewpoint of Spiritual Science." This was the first lecture Rudolf Steiner ever gave just on education—long before the first Waldorf school was founded.

The promising, pioneering activity in the 1920s and 1930s in Eastern Europe all abruptly ended with the Second World War and the establishment of communist rule after the war. A long period of suppression followed, when everything that contradicted the communist ideology had to disappear into the deep underground—the world of *samizdat*. Behind the Iron Curtain, independent thinking and, especially, independent deeds were life-threatening and actually impossible. We cannot imagine today how tight the grip of the secret police was and how the people suffered.

The implosion of the communist system in 1989 and the change of political systems in the Central and Eastern European countries opened wide doors at all levels of society. In the period after the change in leadership, much was possible. New impulses appeared and new initiatives that earlier would not have been permitted were successfully carried out. We all experienced a moment of huge open skies. After 1989 Waldorf schools were founded from East Berlin to Kamchatka, from Tallinn to Bucharest, from Vilnius to



Students at Liceul Teoretic Waldorf, Chisinau, Moldova, performing at a medieval festival

Erivan. A whole movement emerged out of a silently prepared soil. Many teachers took part in accelerated training courses and stepped into the new schools.

How deeply the communist control system had affected the soul-life of people only became obvious after around ten years. The lack of initiative, trust, and mutual cooperation became hindrances to the further development of kindergartens and schools. It took the time span of a generation before there were parents who wanted change again and who enrolled their children in large numbers in Waldorf institutions. Only in the past two or three years have the Eastern European Waldorf schools finally regained the reputation they had in the early 1990s. Most are full or almost full, and there are waiting lists in most countries.

The largest Waldorf movement is in Hungary, with forty-two Waldorf schools. It is a young, active, energetic, well-structured movement with schools in the cities as well as in very rural settings. There are many primary schools and also a large, well-known regional upper school which attracts many students from a variety of schools, non-Waldorf as well as Waldorf. The Hungarian Waldorf schools receive public funding. In recent years, the funding unfortunately has covered only forty-five to fifty percent of the budget.

Romanian Waldorf schools started within the state education system and still are state schools with a Waldorf program. How much of the Waldorf program can be implemented depends on the knowledge and courage of teachers and on the goodwill of the school directors. Because of the restrictive laws regarding how teachers and directors are appointed anew each school year, the schools are very dependent on maintaining good relationships with the local authorities—which is not easy at all. Only recently have the first independent Waldorf schools started in Romania—with significant financial challenges.

The situations in the Czech Republic, the Slovak Republic, and the three Baltic states—Estonia, Latvia, and Lithuania—are similar to the Hungarian situation. The schools are all funded by the state. One of the largest Waldorf schools in Eastern Europe is in Chisinau, Moldova. A state school and the only alternative school in the entire country, it has about seven hundred students.

In Russia, Waldorf Education started in April 1989 with a program for little children within a more or less private club—the so-called *Klub Aristotel*. Anatolij Pinskiy (1956–2006), one of the three founders, chose the name Aristotle with care. He was evidently convinced of Aristotle’s monistic philosophy and his search for the world of ideas within the physical world. Anatolij Pinskiy always worked in such a way that his impulses were based on the observation of reality. He became the founding pillar of the Moscow Waldorf School, the first Waldorf school in Russia. It started in 1992 as an independent school and is today part of a huge state school.

In Romania, some of the mentors from other European countries supported in Russia the idea of opening Waldorf schools within the state school system. Today, the Russian schools struggle to survive within this highly competitive world with its precise standards, which children have to fulfill in each school year. Only very gifted children with a robust nature are able to cope

every school is controlled by the same state inspectors, who look into individual student achievement. And if the student achievement is not good enough, let’s say, in grade four, the school is threatened with closure. If this situation repeats itself in a second year, the school will be closed. So, today, the big wave of enthusiasm of the early years has dissipated and the old control system has come back, putting everyone under pressure for academic success and under the threats of closure. There are widely contradictory judgments on the quality of Waldorf schools in Russia. You will find everything—from a children’s paradise to a failed learning center.

In the meantime, Waldorf Education in Ukraine is in better shape, but only since the revolution of 2014. In 1992 the first independent Waldorf school was founded in Odessa, followed by a state school in Dnepropetrovsk in 1995. Three of the four old Waldorf schools are state schools, because this was and is the only way to make Waldorf Education affordable to people. Thanks to some state school directors who were interested in alternatives, these few schools could transform and become stable partners in Waldorf Education. Thanks to a so-called “scientific experiment,” which ran for over fifteen years and was financed by German partners, the Waldorf curriculum was finally accredited in Ukraine, after years of academic research, scientific exchange, conferences, and school visits. Thanks to this firm foundation and all the achievements by the Maidan reform movement of 2013–14, new schools are sprouting up nowadays.

Generally speaking, the Waldorf movements in the countries of so-called Eastern Europe have each developed their own identity, and each offers programs from early childhood through the high school final exams. Students have learned to create their own initiatives and recently have started to work together to build bridges through conferences for Waldorf students from Russia, Ukraine, Georgia, and Armenia. In this way, Waldorf Education has become a peace-building education. ☉



Súkromná základná škola waldorfská, Kosice, Slovakia



*Soglasie Waldorf School, Zelenograd, Russia
(©Emil Dücke/Leica Camera AG)*

with this system and stay undamaged. In Russia today, Waldorf schools still operate either as state schools or independent schools. In the end, the differences are not too big. Every school has to follow the state curriculum and has to apply for accreditation and licensing, and

Central and South America

The beginnings of Waldorf Education in Latin America are deeply connected to the political situation in Europe. Most of the people who introduced Waldorf Education in Argentina—the pioneer country of Waldorf in South America—as well as in Mexico, were refugees from Europe. They were not only refugees, but also people curious to discover new parts of the world.

In December 1938, a Norwegian woman, a trained Waldorf teacher, was working for a family in Montevideo, Uruguay, and looking after their children. One day, shortly before Christmas, she saw an advertisement in a German newspaper from Buenos Aires, just across the Rio de la Plata, announcing the presentation of a shepherds play. She immediately felt interested and decided to attend. At the performance of the Oberufer Shepherds Play and during the following reception, Eli Lunde (1903–1996), the Norwegian Waldorf teacher, met Ingeborg Knäpper (1910–1973) and Herbert Schulte-Kersmecke (1899–1979), two German refugees who had become acquainted with a circle of well-to-do families. Some members of these families, as well as the two refugees, shared a strong interest in Anthroposophy.

Eli Lunde and Ingeborg Knäpper decided to start their own educational institution and opened a kindergarten in 1939. They improvised furniture using fruit boxes and old chairs. Once in a while they covered these with colorful cloths in order to perform their puppet plays from behind. This was the first seed of Waldorf Education in Latin America.



Children in traditional painted oxcart, Katú Waldorf Kindergarten, San José, Costa Rica

Within a year, the two women had started grades classes and from then on slowly built up a Waldorf school.

