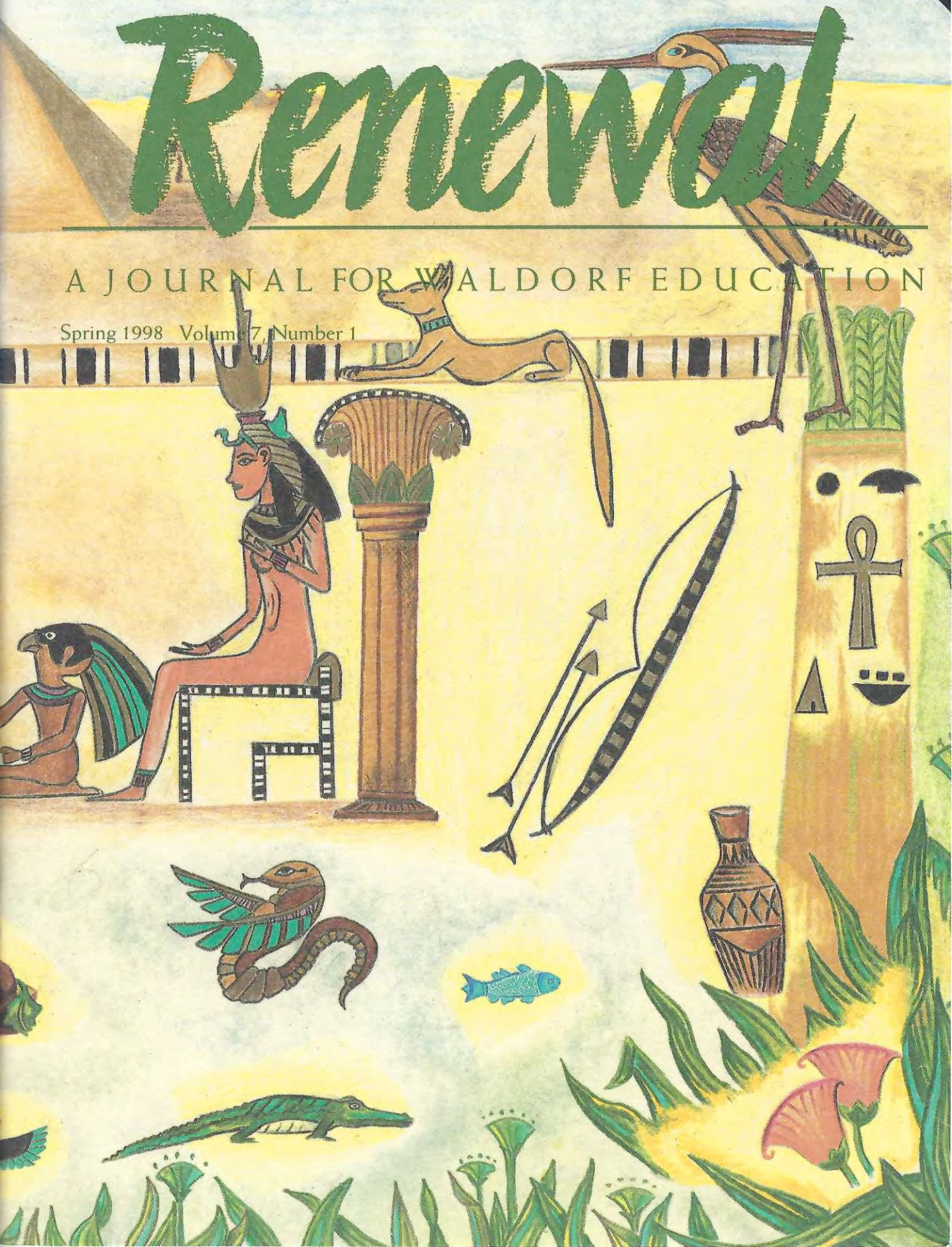
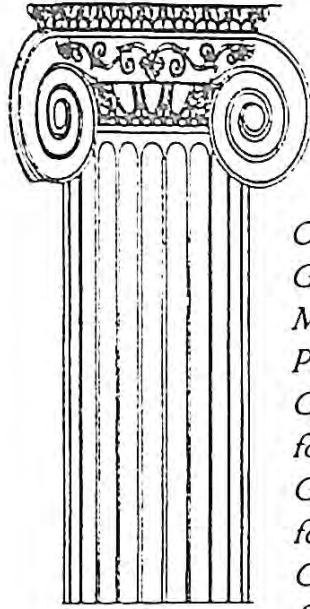


Renewal

A JOURNAL FOR WALDORF EDUCATION

Spring 1998 Volume 7, Number 1





*Oh, great Artemis, friend of the moon,
Goddess of the hunt,
Mistress of the wild things,
Protectress of women,
Give me the speed of your white deer,
for a moment.
Give me the strength of your wild things,
for a moment.
Give me the grace and beauty of a full grown woman,
for a moment.
Let me shine with silver moonlight,
for a moment.
And let that moment be
a moment of Glory.*

Michelle Sawyer, Fifth Grade
The Bay School
Blue Hill, Maine

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Renewal

A Journal for Waldorf Education

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Editor's Column

By Ronald E. Koetzsch



In this issue, five articles deal with the physical body of the child and/or with physical activities in Waldorf Education.

Writing on vaccinations, anthroposophic physician Philip Incao questions the safety and wisdom of routine immunization against the common childhood illnesses such as measles and whooping cough.

Psychotherapist and trained eurythmist Thomas Poplawski deals with eurythmy—the art of movement taught in most Waldorf schools from the early grades. He explains what it is and why it is important for the growing child. Waldorf alumnus Eric Foxman reminisces and reflects on his experience of eurythmy as a high school student and attests to the long-term value of this often mystifying element in the Waldorf curriculum.

Parent Rick Traub reports on a Waldorf Olympiad in Maine, in which students—most of them fifth graders—competed in the javelin throw, discus throw, forty-yard dash, and long jump, in wrestling, and in a relay race. And high school teacher David Sloan describes how on wilderness expeditions with adolescents he uses standard outdoor education practices but adds distinctive Waldorf elements.

While each writer is dealing with an issue, activity, or event that is clearly physical in nature, each sees its relationship to the development of the whole child.

For Dr. Incao, vaccinations are just one of many factors in modern life that “harden” not only the body but also the soul and the entire being of the growing child. Thomas Poplawski writes that, ultimately, eurythmy is a “gymnastics of the soul.” For Eric Foxman, the polarity between expansion and contraction that children experience in eurythmy is key to later mental and emotional as well as physical health. Rick Traub points to the sense of self-esteem and accomplishment that the children took away from the Olympiad. And David Sloan sees the physical challenges of the wilderness as helping the adolescent in the process of self-discovery.