In those years, Buenos Aires was pretty much divided between language groups. Each group—Italian, French, Hungarian, Polish, British, German, and Portuguese—had its own quarter, and there was



Kindergarten, Escola Dendê da Serra, Ilhéus, Brazil

little or no communication between them. The first Waldorf school started in the German quarter and was German-speaking. Only in the 1960s did some of the teachers at this school slowly take up Spanish, and the impetus toward a Spanish-speaking Argentine Waldorf school started.

Typically, when Waldorf Education is introduced to a part of the world, it begins by imitating the European program and adopting the Waldorf curriculum written down by Caroline von Heydebrand and E. A. Karl Stockmeyer, two of the teachers from the first Waldorf school in Stuttgart. Normally, it takes a generation until the program is revised and more and more local cultural elements are taken up into the curriculum. This is what happened in Buenos Aires.

The next stage of development took place in São Paulo, Brazil, within a group that included refugees from Germany as well as Germans who were living in Brazil because of their work. The first Waldorf school in São Paulo, which started in 1959, began as a German-speaking school. Unlike the school in Buenos Aires, it was founded by a group of very dedicated parents, who acquired a property and a schoolhouse—both still in use today—and searched for teachers. With a great deal of help from the German Federation of Independent Waldorf Schools, they were able to convince a German couple to come to São Paulo and start the kindergarten and the school. Today, with about one thousand students, the Escola Waldorf Rudolf Steiner is the largest Waldorf school in Latin America and the home of an important Brazilian Waldorf teacher training center. In both Argentina and Brazil, it took decades before a second Waldorf school was founded, but then, from the late 1990s onward, many schools quickly followed.

During the past twenty years, some teachers and former students have developed Waldorf Education within socially precarious environments in Argentina

and Brazil. They have not necessarily created schools—although those also exist—but rather social centers for children which include departments for very young and young children. The children can experience a place that is child-centered, beautiful, and, most importantly, safe. They can receive artistic and/or vocational training, as well as a guiding hand to help them out of the misery of their family and neighborhood situations. Perhaps more than anywhere else, Waldorf Education in Latin America has developed into a socially aware movement.



Form drawing, École du Village, Torbeck, Haiti

to overcome the problems familiar to newly founded schools. Most of these problems are connected to two main challenges. First, it is difficult to implement a new curriculum and pedagogy without a living example. Second, it is difficult to implement new socially aware structures that are based on cooperation and collaboration rather than hierarchic top-down management. This organizational challenge is everywhere the more difficult one, and a number of schools have failed because of it, splitting up or simply closing.

In Mexico also, it was a refugee from Europe who introduced Waldorf Education. Juan Berlin (1913–1987), a former student in the first Waldorf school in Stuttgart, with a Jewish family background, took refuge there in 1941. Over many years, he courageously prepared for the founding of a pioneer Waldorf school, which finally started in 1971. This school was closed by the authorities after four years, but Juan continued his tireless efforts to plant the seed. Because of his work and that of others, today the Mexican Waldorf movement is growing very fast. There are early childhood centers, kindergartens, and primary schools spread from Monterrey to Oaxaca and from Cancun to Tijuana. [Please see the feature article on Waldorf Education in Mexico on page 30.]

The impulse to structure the school organization in a horizontal way is taken up in South America in very diverse ways. The relevant abilities are quite diverse as well. People in Argentina, accustomed to suffering under deprived economic conditions, are very attentive and listen carefully to one another. Cooperation is hard in Chile and Peru, and the hardest in Ecuador.

In the past few years, there has been an interesting development, especially in Peru. Waldorf Education has become more closely intermingled with the indigenous culture and has taken up many elements of the Inca traditions and Inca cosmology. Here, elements of Waldorf Education are useful in creating a new child-centered education distinct from the strict Catholic traditional and centralized state programs. This is an education that takes up all the qualities and capacities of indigenous cultures and values and cultivates them as much as it values and cultivates what is in the modern world. The enthusiasm for this impulse is great and helps overcome the many formidable obstacles.

Waldorf Education began in Peru in 1967, in Colombia in 1977, and in Chile in 1979. The first school in Peru was closed during the military regime, but another Waldorf school opened there in 1982. In these countries, the pioneer Waldorf kindergartens and Waldorf schools worked for many years as the only Waldorf institutions in their country and struggled



Seventh-grade students dancing while wearing traditional masks they have knitted, Comunidad Educativa Nina Pacha, Quito, Ecuador

In the Central American countries, Waldorf Education started only in the new millennium. One of the preconditions for Waldorf Education is a strong and stable civil society, and in these countries civil wars, poverty, and suppression have been omnipresent and hindering the building of such a society. Today, there are Waldorf kindergartens and schools in Guatemala, Costa Rica, Haiti, the Dominican Republic, and Puerto Rico, and some Waldorf initiatives in El Salvador and Nicaragua. Most of them need external financial support in order to survive. By supporting these schools, people in the economically more advantaged countries can help both the schools and the countries as a whole. The Waldorf graduates will, in time, help create strong and stable civil societies in the area. ☉

Africa

Although there were pioneer Waldorf schools founded in South Africa in 1959 and 1960, only recently has interest in Waldorf Education arisen in other African countries. In recent years, people from Gambia, Cameroon, Ivory Coast, Rwanda, and Nigeria have looked with interest to Waldorf Education. They are searching for an alternative to the strict colonial education system and/or to the lack of education, especially in rural areas. The colonial system included corporal punishment for students, and corporal punishment is still a part of education in much of Africa. In offering an alternative to that approach, as well as a pedagogy that addresses the inner spiritual longings of the children, Waldorf Education has much to offer the continent. However, Waldorf Education is not widespread in Africa at the present time.

Waldorf Education started in the extreme south of the continent, and the most recent Waldorf school started in the north. Therefore, here you will find a description going from the south to the north.



Rudolf Steiner School Mbagathi, Nairobi, Kenya

nesburg and Cape Town about Anthroposophy. After a lecture tour by Frederik Willem Zeylmans van Emmichoven (1893–1961), a Dutch psychiatrist, Lydia Bräunlich (1922–2018) opened the first Waldorf kindergarten in 1959 in Cape Town. This was followed by a first grade in what later became Constantia Waldorf School, now located on a large campus in the affluent suburb of Constantia. In Cape Town, the main founding teachers came from Great Britain—William Bryant and Hugh Fynes-Clinton—and from Germany—Heinz Schotte—bringing with them



Michael Oak Waldorf School, Cape Town, South Africa

a great deal of experience in the Waldorf approach to education. To meet the need for new teachers for both the Cape Town school and the Johannesburg school, Lydia Bräunlich started the first South African Waldorf teacher training course in 1965.

In Johannesburg, the Waldorf kindergarten started in 1960, after a number of years of careful planning by a group of people that included Elizabeth and Guy Wertheim-Aymes, Lawrence Adler, and Jo Slom. In January 1962, these very motivated families began a school for nine children and asked a pensioned school director, Getrude Hubregtse, for her leadership. The school grew while using a room within the Greek School. Ella Snoek from Holland and Irma Segal and Maxine Hertz, both of whom had a state school diploma, joined the college of teachers. Just a few years later and with the help of a wealthy donor, the school purchased a huge property at Culross Road in Bryanston, an affluent suburb outside Johannesburg, where it is still located today.