Waldorf Education seeks to educate the whole child—to bring forth and develop, in a healthy and balanced way, all the capacities of the child—physical, emotional, artistic, social, moral, and spiritual. And it does so, keeping in mind that each of these dimensions of the human being is related to all the others. Each impacts all and each is impacted by all. All are important.

I hope that you enjoy and profit from these pieces and all the others in this issue.

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Editor

Ronald E. Koetzsch, Ph.D.

Managing Editor

Marianne Alsop

Management Group

Henry Barnes

Agaf Dancy

Patricia Livingston

David Mitchell

James Pewtherer

Production

Marianne Alsop

Copyediting

Anne Riegel

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Cover art by Yara Levendosky, a 1997 graduate of the Summerfield Waldorf High School in Santa Rosa, CA. Yara is currently a freshman at Humboldt State University in Arcata, CA where she is majoring in botany and art and plays varsity soccer.

The Association of Waldorf Schools
of North America
3911 Bannister Road,
Fair Oaks, CA 95628

phone: (916) 961-0927 fax: (916) 961-0715

E-mail: awsna@igc.apc.org

Waldorf Schools in North America

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News From AWSNA

By David Alsop



Be careful what you ask for—you just may get it! These words rang true for me at the conclusion of our January, 1998, AWSNA Delegates and Trustees meetings, and I would like to share with you what I asked for—and got!—and why. It has to do with vision, purpose, and organization.

AWSNA has an explicit twofold mission: to protect and encourage Waldorf Education in North America, and to aid and assist each member school and institute to improve the quality of education it offers. Until very recently, we had been able to treat these two aspects as congruous. By assisting the member schools—through conferences, workshops, publications, consulting, and so on—we were protecting and encouraging Waldorf Education. Little else was called for. Then, with the explosion of interest in Waldorf Education in the private and public sectors, we found ourselves needing to protect "Waldorf" in a legal sense—via trademark—from those who might misrepresent themselves as Waldorf schools. This, however, raised a very significant question: Are we actually encouraging Waldorf Education in North America by focusing exclusively on our member schools? What more should we be doing?

We should be much more active in aligning with and collaborating with other individuals

and organizations that have compatible educational perspectives and values. Waldorf is not alone in holding as essential such things as the protection of childhood, advocating developmentally appropriate, arts-based education for children, protecting the freedoms enjoyed by independent education, valuing self-administration, and giving parents the information and financial means to choose the form of education they desire for their children.

Waldorf Education is a part of the educational landscape of North America, and the future demands that we participate, as fully as possible, in collaboration with like-minded educators and organizations, in the work at hand. For AWSNA, this will mean not only a change in outlook—yes, we'll have to look outward, and see our Waldorf schools in relation to other schools and educational movements—but also a change in our internal organization.

The chairman will become less of an administrator and more of a spokesperson and networker. Time will be freed to enable participation in such important groups as the Council for the Advancement of Private Education, the National Association of Independent Schools, and others. The visibility of Waldorf Education to others, and the visibility of others to Waldorf Education, will be key concerns. We will learn a great deal about ourselves as Waldorf school communities through this interaction, and as a result we will in fact be protecting, encouraging, and improving our schools.

Profile: David Mitchell



David Mitchell is one of those people who seem to do and to accomplish more than is humanly possible. David's contributions to the field of education in general and to Waldorf Education in particular are a remarkable blessing.

David has been involved in Waldorf Education for almost thirty years. He trained to be a teacher at Emerson College, then taught a year in Norway and a year in Copake, New York. In 1973 he went to Wilton, New Hampshire, to become one of the founding class teachers of the Pine Hill Waldorf School. David stayed in Wilton for twenty years, also teaching at High Mowing, a Waldorf high school there, and helping to set up the Waldorf teacher training program at the New

England branch of Antioch University. He was an adjunct professor at Antioch from 1978 to 1992.

Through this period David was also active in the Association of Waldorf Schools, serving as Eastern Regional chairperson for ten years, on the AWSNA Coordinating Committee, and on the Economic Committee. The latter group has been very active through conferences and publications in introducing new approaches to finances based on Rudolf Steiner's concept of the Threefold Social Order. David is current chair of the AWSNA Publications Committee, which publishes eight to ten books a year and also distributes kits to help teach phenomenological science. He has represented Waldorf Education in Washington, D.C., as a participant of the U.S. Department of Education's Private School Leadership meetings.

In 1992 David moved with his wife and four children to Boulder, Colorado, where he was instrumental in founding the Shining Mountain High School. David teaches a variety of subjects there, including physiology, zoology, cytology, embryology, earth science, history of architecture, Shakespeare, and various arts and handcrafts, including stone sculpture, copper work, and blacksmithing.

In 1997 David received the Colorado Award for Excellence in Education, given by the Amgen Corporation. He was one of just two persons so honored. The award, which included a \$10,000 grant, described David as a teacher who gives freely of himself, outside the classroom as well as within it.

David has been very active in writing and editing articles and books about Waldorf Education. These include *The Art of Administration*, *Sourcebook for Waldorf Teachers, K-8*, and *The Path of the Teacher*. He is coeditor of the *Waldorf Science Newsletter*.

Impressive as these accomplishments are, they do not depict David as a person nor convey his real value to the Waldorf movement. David is one of those great sunny spirits who illuminate their surroundings. He is unfailingly enthusiastic, ebullient, and optimistic, ready to listen, ready to help, and bright with new ideas and plans. To work with him in a meeting, run across him at a conference, even to chat by phone is always uplifting. In his many interests and valuable works, and in his warmth and sensitivity to others, David embodies well the ideals that lie behind Waldorf Education.

Ronald E. Koetzsch, Editor

Childhood Illnesses, Vaccination, and Child Health

By Philip Incao, M.D.

This article is a version of a piece that appeared in Alternative Medical Review (#19). For subscription information, contact Alternative Medical Review, 21½ Main Street, Tiburon, CA 94920 1-888-388-1142

One of the best ways to ensure your child's health is to allow him or her to get sick and to stay sick until the illness has run its course.

At first hearing, this concept may sound paradoxical, if not outrageous. Yet standard childhood illnesses, such as measles, mumps, and even whooping cough, may be of key importance to a child's developing immune system, and it may not be advisable to prevent these illnesses with vaccines or to suppress them with antibiotics. Also, evidence is accumulating that routine childhood vaccinations may directly contribute to the development of chronic problems such as eczema, ear infection, asthma, bowel inflammation, and diabetes.

This unconventional medical position is based on an approach to health and healing called "anthroposophic medicine." Anthroposophic medicine originated in Germany and Switzerland in the 1920s and is based on the teachings of the Austrian scientist and philosopher Rudolf Steiner, also the founder of Waldorf Education. Anthroposophic medicine is based on a view of the human being that includes the soul-spiritual aspects as well as the physical aspect. It uses the same rigorous scientific thinking as allopathic medicine—all anthroposophic physicians have had the standard medical training and are M.D.'s or D.O.'s—but its methods also include elements of naturopathy and homeopathy, as well as

massage, art therapy, and curative eurythmy. In Europe, especially in Germany, Switzerland, and Holland, there are large numbers of anthroposophic physicians, as well as a number of anthroposophic clinics and hospitals. In the United States there are about fifty anthroposophic physicians, as well as a large number of anthroposophic nurses and related therapists.

Physicians who practice anthroposophic medicine believe that having acute inflammatory diseases as a child strengthens the immune system against more serious, long-term chronic illnesses.

I have been practicing as an anthroposophic physician for the past twenty-four years and during that time have generally chosen not to vaccinate my young patients against the common childhood diseases. These are the acute inflammatory illnesses—usually involving rash and fever—such as measles, scarlet fever, whooping cough, and chicken pox. These illnesses are "healing crises" that strengthen the child's developing immune system and are as much a part of a child's healthy and natural development as is the predictable change of teeth at around age seven. Polio and tetanus do not belong to this group of illnesses. They do not strengthen the immune system in this way and do not necessarily belong to the developmental years.

I and other anthroposophic doctors regard childhood vaccinations as anything but routine.

Because a vaccine may affect the immune system in an unpredictable manner, every vaccine has inherent risks. Each situation is different, depending on the vaccine and the individual child in question. Each situation warrants its own risk-benefit analysis.

Also, I do not routinely use antibiotics and other medications to suppress childhood diseases when they occur. For the standard childhood illnesses, I and other anthroposophic physicians rely on alternative, natural ways of helping the child cope with what we believe are developmental and beneficial disease processes.

Antibiotics are wonder drugs that can save lives, but, used inappropriately and indiscriminately as they are today, they increase the incidence of chronic illness.

About seventy-five years ago, Rudolf Steiner argued that childhood illnesses are a standard feature of childhood because the young body needs them. To understand this point of view, you must know that the immune system has two different aspects. One aspect is called the *humoral immune system*, wherein antibodies (specialized defense proteins) are produced to recognize and to neutralize antigens (foreign particles in the body).

The other aspect is called the *cell-mediated immune system* and involves white blood cells and specialized immune cells called macrophages, which eat antigens. These also drive the antigens out of the body, causing skin rashes and discharges of pus and mucus from the nose, throat, and other orifices. Rashes and discharges are the typical signs of the beneficial acute inflammatory illnesses of childhood.

The two poles of the immune system have a reciprocal relationship. Thus, when the humoral pole is stimulated, the cell-mediated pole is inhibited. Since vaccines arouse the

humoral immune response and depress the cell-mediated pole, their constituents never get discharged from the body. In fact, vaccines "prevent" a disease through this depression of the cell-mediated immune system and its ability to expel disease-producing organisms.

A vaccine is a preparation containing an attenuated or weakened solution of a specific bacterium or virus that is believed to cause a particular disease. When the substance enters the body, the humoral immune system responds by producing antibodies to the vaccine's virus or bacterium. The theory is that the antibodies "remember" the antigens and will neutralize them in the future. The word comes from *vacca* (Latin for "cow"). The first vaccine was developed in 1796 against smallpox and was prepared from cowpox sores.

An acute inflammatory childhood illness such as measles, mumps, rubella, chicken pox, scarlet fever, or whooping cough develops the cell-mediated immune system, while a vaccine activates the humoral immune system. The difference here is crucial because it is the cell-mediated response that protects the child from future illness and that provides, in effect, the deeper immunity.

Physicians who practice anthroposophic medicine believe that having acute inflammatory diseases as a child strengthens the immune system against more serious, long-term chronic illnesses. Not having these childhood diseases—because one has been vaccinated—increases the incidence of health problems not only during childhood but throughout one's life.

The same is true when these childhood diseases are suppressed with antibiotics. These drugs also inhibit the cell-mediated immune system from working out the illness in a rash or mucous discharge. Antibiotics are wonder drugs that can save lives, but, used inappropriately and indiscriminately as they are today, they increase the incidence of chronic illness.

Recent research in conventional medical journals is now confirming this view. In 1997 a team of British physicians wrote in the magazine

Science about the relationship between vaccinations and asthma. The physicians noted that the incidence of asthma has doubled since 1977 in Western countries, and in the U.S. it is responsible for 33% of all pediatric emergency-room visits. Yet this growing incidence of asthma may be related more to the suppression or absence of respiratory infections than to the commonly perceived cause—air pollution.

Highly polluted European cities where the use of antibiotics and immunizations is less than in the U.S. have lower asthma rates than comparable U.S. cities. Conversely, in Tucson, Arizona, despite the dry heat and absence of irritants (such as dust mites) in the air, the rate of asthma is the same as elsewhere in the country.

The physicians suggested that diseases such as whooping cough may permanently alter a child's immune system so that there is a lifetime protection against asthma. They noted that the humoral immune system needs to be tempered by the cell-mediated response, and this best happens during an infectious childhood disease. When a child experiences an intense but short-term respiratory infection, the cell-mediated immune system is stimulated to activity. If this does not happen, the humoral system is left unbridled and overreacts to otherwise harmless pollen and dust particles. Eventually, this may lead to asthma.

The physicians concluded: "Childhood infections may therefore paradoxically protect against asthma." In other words, these infections have a purpose in building general immunity. The implication is that vaccinating against whooping cough and other upper respiratory illnesses common in childhood may not be desirable, and suppressing the symptoms of the disease also may not be desirable.

Research suggests that if children do not undergo acute respiratory inflammation, they are in fact more at risk for developing asthma and other problems. Michel R. Odent, M.D., and colleagues at the Primal Health Research Center in London, England, documented this

connection in a study of 446 children and reported it in a letter published in the *Journal of the American Medical Association* in 1994.

Out of this group, 243 children (average age eight years) had been immunized with the pertussis vaccine for whooping cough. Of these, twenty-six (10%) had asthma, while only four (1.9%) of the 203 children not immunized had the condition. This suggests that receiving the pertussis vaccine can increase a child's risk of developing asthma more than five times.

Similarly, in the vaccinated group, 130 children had ear infections, compared to only 59 among the 203 non-vaccinated. Here the risk of developing subsequent ear infections was increased by almost two times in pertussis-vaccinated children. The incidence of other diseases (excluding asthma, ear infections, and eczema) was also noticeably higher in the vaccinated group—34.6% versus 24% for non-vaccinated children.

There is also evidence that vaccination against measles and the suppression of measles symptoms are highly problematic. When a child gets a measles rash, the body excretes the virus through the skin, usually within four days after the outbreak of the rash. The fever and rash of measles enable the body to burn up the virus.