After the election in 1948, when the National Party took over the government, educational policy enforced segregation all over the country. This policy was intensified by the Bantu Education Act in 1953, which excluded the colored and black populations from higher education. The aim was to create a supply of cheap labor. The decisions had long-term consequences and still affect the country. A first visible protest against this segregation policy took place in 1976 with the Soweto Uprising, brutally put down by the white police. Still, it was the start of a loosening process.

In the years following the uprising, private schools were allowed to take in a certain percentage of colored and black pupils, and the Waldorf schools started to do so. However, a real change of system only started with the crucial election of 1994 and Nelson Mandela being elected as the president of South Africa. A huge wave of enthusiasm swept through the country, and everyone, regardless of color, hoped for a better

future. Those hopes have faded, despite the example of Mandela's moral greatness. At least Waldorf Education has been possible in areas inhabited by black people, as well as in townships—city areas exclusively for a group of coloreds—and also in “homelands.” These are self-governed, solely black areas with the traditional land-ownership rules. The homelands were established in order to prevent black people from settling in areas interesting to white people.

The few Waldorf schools and the many Waldorf Educare Centers founded shortly after the change of system still work and try their best. They continue to be places of hope.

In East Africa, a Waldorf educational resource center was developed just outside Nairobi, Kenya, where the Maasai plains start. This center for Waldorf teacher training serves the whole of East Africa



*Nairobi Waldorf School,
Nairobi, Kenya*

and beyond and is located at Rudolf Steiner School Mbagathi. For exactly twenty years, Peter van Alphen and Ann Sharfman, both from the Center for Creative Education—the Waldorf early child-

hood and teacher training in Cape Town—have been teaching young people and supporting them in becoming kindergarten and class teachers. Without this training center, nothing would have been possible in East Africa. For the past twenty years, Freunde der Erziehungskunst (Friends of Waldorf Education) has financed the training center.

In the meantime, Rudolf Steiner School Mbagathi has developed into a role model for Waldorf Education in Africa, overcoming many obstacles and keeping the spirit of Waldorf Education alive. Three hundred sixty children attend the school. Of these, one hundred twenty come from far away and live in student hostels in the school compound.

Three times a year, teachers from all over Africa come to Mbagathi for training. They include teachers from the other three Waldorf schools in Kenya, the Hekima Waldorf School in Dar es Salaam, Tanzania,

the Free Schools in Uganda, an alternative school in Madagascar, and, recently, an early childhood education center in Addis Ababa, Ethiopia. A stable network of teachers and schools has grown up, and there is now an established research center for an African way of Waldorf Education.

Only a few “Waldorf seeds” exist in West Africa. At best, one can say that there are some elements of Waldorf being attempted, for example, in a school in Rokel, outside Freetown, Sierra Leone—but it is an important attempt. This school was founded after the horrible civil war that ended in 2002. It was started for orphans—real and social—whom the war had washed into the capital town without any protection, food, or prospects for the future. But—and this is a limiting factor—the school is totally dependent on foreign funding. Another West African seed is a Waldorf kindergarten in Dakar, Senegal, an interesting and very artistic place and a source of hope. Here, the majority of people are Muslim.

In Egypt, also a Muslim country and the main country in the north of Africa, Waldorf Education does exist in seminal form. In Sekem, an anthroposophical community and farm, there is a state school with many elements of Waldorf Education.

Another Waldorf initiative is a newly founded school in Luxor, called Hebet-el-Nil. As with many Waldorf institutions, it started through an apparently chance meeting of people and their ensuing conversation. A speech artist happened to encounter some mothers and teachers in Luxor and started a conversation, which quickly went into analyzing the educational reality in Egypt. The picture of a Waldorf school described by the speech



*Hebet-el-Nil Waldorf School,
Luxor, Egypt*

artist was so attractive that the mothers decided to work to create such a school. After only two or three years, there is now a kindergarten and a primary school. The young women fight for their ideas and refuse to be stopped by official inspectors, who do not find what they expect in the school. It takes this kind of courage to change the world. ◉

Asia

Asia is the continent where Waldorf Education has developed most recently. There were early seeds in India already in the 1930s and again in the 1950s, which were connected to Dutch world travelers and to British circles interested in Anthroposophy. But it took a long time until the soil was ready in the rest of Asia. India has many of its own alternatives in education. Some, like the educational philosophy of Rabindranath Tagore, are similar to Waldorf Education. Since India is a country with its own spiritually based alternatives in education, people there are quite likely to be open-minded and interested in Waldorf Education. The British colonial school system, which is still the dominant system in India, has never been the only one.

In 1994 Freunde der Erziehungskunst was invited by UNESCO to present an exhibition titled *Waldorf Education Worldwide* during a UNESCO conference in Geneva of ministers of education from around the world. As we had already translated this exhibition into English, we decided to send it to a number of European countries and also to Asia. In 1996 we took the exhibition to Bangkok, Thailand; Manila, the Philippines; Hyderabad, Mumbai, Delhi, and Bangalore, India; and Seoul, Korea. In each place, we arranged a related conference with an official partner such as the Goethe-Institut or the Rajiv Gandhi

Foundation. The year 1996 became the beginning year of Waldorf Education in Asia. After that, interest grew in all the countries we had visited, Waldorf kindergartens opened, and teacher training courses started. The education also took root in some neighboring countries, such as Malaysia.



*Sloka Waldorf School,
Hyderabad, India*



Cixin Waldorf School, Dongshan, Taiwan (©Li Ya'nan/ Leica Camera AG)

In Hyderabad, India, the first Waldorf school—Sloka—started in 1998 out of the interest of a group of very motivated parents. One mother, Nirmala Diaz, connected to the Waldorf movement in Europe. She was able to attract a Dutch Waldorf teacher, who, for the following five years, came each year for six months to Hyderabad to train the first-grade teachers. This provided a solid basis for the school's development. No one could foresee at this time that the school would grow steadily, have its own architecturally unique school building, and educate around six hundred children and adolescents.

Hyderabad became a center of Waldorf Education in India, with four Waldorf schools. Mumbai also became a center, with three Waldorf schools, while in Bangalore there are four smaller Waldorf institutions. Competition for student enrollment is strong in India, and many parents decide according to the ranking lists of schools. Fortunately, the academic performance of Sloka, for example, is very good and the school is at the top of the rankings.

Recently, the first Waldorf school for underprivileged children started in the desert of Rajasthan, founded by a former Waldorf student from France and supported by a French Waldorf teacher. Here, as elsewhere, a paradise for child growth has been established.

In the far east of Asia, some people were interested in Anthroposophy and Waldorf Education relatively early. For example, Japanese scientist Iwao Takahashi (born 1928) became interested in Anthroposophy while staying for a guest-semester in Germany and brought this interest back to Japan. Iwao Takahashi translated some of the fundamental books by Rudolf Steiner and made Steiner's philosophy known to receptive circles in Japan. However, establishing a

school is an arduous task and is different from studying philosophy. Also, in some ways Waldorf Education contradicted traditional Japanese culture, and so the Waldorf movement developed slowly.

Finally, in 1987 the first Waldorf school was founded in Tokyo. Because of the difficulties involved in getting government approval, the school operated without government recognition for the following seventeen years. Other kindergartens and schools followed, and today there are eight Waldorf schools and numerous Waldorf kindergartens in Japan.

In Taiwan, interest in Waldorf Education started in 1996. Chuen-Shu Chang began to transform her traditional kindergarten in Yilan City into a Waldorf kindergarten. Out of this kindergarten, Cixin Waldorf School grew. Today, it is the largest Waldorf school in all of Asia, with around seven hundred students. Fortunately, during the early years of the school, the provincial government of Yilan County was trying to make their county more attractive. They decided to establish alternative schools and offered to finance five schools. Chuen-Shu Chang applied and was chosen. Since then, Cixin Waldorf School has been financed by the government, the only condition being that the school accept all local children whose parents apply for a place.

Around this time, a kindergarten opened in Taichung, a major industrial city in the middle of Taiwan. Out of this, Leichuan Waldorf School grew as an independent Waldorf school. Thus, both

be raised in more natural surroundings. Taiwanese Waldorf educators have taken the pioneer steps to create a Chinese-language Waldorf curriculum. At present, this has been fully developed for the first years of primary school. In Taiwan, in relation to the country's population, Waldorf Education is more widespread than in any other Asian country.



Student eurythmy, Cheonggye Free School, Cheonggye, South Korea (© San-Pyo Hong / Leica Camera AG)

In 1996 around the time the first kindergarten was being founded in Taiwan, Waldorf kindergartens and schools started elsewhere in Asia—in India, Nepal, Thailand, the Philippines, and Malaysia. Immediately, cooperation started with the “Round Tables Waldorf in Asia” initiative. In 2005 this developed into the annual Asian Waldorf Teacher Conference (AWTC), which for the past fourteen years has provided a regular opportunity to develop connections among the Waldorf kindergartens and schools in the various countries. It has also provided further training for teachers, recently with an emphasis on upper school teaching.

Beginning in 2004, the next group of Waldorf kindergartens and schools started. In that year, the first small group of children were cared for in a little, improvised kindergarten in Chengdu, China. This was the starting point for a very rapid development in China, which only recently has ended. During this period, Waldorf Education also started in Vietnam.

The kindergarten in Chengdu developed into Chengdu Waldorf School. The three original kindergarten and class teachers went abroad for their teacher training. When they returned, they not only



Chengdu Waldorf School, Chengdu, China

types of Waldorf schools exist in the country—private schools and schools subsidized by the state. Recently, in rural areas suffering from depopulation, local governments have been trying to attract new inhabitants by opening Waldorf schools. And these schools do, in fact, bring families back from the big cities—families whose parents want their children to

Oceania

When the Australian pianist Ruth Janet Drummond (1879–1949) went to Berlin to study shortly before the outbreak of the First World War, she probably met some anthroposophists. In any case, she went to Europe again in 1923, and during this visit she attended lectures by Rudolf Steiner in Dornach, Switzerland, and in Penmaenmawr, Wales. She returned home in 1924, deeply impressed, and brought the anthroposophical impulse to the Sydney area.

Also in the early 1920s, Anne Macky (1887–1964), another Australian pianist, during a visit to England, by chance saw an advertisement for a pedagogical lecture to be given by Rudolf Steiner in Oxford. She decided to attend. All that she heard was new to her, and she was profoundly affected. She returned to Australia in 1923 and started an anthroposophical study group in South Yarra, Melbourne. In 1932 this group transformed into the Michael Group, which became the inspirational source for all anthroposophical initiatives in Melbourne and in Victoria State.

In the Sydney of the 1930s, an avant-garde group of artists gathered around the two architects Walter Burley Griffin (1876–1937) and his wife, Marion Mahony Griffin (1871–1961). Many members of the group lived in the Castlecrag suburb north of Sydney, where they regularly performed at Castlecrag's amphitheater in the most fabulous costumes. They shared Marion Mahony Griffin's interest in Anthroposophy. The Melbourne-trained architect Eric Nicholls (1902–1965) and his wife, Mary Nicholls, moved to Sydney in 1925 and joined Walter Burley Griffin in developing a plan for the new capital of Canberra. Eric and Mary Nicholls wanted to send their children to a Waldorf school and tried to



Pioneer teacher Sylvia Brose with students, ca. 1964, Glenaeon Steiner School, Castlecrag (Sydney), Australia



At Motueka Rudolf Steiner School, Motueka, New Zealand, the school community celebrates its project to build a new farm school campus.

build a school in Castlecrag, but it did not succeed. Eric Nicholls, however, retained the idea for a long time. Finally, in 1951, during a conversation with Sylvia Brose (1915–2001) and others, a momentous decision was made. Sylvia Brose was asked to train as a Waldorf teacher in Edinburgh, Scotland—and she agreed.

In February 1954, a favorable opportunity arose to acquire a plot of land north of Sydney. It was purchased and called Glenaeon. In 1957 Eric Nicholls gathered the core of a school board, and Sylvia Brose, returning from Edinburgh, started a kindergarten with three children in Dalcross in Sydney's Pymble suburb. In 1962 thirty-four parents, teachers, and friends of the school founded the Glenaeon Dalcross Schools Ltd. As soon as the first school building was completed, the initiative moved with its sixty students to the expansive hillside area in Middle Cove, which is densely covered with eucalyptus trees, mimosa, grass, and fern trees. Prof. A. P. Elkin suggested calling the school Guringal, because that is an Aboriginal word for the education of young people, for learning “out in the bush” and for initiation. This suggestion was not taken up in the social reality of those years.

Initially, Sylvia Brose taught the children in two groups, the younger ones from 9 a.m. to 11 a.m. and the older ones from 11 a.m. to 1 p.m. The children loved Sylvia Brose, felt treated fairly by her, and enjoyed the tasks she gave them. During its first fourteen years, Glenaeon Steiner School was the only Waldorf school in Australia. On Saturdays, Sylvia Brose conducted a teacher training course. She also earned a Bachelor of Arts and a Bachelor of Letters at the University of New England because she knew that, in the long run, she would only win the respect of parents with an academic degree. In 1970 the first two pupils successfully completed their upper school years. Since then, the school has graduated about fifteen hundred students.

Melbourne Rudolf Steiner School was born from the impulse of a number of Melbourne-based teachers who knew each other from their joint anthroposophical studies in the Michael Group. At Easter 1972, Ruth Wittig started a kindergarten in a rented house in the suburb of Donvale with eleven children, including the children of brothers Paul and Robert Martin, Helen Cock, and other founders. In the meantime, thanks to generous donations, over seventeen acres of land in an eastern suburb—Waranwood—was acquired, and a kindergarten and classroom wing were built. At the time, Waranwood was a sparsely populated eucalyptus area.

In 1973 the school began with Robert Martin (born 1945) as the class teacher. Marcus Cox (born 1947) from Adelaide took over the next class in 1974. From the outset, the school received per capita grants from Victoria State. This allowed it to charge more modest fees than other independent schools and, thus, to be accessible to a wide socioeconomic range of parents. The school grew with each year. By 1988 there were 380 students in the school.