If a child is vaccinated against measles or if a child gets the disease and the symptoms are suppressed, there may be later problems. If a child has the measles virus in his or her body—either through infection or vaccination—but does not get a measles rash, some of the virus remains in the body. There it acts as a chronic irritant to the immune system and can contribute to degenerative disease later on in life.

Injecting a measles vaccine is like planting a seed of infection in the body and tricking the body into not rejecting it. This is because a vaccine results in only a partial immunity. The humoral system is triggered while the cell-mediated system actually is inhibited by the vaccine. This insightful view was first put

forward in the early 1980s by Richard Moskowitz, M.D., a homeopathic doctor in Boston.

Danish physician Tove Ronne wrote on the same topic in *The Lancet* in 1985 and flatly stated: "Measles virus infection without rash in childhood is related to disease in adult life." Dr. Ronne listed skin disease, immune dysfunction, degenerative diseases of bone and cartilage, and certain tumors.

The increase in vaccinations may account for some distressing statistics. According to the National Cancer Institute, the rate of all cancers among white American children grew by 4.1% between 1973 and 1988; the rate of childhood leukemia increased by 10.7%, while brain cancers soared by 30.5%.

The measles vaccine has also been linked with higher rates of inflammatory bowel disease and with the great increase in diabetes among children in the last decades. Animal studies show that the measles vaccine—along with the vaccines against mumps and whooping cough—reduce the ability of the pancreas to produce insulin.

The more you allow a child to work out an acute illness, to really exercise his or her immune system, the stronger the system will be and the less prone the child will be to serious degenerative diseases.

Between 1960 and 1981, the rate of activity-limiting chronic conditions among children doubled from 1.8% to 3.8%, most noticeably in allergic and mental/nervous system disorders. By 1994, this figure had climbed to 6.7%. In other words, the rate has more than tripled since 1960. I contend that this increase is not unexplainable. Rather it is the result of all the cooling and hardening influences in modern life, chief among them the overuse of vaccines and antibiotics.

This evidence confirms what anthroposophic physicians have maintained for over seventy-five years: *It is better for the child's health to allow an acute upper respiratory infection to occur and to run its course—with appropriate herbal and homeopathic support—than to prevent it with vaccines or to suppress it with antibiotics. The more you allow a child to work out an acute illness, to really exercise his or her immune system, the stronger the system will be and the less prone the child will be to serious degenerative diseases.*

My clinical experience has borne these ideas out. One patient of mine, Hans, got measles at about the age of nine. Because of an allergy to eggs he had not been vaccinated—as the vaccine contains an egg product. I gave him some anthroposophic homeopathic remedies that helped him tolerate the high fever, but I did not try to lower it. Also, I monitored him very closely to be sure that no complications arose. The measles—the rash and fever—ran its course. Until that time, the boy had suffered from severe eczema. His skin had been so red, brittle, and dry that it had been painful for him to straighten his legs. After the fever, his eczema disappeared and never came back.

Fever, including fever connected with measles or other childhood diseases, is a natural process beneficial to a child's health. The sick child must be closely observed by a medical professional to be sure the course that the illness is taking is benign. It is important to find out if complications like encephalitis or pneumonia are developing. But there is no need to shorten the fever. Its duration depends on how much toxicity the body has to discharge. Measles in industrialized countries is most often a benign disease if properly treated.

Hans's experience is a typical example of how stimulation of the cell-mediated side of the immune system can help the body overcome an allergic problem. The measles process enabled Hans's system to stop reacting allergically and producing the eczema symptoms. You might say that the fever burned the allergic reaction of the eczema out of the body.

In Afghanistan, the common folk treatment for measles is to wrap the child in blankets to produce a rash. The belief is that the more the measles comes out as a skin rash, the less likely the child is to get encephalitis or pneumonia. Anthroposophic physicians agree with the thinking behind this folk remedy.

Another patient, Todd, came into my care when he was about nineteen months old. He had had all the standard vaccinations, including DPT (diphtheria, pertussis or whooping cough, and tetanus), MMR (measles, mumps, rubella or German measles), polio, and Hib (haemophilus influenza type b), but had experienced various side effects and complications.

After each of his first two DPT shots—at two months and then at four months—Todd screamed every night for a week. His parents and the pediatrician decided to stop the series, realizing he had reacted to the vaccine. When at eighteen months Todd received his MMR and polio immunizations, he slept almost continuously for two days. When he was awake, he was lethargic and his breathing was shallow. A week later, Todd had trouble standing erect and did not want to walk on his own. About two weeks later, Todd came down with a fever of 104° and a rash. When both subsided, he was his normal self again, except that he was constipated.

Some vaccines can produce a slight but significant state of encephalitis or brain inflammation. This is what occurred in Todd's case. I didn't get to treat him until after all this had happened, so I focused on giving remedies that would heal his post-encephalitic state. I gave him *Anica*, *Belladonna*, and *Formica* to take for the next six to twelve months for the aftereffects of the brain inflammation caused by the vaccines. I prescribed ground flaxseed—two teaspoons a day—for his bowel problem, and he responded well to that.

Todd's fever and rash following his MMR vaccination were his body's apparently successful attempt to "burn" the vaccine toxins out of his system. However, Todd is still at risk for a

learning disability such as dyslexia or attention deficit hyperactivity disorder. The effect of vaccines on the human organism is subtle and complex, and problems may not manifest until years later.

Most of the illnesses common to childhood are the standard upper respiratory tract conditions. While anthroposophic physicians try not to suppress the illness with drugs or antibiotics, we offer many remedies to parents to support the discharging—or "expressing"—of the illness, its elimination from the body.

The effect of vaccines on the human organism is subtle and complex, and problems may not manifest until years later.

At the core of the vaccine controversy is a serious misconception about the meaning of health. The question is not whether vaccines prevent illness. They do. The real question is whether preventing illness confers health.

The problem lies with our modern concept of health as a condition, as a state of "wellness" to be protected and preserved by warding off illness with vaccination or antibiotics, or vitamins or physical exercise. Overcoming illness confers health. Evading it does not.

The human being is naturally prone to illness; to believe otherwise is wishful thinking. The inclination to illness is working within us whenever we open ourselves too much or inappropriately and become too soft and dreamy, too warm. It is there too whenever we close ourselves off too much or inappropriately and become too hard, inflexible, and cold.

This is the Yin and Yang of anthroposophic medicine, and health consists in taking firm hold of one's life rudder and steering a brave course between Scylla and Charybdis, between the warming tendency that can lead to acute inflammations and the cooling tendency that can lead to chronic degenerative disease.

Thus health is an *activity*, not a state of being. Health is the activity of learning to connect with life's spiritual purpose. Adults are usually healthy as long as they pursue an activity that they find meaningful and challenging. Children strengthen themselves for meaningful activity in life and are helped to find their spiritual rudder by negotiating the challenges of early life. Among these challenges are the common childhood inflammatory diseases.

To meet these challenges children need the wise help and spiritual guidance of adults. As parents, teachers, and caregivers, we are often tempted to relieve children of their challenges. This is not possible in the long run. And unless we exercise discernment, our efforts may result in replacing a serious challenge with one even more serious.

Philip Incao received his M.D. from Albert Einstein College of Medicine in New York City in 1966. He studied Anthroposophy and anthroposophic medicine in Forest Row, England, and Arlesheim, Switzerland. From 1973-1996 Dr. Incao practiced in Harlemville, New York—home of the Hawthorne Valley (Waldorf) School. In September 1996 he moved his practice to Denver, Colorado.

To contact Dr. Incao:
Philip Incao
Gilpin Street Holistic Center
1624 Gilpin Street
Denver, CO 80218
Tel (303) 321-2100
Fax (303) 321-3737

For referrals to anthroposophic physicians:
Physicians Association for Anthroposophic Medicine
Contact Candace Burnham, Ann Arbor, Michigan
Tel: (313) 930-9462
Fax: (313) 662-1727

For information regarding vaccination problems.
National Vaccine Information Center
512 West Maple Ave., Suite 206
Vienna, VA 22180
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Building Community in Grades One Through Six

By Thesa Kallinikos

Community:
*A group of people
living in the same place
under the same laws,
hence, also the animals and plants
living in a common environment
under similar conditions.*

Recently, I read that the promise of the new millennium is that we human beings will learn to live and work in community. We will, with our hearts, work toward harmony with our colleagues and associates, families and friends, animals, and nature. And through our encounter in community with the selves of others, each will awaken to his or her own self.

Judging from the troubles people have in the workplace, the disputes between neighbors, the divorces, the devastating wars between nations and groups within nations, and the hunger that afflicts millions, we are still babes with respect to community living. We are not born civilized. We are not born considering others or knowing how to work together. These things we must learn through life experience—the time-consuming, no-guarantee, hard way—or

we can learn it (in part, at least) as children through the conscious effort of caring adults.

For a Waldorf teacher in the early grades, forming community is a high priority. This intention can be in everything he or she does. But community-building can be a bumpy road. Things don't always go smoothly. Waldorf teachers have an advantage in

this work, though, because the curriculum has built into it tools for fostering tolerance and teamwork.

Take the first grade, for example. The teacher's main objective for the year is to form the class into a mini-community in which all members work together. How do we sit down? How do we stand together? Who will pass



Waldorf students assisting their handwork teacher.

out our crayons? Who will collect our papers? These are the questions that arise daily. But the larger, essential, unspoken question is: How can we serve each other? Consciously, the teacher will ask the child who shouts, "me first" to be the first to serve others.

The children also learn how to keep the classroom looking clean and beautiful by observing the maxim, "Leave it a little better than you found it." The characters and events the children meet in the fairy tales support this awakening to community. Those characters who hurt and spite others—what misery they reap! And those who help and care for others—how happy they are! Thus the children learn service, responsibility, and compassion—essentials of community living and gifts that will serve them throughout their lives.

In the second grade, the progress that has been made is reinforced by the stories of saints and other great persons who have striven to free themselves from their enslaving weaknesses. For example, Saint Francis of Assisi tames not only the wolf in the forest but also the beast within himself. By now the children bump up against each other like rocks in a tumbler. The teacher must actually guide the thinking of the eight-year-old: "Can you think of two things you admire about the friend you're fighting with

right now?" In other words, find the greatness in this your peer, and let that guide your behavior.

In these early grades, the teacher has to actively and often foster social awareness. For example, a willfully broken pencil is discovered. The teacher can describe what went into the making of the pencil—the labor of many, many people, from the loggers who cut the tree in the forest to the miners who took from the earth the aluminum that now holds the eraser. After this picture of people working to create a pencil has been presented to the children, you will seldom find another broken one. Teachers and parents who ignore this social realm may have to deal with dark brutality in the middle school years.

House building and farming are important parts of the third-grade curriculum and provide an opportunity to foster community in the class. Many different people work together to build a house. The architect, builder, laborer, plumber, electrician, and others must all cooperate to make a place where people can live comfortably. The children in planning and realizing their own building project must also cooperate.

A farm in itself is a community—comprised of human beings, animals, plants, and the earth. The role of the farmer is that of a

steward, a protector and guardian of the earth, plants, and animals. For example, the farmer rises before the sun has risen and feeds the animals before having his or her own breakfast. In this way, the food for humans is produced, enough to feed all, and of a quality that will contribute to our health.

The study of measures and weights brings in the question of sharing. "I have eggs. You have wheat. Shall we trade?" But we must develop a system of weights and measures so that the trade will be fair and just. Through such sharing and equitable exchange we help each other, we enrich each other's lives. Also, the children learn about the different skills people can have—weaving cloth, making bowls and spoons, and so on—and that through their skills people serve each other. In this way people can live together in peace.

What a lonely place the earth would be without the community of animals. In the fourth grade we ask: Who are the animals and how do they fit into our world? Who are they in relation to human beings? What do they bring to us? How can we be responsible to and for them? In the fourth grade the children learn more about themselves through the animal community. Animals enrich the earth and our lives. Their striking characteristics—the fierceness of the tiger and the

gentleness of the lamb, for example—give a picture of human characteristics in the extreme. Animals distill, develop, and remind us of aspects of our humanity as they accompany us in our earthly journey.

In the fifth grade the children study plant life and thus learn about the broader natural environment. Since the plant and the earth are deeply related, they learn that we cannot poison the plant and spare the earth. The plant is an extension of the earth. One can “read” the health of the earth through the plant and vice versa. The children explore the cycle of the seasons, the growth and metamorphosis of plants, and how our decisions and acts today will influence the health of future generations. Also, the fifth grade can take on the recycling for the whole school, for the benefit of the earth.

In this same year the children learn about our country as a community. They see that America is a varied nation with many different states and many different types of people, all united by a common law and heritage and by the communal affirmation, “In God we trust.” To be an American, one must appreciate the differences among human beings and be able to work together with other kinds of people.

In the sixth grade the children learn good citizenship. They study the history of



Ropes courses offer the opportunity to experience challenges and to build trust.

ancient Rome and the biographies of great Romans. They learn about debate and consensus as the basis of government. In Rome, civil law was known and understood by all. Every kind of community was accepted, and all were bound together by a common understanding of the law. At this time, the children can benefit from experiencing together the challenges—physical in terms of strength and agility and mental in terms of problem-solving and overcoming fear—that a ropes obstacle course offers. Team sports played in a friendly, non-intense atmosphere under the supervision of a good coach can also help enhance community.