These two schools—Glenaeon Steiner School and Melbourne Rudolf Steiner School—provided inspiration and practical help for all the Waldorf schools that followed. At the turn of the century, there were thirty-four Waldorf schools in Australia. Three had started between 1957 and 1979, and thirty-one in the twenty years between 1979 and 1999. Since then, the growth of the Waldorf movement has slowed. Now there are forty-four independent Waldorf schools in the country, nineteen of which have an upper school. All of these schools are members of the national umbrella organization—Steiner Education Australia.

The interest in Anthroposophy in New Zealand also started early. The social worker and theosophist Emma Richmond (1845–1921) encountered Anthroposophy in London in 1904 and brought it to New Zealand as early as the 1910s. A number of people developed interest and began to plant seeds.

Most important for the Waldorf impulse were Ethel Edwina Burbury (1890–1978) and Ruth Nelson (1894–1977). The two women not only had the intention, but also—because each had a substantial inheritance—the means to establish an anthroposophical center. They succeeded in doing so with House Taruna in Havelock North near Hastings on New Zealand's North Island. When, in 1949, they heard that Queenswood School in Hastings was for sale, they bought the school and had it rebuilt and

renovated. They asked Jean Stuart-Menteath (1898–1983) to join Queenswood School as director. Over time, they gradually converted the existing school into a Waldorf school. This was the only realistic option because a new school with a totally different educational program would not have been approved.

Around 1975 new schools began to be founded, following in the footsteps of these pioneers. Today, there are ten Waldorf schools in the country, five of which have upper schools.



Cape Byron Rudolf Steiner School, Ewingsdale, Australia

In 1989 after thorough preparations, the first two Waldorf schools decided to integrate into the state school system, and most of the other Waldorf schools soon followed. Since then, teacher salaries and operating costs have been paid by the state.

In 2010 New Zealand adopted national standards for primary education in grades one through eight in the core subjects of English language, reading and writing, and mathematics. This was motivated by the results of PISA (Program for International Student Assessment) research, the fear of being disadvantaged in economic development, and the general global trend toward more standardization promoted by the World Bank and the International Monetary Fund. In response, the Federation of Rudolf Steiner Waldorf Schools in New Zealand engaged the well-known human rights lawyer Mei Chen. Mei Chen argued successfully that a parent's free choice of a school or of a specific pedagogy is a basic human right. Thus, for the following years, the Waldorf schools in New Zealand were able to define their own learning steps and needed to achieve results equivalent to the national standards only at the end of seventh grade.

Middle East

In this very important part of the world, Waldorf Education has a substantial presence in only one country—Israel. There have been Waldorf initiatives in the West Bank, but they have not yet resulted in a viable school. Egypt, while politically part of the Middle East, is geographically in Africa and has been included in the section about that continent.

—R.E.K.

Because of the tense and volatile political and military situation in the Middle East, life in Israel can be challenging. Some places such as Tel Aviv are less affected, while in others such as Beer Sheva violence and the possibility of violence are a part of daily life. The children in the country, both Jewish and Arab, are deeply affected. Waldorf Education may provide a healing antidote to the stresses children experience. Fortunately, the Waldorf impulse is rapidly developing in Israel. From year to year, there is a growing interest in and understanding of Waldorf Education and an increase in kindergartens, schools, educational opportunities, and curative education initiatives.

Anthroposophy has been known in some circles in Israel since the 1920s. The founding of the



Arava Waldorf School, Tzukim, Israel

first Waldorf school is connected to these early anthroposophists. In the late 1970s, there was a circle of four friends who often met for conversation. One of them, Dror Zur, later the architect of the anthroposophical kibbutz Harduf, gave another of those friends, Gilad Goldshmidt, a book to read shortly before Gilad's twenty-first birthday. The book, Rudolf Steiner's *How to Gain Knowledge of the Higher Worlds*, had been translated and published in Tel Aviv decades before by those early anthroposophists.

As Gilad Goldshmidt reports, while reading the book he suddenly knew his direction in life. He then read all of Rudolf Steiner's books that had been translated into Hebrew and were accessible to him. He made his way to Tel Aviv and Jerusalem because he was particularly interested in the libraries of the Anthroposophical Society in those cities. However, most of the books he wanted to read were in German or English. So Gilad Goldshmidt continued doing what he had done so well in high school—he read in the library, sitting high up on the top of the library stairs. In this way, he taught himself English and German. In 1986 Gilad went to Dornach, Switzerland, to do the Waldorf teacher training there.

Meanwhile, Stefanie Allon was invited to start a Waldorf kindergarten in 1985 in Harduf. The preparations for a Waldorf school, though, started when Gilad came back from Dornach and Michal ben Shalom returned from England. Knowing full well that he would not be allowed to be a teacher or run a school with only the Dornach training, Gilad went to the state teachers' seminar to obtain a teacher's diploma. Once he had his diploma, the publicity for the new school, located at Kibbutz Harduf in northern Israel, began. At that time, there were only three children for the first grade, so more children had to be found in the surrounding villages. Gilad went from village to village, speaking about Waldorf Education and



Student play, Oranim Academic College of Education, Tivon, Israel

trying to interest parents. The Kibbutz Harduf provided a half-finished kindergarten house, with the proviso that it could be used as a school if the founding group managed to finish the house. They received money from a woman from Holland, as well as other external help, and they were able to carry out their project. Over the summer of 1989, construction began and some government permits were obtained.

In 1989 Waldorf kindergartens were founded in Tiv'on and in Ramat Gan. Tiv'on is located in the hilly, wooded north of the country, a small town with European-style one-story single-family houses. Many German Jews moved there when they had to leave Germany in 1933. Ramat Gan is a quirky, modern city in the Tel Aviv metropolitan region, with much industry and commercial activity. So the first kindergartens were established in “ancient Israel” and in “modern Israel”—in the countryside and in the city. A gate was opened, and these first kindergartens were followed, in 1989, by the founding of the first Waldorf school in Israel.

On the evening of August 30, 1989, Magda Maier, a big supporter from Stuttgart, and Eva Levy, the head of the anthroposophical group in Jerusalem, gave their blessing to this new initiative. And on September 1, in the important turning year of 1989, the Waldorf School Harduf started with a first grade, with Gilad Goldshmidt as the teacher and with Michal ben Shalom as the teacher for the following class. The school was founded as a legally and economically independent organization.

Despite challenges, the Waldorf educational work in Jerusalem has developed further. The kindergarten, which began in 1986, was followed in 1993 by the founding of the Adam School, the second Waldorf school in the country. The school added a class each year. In 1994 the Minister of Education saw the exhibition *Waldorf Education Worldwide* during the UNESCO Ministerial Conference in Geneva in 1994. He was deeply impressed by the educational concepts. Since then, the school has received positive support from the Ministry of Education.

The next Waldorf schools—which in Israel are called “anthroposophical schools”—were founded in 1996 and in 2001. The number of Waldorf schools in Israel increased steadily in the

2010s. Today, there are around ninety Waldorf kindergartens and around twenty-eight Waldorf schools, although not all of them are listed yet in the official Waldorf World List.