These are some of the ways the Waldorf curriculum fosters community spirit in the hearts of the children. It is important that we adults—teachers, parents, and others

who work with the children—work to nourish community among the children and in the school as a whole, and that we support each other in our efforts.

What stands behind building community is a sincere interest in other human beings. This interest in others is the first step toward the promise of working in community during the next millennium.

Thesa Kallinikos was born and raised in Johannesburg, South Africa. She attended Emerson College in England from 1968 to 1970, where she studied Waldorf Education and Anthroposophy. In 1971 she moved to the United States. Thesa has been a class teacher for the past twenty-three years and has taught in Paonia, Colorado, Honolulu, Hawaii, and Boulder, Colorado. She is currently the fourth-grade teacher at the Denver Waldorf School. Also, she teaches clay modeling to the ninth and tenth grades there.

Eurythmy in the Waldorf School:

An Enigma Explained

By Thomas Poplawski

When Rudolf Steiner started the first Waldorf school in Stuttgart, Germany, in 1919, he introduced two entirely new subjects into the curriculum. One was form drawing—the freehand drawing of geometric and rhythmic patterns—and the other eurythmy—an art of movement. Eurythmy had been first developed several years earlier by Steiner and his wife Marie Steiner. With the founding of the Waldorf school, a pedagogical eurythmy came into being, built on the same fundamentals as the nascent artistic eurythmy, but modified to address the specific needs of the growing child.

Eurythmy works with the life forces that manifest in the human body and tries to keep them lively, flexible, and energetic. Eurythmy is like the stretching exercises of the athlete or dancer, but its aim is to keep mobile not only the physical body but also the soul of the child. The eurythmy curriculum follows the development of the child through the school years, attempting to guide the new forces that the child is constantly acquiring. It also seeks to stave off the tendencies toward hardening, cramping, and avoidance. These are defenses that arise in response to the stresses of life and can hamper the individual later on.

The relationship between the emotional life and the body has been much discussed in medical and psychological literature over the past decades. In his classic study, *Character Analysis*, the psychiatrist Wilhelm Reich described what he called "body armor" and its dysfunctional role in the child's attempts to cope with stress. This armor consists of habits of posture and of the holding of muscular

tension in parts of the body. While the armoring initially performs a protective function, it later freezes in place and becomes a barrier to the unfolding of future capacities. While unable on its own to entirely avert this characterological cramping and even malformation of the body, eurythmy can be an important antidote in preserving the soul health of the child.

As an artistic discipline, eurythmy has a special relationship to the spiritual archetypal realm, for the arts, once personified as the Seven Muses, bridge the physical and spiritual worlds. The eternal archetypes manifest both in the eurythmy "forms"—the patterns the child walks or "runs"—and in the gestures of arms and legs that are made. In the forms we see patterns that are in the sacred dances of all cultures—the spiral, the circle, the square, the five- and seven-pointed stars, as well as the contracting and expanding circle. In the gestures of speech and tone eurythmy another level of spiritual archetype is performed. The clapping and the walking of simple meters and rhythms also have a positive effect on the child's developing physical organism.

Thomas Poplawski is a practicing psychotherapist living in Northampton, Massachusetts. He studied educational and artistic eurythmy in England. Thomas has published numerous articles on psychology, Anthroposophy, and other topics. Thomas and his wife Valerie—also a eurythmist—have two sons, Julian, age 5, and Byron, age 3. Thomas's book Eurythmy: Rhythm, Dance and Soul will be released by Floris Books in May 1998.

These archetypes provide models for healthy development—templates for the activity of the spirit within the physical plane. As the child imitates, repeats, and practices these movements, they are subtly incorporated into his or her makeup. They provide a structuring, an organizing of the child's energies, which affects even the physical development of the internal organs and the brain.

For many modern children this structuring is no longer occurring. With the demise of rhythmical children's games—such as jumping rope to rhymed verses—and of folk dancing, some of the traditional sources of this moral and aesthetic support have disappeared. Eurythmy provides patterns for the child that later aid in developing concentration, self-discipline, and a sense for beauty. It helps the child develop a healthy body and a healthy soul.

Steiner recognized the importance of physical education such as gymnastics for children. He saw such training as preparing children to stand upon the physical earth, to connect to the physical space around them. By contrast, eurythmy solicits the inner human being, training the soul of the child. Steiner contrasts the two:

If you do this gymnastic exercise (stretching out the arms), you have the feeling that you are bringing your two arms into a horizontal direction. If you jump, you have the feeling that you are moving your body upwards by its own force. These are gymnastic exercises. But if you feel you are holding within you something that you are experiencing inwardly . . . and you reflect upon it, then you may make perhaps a similar movement, but, in this case, the inner soul quality



Middle school students and their teacher in eurythmy class.

*is expressed in the movement. Man reveals his inward self. That is what he does in eurythmy, which is thus the revelation of the inner self. In eurythmy there is expressed what man can experience in breathing and the circulation of the blood, when they come into the realm of the soul (Steiner, *The Kingdom of Childhood*, Lecture 6).*

Eurythmy then is a soul gymnastics as opposed to the physiological gymnastics of physical education. Where the movement of the body in sports trains the children to put their will into the physical world, eurythmy teaches them to place their soul into the world.

[Eurythmy] distinguishes itself . . . through the fact that every movement is ensouled . . . that every movement is at the same time the expression of the soul, just as the sounds of speech are an expression of the soul. Whereas physical education orients the child in physical space, the ensoulment of movement involves an orientation in the realm of the spirit: . . . we can also guide the child's outer movements so that they become purposeful movements, movements penetrated with meaning, so that the child does not merely splash about in the spirit in his movements, but follows the spirit in his aims. So we

*develop the bodily movements into eurythmy [that is, the bodily movements become eurythmic] (Steiner, *The Study of Man*, Lecture 13).*

Eurythmy also has a role in the moral education of the child. On the one hand, the training in moving artistically with a group requires more of a sensitivity and a listening to the other than it does an individual prowess or mastery. To move harmoniously with one or more partners is a concrete practice in social interaction. It develops an ability to cooperate with others and a sympathy for individual differences that is perhaps more refined than can be developed through most types of physical education.

Eurythmy provides patterns for a child that later aid in developing concentration, self-discipline, and a sense for beauty. It helps the child develop a healthy body and a healthy soul.