The Israeli authorities’ respect for the Waldorf schools has been, of course, also linked to their experiences with former students. In the military, for example, it is possible to observe how young people deal with crises and difficult, emotionally demanding situations and to judge their mental,



Tamrat El Zeitoun, Shafar'am, Israel

social, emotional, and ethical maturity in general. Of course, the compulsory military service has caused a conflict of conscience for many Waldorf graduates, which they have had to face. A study of the behavior of former Waldorf school students who completed their military service showed that the majority of the young people interviewed were able to cope successfully. The former soldiers were convinced that this was due to what they had developed during their Waldorf school education—an ability to look at themselves from the outside, to communicate well, and to pursue goals beyond the current situation. With very few exceptions, they proved to be resilient.

In 2008 the first Arab Waldorf school—Tamrat El Zeitoun, which means “Fruit of the Olive Tree”—opened its doors in Shafar'am, a city near Harduf. Since then, it has constantly been supported educationally by colleagues from Harduf. The path has been difficult, in part because of regulations, but today the school is accredited and gains more and more respect in its community. ☉



A 1927 class photo with Emil Molt (center), class teacher Karl Ege (left), and gymnastics instructor Count Fritz von Bothmer (right)



School physician's room with Dr. Eugen Kolisko in attendance, ca. 1925

Photos above courtesy of Nana Goebel

in all grades. By 1926 there were more than one thousand pupils in twenty-eight classes. The school thrived through the next decade, but then came under pressure from the Fascist government in Germany and was forced to close in 1938.

The Free Waldorf School Stuttgart reopened soon after the end of World War II and has continued in operation to the present day. It is still looked to by Waldorf schools around the world as the “Mother School.” ☉

Notes

1. Rudolf Steiner, *The Study of Man* (London: Rudolf Steiner Press, 1990), 190.
2. Emil Molt, *Emil Molt and the Beginnings of the Waldorf Movement: Sketches from an Autobiography* (Edinburgh: Floris Books, 1991), 146.



HENRY BARNES (1912–2008) was a pioneer of Waldorf Education in the United States. After graduating from Harvard in the early 1930s, he went to Europe and did the Waldorf teacher training in Stuttgart. Returning to his native New York City, he was a central figure at the Rudolf Steiner School in New York as a teacher and the faculty chair for decades. From 1974 to 1991, Henry was general secretary of the Anthroposophical Society in America. As a member of the AWSNA board, he was instrumental in the founding of Renewal in 1991. Among his many writings is *Into the Heart's Land, a monumental history of Anthroposophy in North America*.

Western and Northern Europe, continued from page 37

In each of the four Scandinavian countries, Waldorf Education has a fairly unique aesthetic profile, reputation, and level of acceptance. In Norway, the first Waldorf schools were founded in Oslo in 1926 and in Bergen in 1928. Today, Waldorf schools are a solid and well-respected part of the Norwegian educational system. There are twenty-eight Waldorf schools, i.e., one Waldorf school for about every 188,000 inhabitants.

In Denmark, the first Waldorf school was founded in Copenhagen in 1950. Today, there are seventeen Waldorf schools, which comprise a small part of the large independent school movement for which Denmark is famous. The independent school movement in Denmark goes back to the nineteenth century, when Nikolai Frederik Severin Grundtvig (1783–1872) and Christian Kold (1816–1870) founded the first free schools. For nearly two centuries, Denmark was a paradise for independent education until, in recent years, the Danish education system has been strongly influenced by the policies and rules of the European Union.

The first Waldorf school in Sweden was started in 1949, but that school and the many others that followed have had to contend with the intention of the strong socialist government to standardize education in the country. The schools, although supported by a system that guarantees each child an education, have to adhere to the national curriculum to a large extent.

In Finland, Helsinki Waldorf School was founded in 1955. Today, there are twenty-four schools and forty-four kindergartens—one Waldorf school per 250,000 inhabitants. The Waldorf schools are highly respected. Over the years, the state school system has adopted many characteristics of the Waldorf approach, including late academics, emphasis on the arts, noncompetitive learning, and no standardized testing. In the process, it has become recognized as one of the most successful national education systems in the world. ☉

* Rudolf Steiner, lecture of August 10, 1923, Ilkley, England (GA 304a).

Book Review

The History of Waldorf Education Worldwide 1919–1945

BY NANA GOEBEL

REVIEWED BY PATRICE MAYNARD, MEd

Nana Goebel is a Waldorf graduate—of the Freie Waldorfschule Pforzheim (Germany)—and for her entire adult life has been an indefatigable supporter of Waldorf Education around the world. In 1976 she cofounded the Freunde der Erziehungskunst Rudolf Steiner (Friends of Rudolf Steiner's Art of Education) and is currently executive director of the organization, which is based in Berlin. One of her tasks (at which she excels) is raising money in affluent countries and using the funds to help Waldorf initiatives in less wealthy parts of the world. Nana is also a tireless researcher into the history and current situation of Waldorf Education around the world. And in this centennial year of Waldorf Education, she has presented us with a marvelous gift—a comprehensive, thorough, and inspiring history of the Waldorf movement, worldwide. The research and writing of this history took four years.

Nana Goebel's magnum opus, whose original German title translates as *The Waldorf Schools and Their People, Worldwide: History and Stories*, consists of three volumes with a total of over 2100 pages. Each volume's subtitle indicates its focus: *Volume I—Waldorf Education, Its Development and Spread Until the End of World War II*; *Volume II—Waldorf Education in Europe, 1945–2019*; and *Volume III—Waldorf Education in America, Australia, Africa, and Asia, 1945–2019*.

At this time, Volume I has been translated and will be available in print in English by the end of 2019. The first half of this volume focuses on developments in the years after the founding of the first school in 1919. There are sections on the curriculum, the kindergarten, the founding of the first teacher education programs, the forming of the international school association, the establishing of a Pedagogical Section at the Goetheanum, and the challenge of the Nazi years.

The second half of Volume I recounts the remarkable and rapid appearance of Waldorf schools throughout Europe, Great Britain, and North America. This book tells the story of each of the forty-three Waldorf schools that were founded before 1945 and includes accounts of the beginning of schools not only in Stuttgart and Dornach but in Prague, Budapest, Oslo, Lisbon,

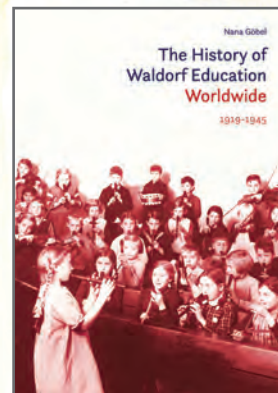
Amsterdam, Greenwich, Connecticut, and elsewhere. These stories of dedication, hard work, and self-sacrifice give a picture of how thirsty the world was (and is) for a new way to raise and educate children, and for a worldview that could overcome the thinking that allowed WWI to occur. Those early pioneers recognized the potential of Waldorf Education to transform human society.