On a deeper level, the development of grace in movement requires an inner listening so that one can hear the subtle voice of spirit that guides such movement. Fostering this inner ear leads the child to an aesthetic sense—a feeling for beauty and goodness as guiding life principles. Steiner once criticized the excessive pursuit of sports:

*Theoretical Darwinism is to assert that man comes from the animals. Sport is practical Darwinism: it proclaims an ethic that leads man back again to the animal. Eurythmy corrects this extreme view by reminding the child of its spiritual or angelic origin manifested in the graceful, harmonious human body in motion (Steiner, *The Study of Man*, Lecture 13).*

The Eurythmy Curriculum

In a Waldorf school the entire curriculum is based on the stages of development of the child. At each stage certain capacities are ready to and need to unfold as the spiritual

being of the child gradually takes charge of the physical body inherited from the parents. Each subject and activity seeks to help the child successfully meet the challenges of his or her stage of development. The eurythmy curriculum likewise is tailored to address the developing child's special needs.

The eurythmy lesson follows the themes of the other lessons—exploring Greek rhyme and meter when the child studies Greek history; practicing certain geometric forms as the child studies them in geometry; and exploring eurythmic forms for the four traditional elements when these are introduced early in the study of chemistry. At the same time, however, eurythmy makes its own unique contribution to the incarnation of the child, by taking the spirit *in carne*—into the very flesh of the human being.

Rudolf Steiner envisioned a role for eurythmy even in the preschool years. He felt that the individual is born into the world with the desire to bring its body into musical rhythm, into a musical relationship with the world. This inner musical capacity is most active in the child of ages three and four. Steiner encouraged parents to foster it—not by using “externally induced music”—but through “elementary eurythmy” that involves “the dancing element” within the child and permeates the child's whole body. He felt that this could help overcome heaviness of limb and encourage the graceful mobility that can be a hallmark of the young child.

Eurythmy is thus introduced in the Waldorf schools in kindergarten or pre-kindergarten years. It is taught in a more simplified form than in the later years. Usually, the eurythmist joins the class as a weekly guest who brings the gift of a story. The children gather round, often brought together by an introductory song, and join in enacting the story in movement. The story is told through simple eurythmy gestures. The gestures for *B*, *P*, and *M* are frequently utilized because they invoke a quality of sheltering, of gentle protection.

The story may involve some rhythmical stamping or stepping with the feet. The children are left free to follow (or not) their inherent desire to imitate. In the preschool the teaching seeks to meet the children in the imaginative realm where they already dwell and to gently form them through their own healthy imitative capacities. The children love to imitate the activities of admired adults, and the eurythmist makes use of this in the lessons.

The story is often preceded and/or ended by a musical interlude during which the group circles or snakes around the room. Also, the story may include rhymed poems, songs, and finger games. Eurythmy seeks to enliven not only the movement of the limbs but—especially in the young child—to awaken consciousness in the hands and even in the fingers.

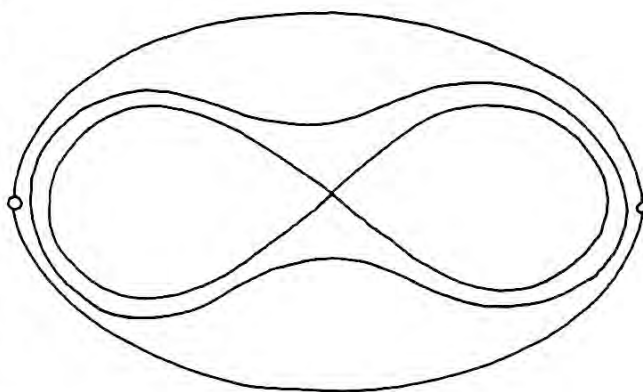
An element of playfulness and enthusiasm is essential. The young child delights in movement and longs to express in dance the day's experiences, the seasons, the weather, and so on, and to enact in guided play both the joys and sorrows of stories, songs, and poems.

Simultaneously the basic rhythmical elements in music and in language are subtly introduced—through rhyme, meter, and repetition. This unites the child's bodily experience with the surrounding world and joins the rhythms of breathing and blood circulation with those of nature.

The enthusiastic out-breathing of the lesson is followed by a gathering-in, an in-breathing, a period of silence and rest. This allows the child to absorb and digest the experience of the lesson. Both in the entire lesson and in each of its parts, a breathing element of active and passive, fast and slow, is striven for—a reflection of the underlying pulse of life forces with which eurythmy works. This pattern is used in eurythmy classes throughout all the grades.

The preschool youngster has not yet fully arrived on the earth and still requires a metaphoric continuance of the womb experience as

he or she gradually departs from a dreamy, magical realm for the world of adult consciousness. The early forcing of the child "down to earth" that occurs in preschool training in gymnastics and ballet can run counter to the soul needs of the child. Such a forcing is in line with the modern trend to promote earlier and earlier academic learning—despite the fact that research shows it is not helpful to the average middle-class child—and to make children grow up faster.



A diagram of one of the basic eurythmy forms taught in grades two through five.

Grades One through Three

In the preschool years a framework is established for the eurythmy lesson that is continued, albeit in a metamorphosed form, through the following years. In the first grade eurythmy becomes a separate class, which the children attend weekly. They change into soft-soled slippers and sometimes even don a special tunic before entering class. Ideally, class is held in a room designed for eurythmy—one with high ceilings and enough space for all to move freely. Steiner stressed that the quality of the space is important to the activity that takes place within it. Ever attentive to detail, he even specified the ideal color for the eurythmy classroom—a light violet or mauve—and recommended hanging a picture that portrays the dynamic element in the soul.

In the earliest grades eurythmy continues

to bring to life the stories of childhood. In acting out fairy tales and fables, the child may swim as a magic fish with the “fff” sound and run around the castle three times with the rolling “rrr” sound. The child may gallop to the rescue of the princess to an anapest meter (short-short-long) or sadly return from a battle lost to a trochee (long-short, long-short).

Music is a vital part of the lesson. The young child experiences joy in music but through eurythmy is able to experience music through his or her whole physical body, and not only in its beat and rhythm but also in its harmony, melody, and other aspects. It is important that in these grades the child also experiences the foundations of geometry. To various rhythms and melodies, the child walks and runs the pentagon, the circle, and the lemniscate or figure eight. The child learns to feel, rather than just to think, the difference between a straight line and a curved line. Later, the child will experience geometry as something alive rather than just a set of abstract principles carried in the head.

The social sense also is nurtured through various exercises. When the children walk the form of the five-pointed star, a child stands at each point and moves to the next point as the child who occupied that next point also moves. For such an exercise to succeed, each child must attend to all the other children while curbing the extremes in his or her own temperament. The slower child must speed up while the bustling, over-energetic one must mellow a bit, and the perfectionist must develop patience with those less zealous. All the children involved, however, feel a great joy when they finally master this moving in harmony that allows them to successfully walk the form.