Nana Goebel has done a remarkable job in this monumental work. She captures the mood of the early days of Waldorf Education, keeping her story warm and lively, even as she captures the many factual details needed to tell such a story. The vision and dedication of those who established schools in the first half of the troubled twentieth century are made clear without any romanticizing. At the same time, Goebel draws attention to the elements necessary to start and sustain a Waldorf school anywhere. All this is accomplished in a simple, direct, strong writing style.

Gratitude for the publication of Volume I should go to Waldorf Publications and to translator Jan Kees Saltet, project manager Douglas Gerwin, layout designer Ann Erwin, and editor Patrice Maynard. In working on this project, they have realized and have been much moved by what was accomplished by those original pioneers. As we celebrate the inspiring, century-long history of Waldorf Education, the mighty origins of our work today are manifest in this fine account by Nana Goebel.

430 pages • \$33.00

Waldorf Publications, Hudson, NY • 2019



PATRICE MAYNARD is director of publications and development for the Research Institute for Waldorf Education. She was a leader in the Association of Waldorf Schools of North America for nine years prior to her current position

and was class and music teacher at Hawthorne Valley Waldorf School in upstate New York for thirteen years. In 1984 she was among the founders of Maine Coast Waldorf School in Freeport, Maine. She lives with her husband, David, in Harlemville, New York, and is a proud mother of three Waldorf graduates. She is a published poet, a writer, and an occasional quilter.

World Roster of Waldorf Kindergartens and Waldorf Schools

The first number after a country indicates the number of kindergartens. Kindergartens include kindergartens, preschools, childcare centers, birth-to-three programs, and other early childhood programs, freestanding or attached to a school. An asterisk after the kindergarten number indicates membership in the International Association of Steiner Waldorf Early Childhood Education (IASWECE). The second number indicates the total number of Waldorf schools in the country.

Africa: Egypt 1, 1 / Kenya 3, 2 / Namibia 1, 1 / South Africa 158*, 15 / Tanzania 1, 2

North America: Canada 24*, 19 / Dominican Republic 1, 1 / Mexico 16*, 13 / Puerto Rico 1*, 1 / USA 152*, 124

Central and South America: Argentina 21, 15 / Brazil 87*, 35 / Chile 12, 4 / Colombia 4, 4 / Ecuador 6, 0 / Guatemala 0, 2 / Peru 4, 3 / Uruguay 1, 1

Asia: China 35*, 6 / India 11*, 7 / Indonesia 1, 0 / Israel 40*, 23 / Japan 16*, 7 / Kazakhstan 0, 1 / Kyrgyzstan 6, 0 / Korea (South) 13, 10 / Malaysia 1, 1 / Myanmar 1, 1 / Nepal 2, 1 / Philippines 6, 4 / Tajikistan 0, 1 / Taiwan 20*, 3 / Thailand 6, 3 / Vietnam 5, 0

Europe: Armenia 1, 1 / Austria 37*, 21 / Belgium 26*, 31 / Bosnia-Herzegovina 1, 0 / Bulgaria 0, 1 / Denmark 66, 15 / Germany 563*, 245 / Estonia 12*, 10 / Finland 41*, 25 / France 21*, 17 / Georgia 2, 1 / Greece 3, 0 / Great Britain 40*, 29 / Ireland 17*, 5 / Iceland 3, 2 / Italy 38*, 33 / Croatia 6, 2 / Latvia 4, 2 / Liechtenstein 1, 1 / Lithuania 15*, 4 / Luxemburg 1, 1 / Moldova 1, 1 / Netherlands 79*, 109 / Norway 53*, 32 / Poland 11*, 7 / Portugal 4, 5 / Romania 31*, 17 / Russia 35*, 21 / Sweden 75*, 45 / Switzerland 50*, 32 / Slovakia 4, 2 / Slovenia 19*, 5 / Spain 19*, 15 / Turkey 2, 1 / Chechnya 8*, 19 / Ukraine 4*, 4 / Hungary 56*, 43

Oceania: Australia 29*, 58 / New Zealand 20, 11 / Fiji 1, 0

Total Worldwide: 1911 kindergartens / 1182 schools

Thanks to the Freunde der Erziehungskunst, which maintains the Waldorf World List on which this roster is based.

Asia, continued from page 45

started their little kindergarten and school but also established local teacher training possibilities. A central role in these first steps in training future teachers was played by Thanh Cherry for the kindergarten movement



Students holding madals, drums used in Nepali folk music, Tashi Waldorf School, Kathmandu, Nepal (© Laxmi Kaul / Leica Camera AG)

and Ben Cherry for the school movement. Both had been teachers in Australia. Thanh Cherry became the coordinator for the Waldorf kindergarten movement in China and set up strict quality standards and also strict and resilient organizational structures. This has helped the movement greatly during the years of incredibly rapid growth.

Recently, Kathy MacFarlane, together with Li Zhang—one of the founders of the Chengdu school—have taken over Thanh Cherry's role, while she concentrates more on Waldorf development in Vietnam. In the meantime, many well-educated and well-off parents have started their own new initiatives without the necessary preparation of their teachers and the legal setup. As a result, the large and fast-growing Waldorf school movement in China is less well organized than before. Fortunately, in different parts of this huge country a few pillar schools have been established, where the quality of the educational practice is high, and there is a deep understanding of child development. At the moment, though, the overall situation in China is not as clear as it once was.

Waldorf Education, though widely spread in Asia, has yet to reach or to find a foothold in a few countries. It has only recently begun in Myanmar. Cambodia and Indonesia are still virgin territory, but the seeds are already there. ☺

reopened in 1945 after the war, and then was closed again in 1949 by the East German Soviet-dominated socialist government. With the monumental, peacefully achieved political change in 1989, the Dresden school reopened and new schools were finally allowed to be founded. People there were enraptured by the fact that they could finally have a Waldorf school again. The change in political system and widespread enthusiasm for Waldorf Education has supported the founding of many schools in the region.

With the beginning of the new century, the influence of the policies of the European Union became more and more visible. Materialistic values and a deeply rooted doubt in the capability of the individual human being became dominant in educational policies. Both also affected parental expectations and influenced attitudes and values in the Waldorf movement as well. German Waldorf schools were able to keep their first six—or sometimes eight grades—largely untouched.

However, the upper schools started to suffer. Students and parents became concerned about the final comprehensive exams (*Abitur*). In most states of Germany, the *Abitur* are central exams, which means they are designed by the Ministry of Education of each state and are the same for everyone. These exams are crucial for the students' further educational career.

Only in the middle of the second decade of the new century have other voices become loud and audible, asking for more courage in the fight for the distinctive values of Waldorf Education. At the same time, a wave appeared of reaffirmation of the spiritual sources of Waldorf Education, its anthropological insights, and its view of human development. This was, in a way, the inner side of the wave. Its outer side includes a conscious look at the environmental situation and the challenges of media consumption. As Waldorf Education enters its second century, interesting and demanding challenges and opportunities lie ahead. ☉

Oceania, continued from page 47

In 2015 legal and educational tasks of Waldorf schools in New Zealand were divided between the Federation of Rudolf Steiner Waldorf Schools in New Zealand (legal) and the Steiner Waldorf Schools Fellowship (educational). Both organizations face great challenges in maintaining the uniqueness and integrity of Waldorf Education. There is always the danger that a greater than meaningful willingness to adapt to outside influences will put the education at risk. Now, the courage must be found not only in each individual school, but also in the national organizations, to stand up for the unique character of Waldorf Education—in curriculum content, pedagogy, the social forms of the school, and teacher education.

Into the vastness of Oceania, a German mother brought the impulse of Waldorf Education and helped to establish on the island of Fiji a kindergarten called Flame Tree Waldorf Kindergarten. For the past several years, Waldorf educators from New Zealand have supported the school by helping to train its teachers. ☉



Outdoor discussion group at Taikura Rudolf Steiner School, Hastings, New Zealand

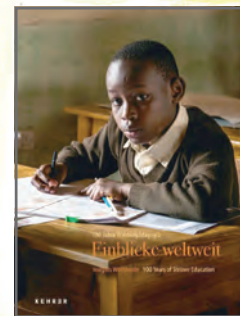
Two Beautiful Books on Waldorf Worldwide



Fifteen of the photographs used in the presentation of Nana Goebel's eight-part article "Waldorf Education Around the World" come from a single remarkable resource. That resource is a book titled *100 Jahre Erziehung zur Freiheit* (100 Years of Education for Freedom). Edited by Nana Goebel and Christina Reinthal

of the Freunde der Erziehungskunst, the book includes photos and reports from the seventy-seven countries in which Waldorf Education has found a home. At present the book is available only in German.

Another excellent book celebrating the Waldorf centennial is *Insights Worldwide—100 Years of Steiner Education*. Edited by the Freunde der Erziehungskunst, the book is largely photographs—111 in color and 31 in black and white—most taken by Leica professional photographers. It captures the distinctive flavor of Waldorf Education in each of forty countries around the world. The text—quotations of Rudolf Steiner and others—is in both English and German. The book is available for purchase online from Kehrer Publishing House for US\$45. Visit: www.kehrerverlag.com





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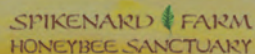
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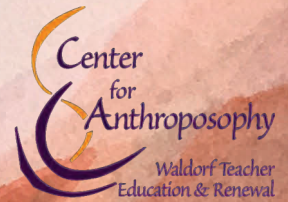
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Building Bridges

Customized for practicing teachers and leaders in Waldorf schools who are seeking Waldorf teacher education and continued professional development. This streamlined program includes the option of earning advance standing credits in the Waldorf Teacher Education Program at Antioch University New England, leading to a fully-accredited Master's degree in Waldorf Education. Each year, this program is offered in a different host site.

Waldorf High School Teacher Education Program: July 5-August 1

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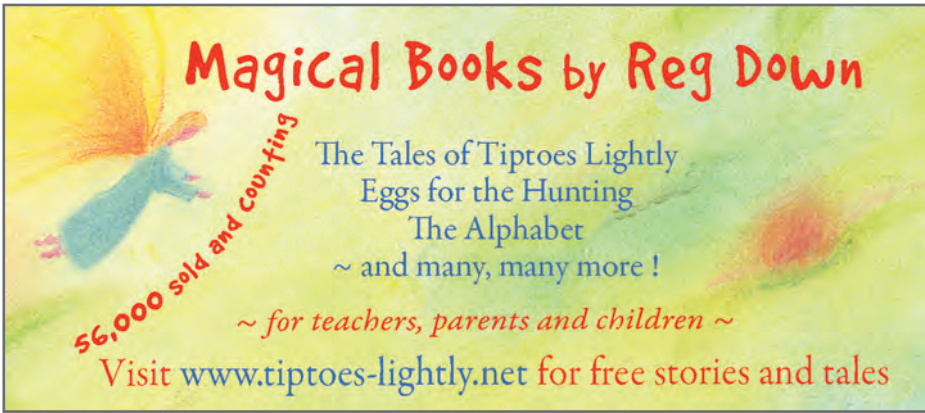


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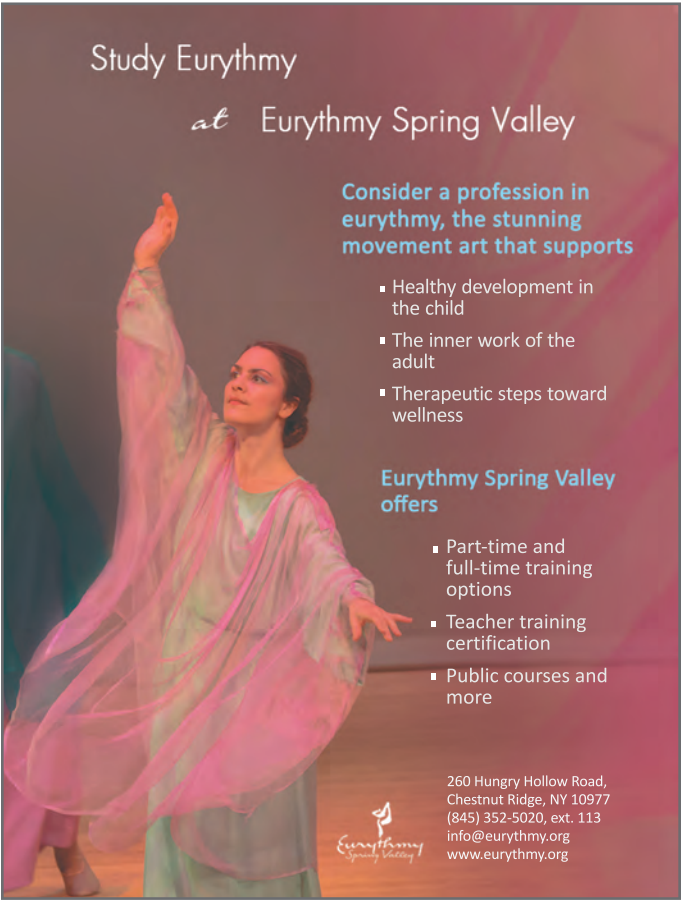
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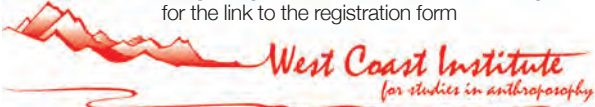
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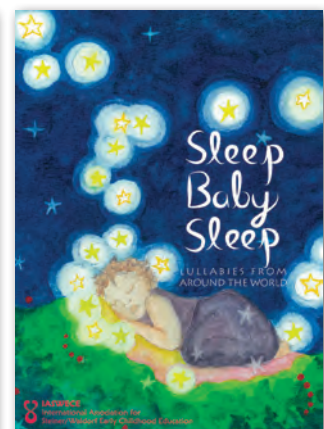
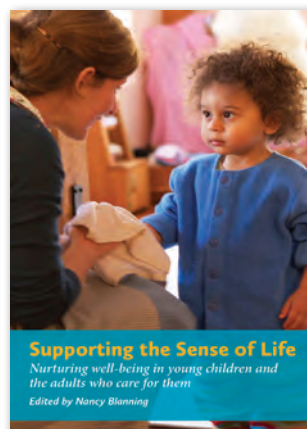
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