Through movements of the arms, the children learn the rudiments of presenting words and sentences as well as simple melodies and songs. Learning to move gracefully from one letter or tone to another develops capacities in the child that have an effect in other areas. The child begins to give more attention to the

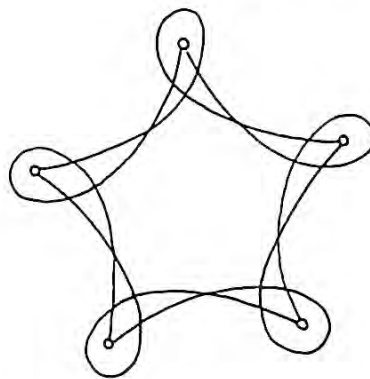
forming of words in speaking and in writing by hand, and generally to self-expression. The thrust of the eurythmy curriculum in these early years is to “wake up” the children—teaching them to attend to how they walk, talk, and stand—and thus to take conscious control of their maturing bodies.

Grades Four and Five

*Steadfast I'll stand in the world,
With certainty I'll tread the path of life,
Love, I'll cherish in the depths of my being,
Hope shall be in all my doing,
Confidence I'll impress into my thinking.*

Often a fourth-grade eurythmy class will begin with this verse by Rudolf Steiner. This verse recognizes the change that occurs in the child after the ninth year, a change that the eurythmy curriculum addresses. The children now have eurythmy twice a week. The younger child was guided by its own powers of imitation and through the weaving of eurythmy into imaginative play. From the fourth grade, the children learn eurythmy through discipline and practice.

At this age, the child is developing a more conscious relationship to speech, and this is reflected in the eurythmy work. Grammar can be the driest, most tedious of subjects in school, but when presented through forms in space, its elements become both more clear and alive for the child. Here again, eurythmy helps



The five-pointed star is often practiced in grades four and five

the child enthusiastically experience an academic subject rather than just abstractly understand it.

As the class studies the Norse myths and myths and history of the Greeks, the child revels in the opportunity to play the warrior king or queen. Stamping the alliterative verses of the North or moving to the harmonious hexameter of the Greeks shows the differing aspects of will and balance, and grants the child the experience of courage, steadiness, and security. The ancient Greek "energy" dance and "peace" dance are learned eurythmically, and with the above qualities in mind. The children

It is important that in these grades the child also experiences the foundations of geometry. To various rhythms and melodies, the child walks and runs the pentagon, the circle, and the lemniscate or figure eight.

love being put to a test at this age. The curriculum utilizes this impulse by providing increasingly challenging concentration exercises involving stepping, counting, and clapping, all to different beats or rhythms.

In tone eurythmy, the child's greater awareness of the world is recognized through the introduction of major and minor modes. Some eurythmy teachers do this in the sixth grade, some a bit earlier. Practice in expressing the two musical moods through eurythmical gesture involves a form of the contraction-and-expansion exercise, one that has the added benefit of training the child's musical ear. The practice of moving between these musical polarities is especially important as the child comes to adolescence. This is an emotionally vulnerable time when becoming emotionally stuck happens easily. Such exercises help to keep the child inwardly mobile and flexible during these challenging years.

Grades Six to Eight

The early years of adolescence are often ones in which eurythmy becomes difficult for the child. The hormonal changes and growth spurts create a physical awkwardness and an identity confusion as to whether one is a child or a young adult. This awkwardness and insecurity often lead to shame and embarrassment about the body and about movement.

Though some of Steiner's "hygienic exercises" are sometimes introduced earlier, these exercises that utilize copper rods are especially important now. Steiner gave these special exercises for adults and older children to discipline the body and to correct faults in body posture. They can seem at first almost gymnastic, but they are not intended to strengthen or toughen the body. Some of the exercises develop manual dexterity and others nimbleness of the whole body. Copper was chosen for the rods because of its ability to transmit heat and to warm and enliven the extremities. Some of the exercises involve tossing the rods between partners in unison with varying rhythms expressed in speech or music. The challenge of mastering the more complex exercises is much enjoyed by the students.

In preadolescence new emotional capacities appear, and speech eurythmy seeks to form these new energies by working dramatically with them. Poetry, tragic ballads, and other material creating powerful moods of the soul are introduced. There are contrasts between moments of tension and release, of high drama and humor. The child begins learning to bring this dramatic element into gesture and movement, with special attention to foot and head movements.

There are often performances in these years, and the students work with stagecraft and lighting. Through eurythmy the child learns how to carry himself or herself on stage, an aspect of stage presence, which movement can perhaps train even more successfully than can the speaking roles in the school play.

In tone eurythmy, special attention is given to practice with the minor scales, which serves to augment the work with dramatic moods. Musical grammar is also looked at in more depth through the examination of more complex examples of rhythm, beat, and melody as well as through work on forms based on the musical intervals.

The practice of complex geometric forms continues. In one exercise, five groups are stationed in five separate pentagons. Each child moves through the five positions within his or her own pentagon and the groups as a whole move around the circle, rotating to positions within a neighboring pentagon. In variations of the exercise, part of a pentagon is split, with some children moving in one direction around the circle and others in the opposite direction. These exercises require concentration, complex visualization, and the ability to move calmly and harmoniously while part of a large group. If the exercises are done well, the students "breathe" through the transitions. It is hoped that the children will apply this eurythmic experience to life and perhaps breathe through the difficult transitions of the adolescent years.

The High School

Within the high school the eurythmy curriculum acts very much in concord with the studies in literature, art history, and music. The rhyme structure of poetic forms like the sonnet and even the limerick are rendered in eurythmic form. The three basic human soul conditions of thinking, feeling, and willing are studied through movement as well as through poetry. Both poems of an Apollonian mood (rational, disciplined, orderly) and a Dionysian character (emotional, free, spontaneous) are used.

In music the curriculum progresses from melody to harmony. Students learn the gestures for chords and study the harmonic structure of pieces of music. They manifest in eurythmic movement the different voices in a piece of music. By expressing in movement what they have studied in their academic classes, the students deepen their experience and understanding of the material.

In their final two years, the student work at a high artistic level. Advanced pieces in music, poetry, prose, and drama are prepared and performed. Often sections of a high school play are enlivened through the addition of eurythmy. Something very ambitious may be undertaken. In one play, students doing eurythmy portrayed the souls of the departed.

Today the pressures of modern industrial and technological society are deeply affecting our children. More and more children have emotional and learning difficulties, and even "normal" children are affected by the stresses of an increasingly fast-paced and unbalanced way of life. Eurythmy can be an antidote to these stresses and can address the problems that arise from them. In fact, eurythmy has assumed a hygienic and even therapeutic, as well as educational, role in many Waldorf schools. Eurythmy can help Waldorf Education to meet the challenges of these times and of the future.



High school students from the Sacramento Waldorf School in a performance of *Siddhartha*.

Eurythmy:

Reflections of a Waldorf Graduate

By Eric Foxman

I came to The Rudolf Steiner School of New York in ninth grade from the New York City public schools. The Steiner school wasn't my first choice. It wasn't flashy enough, but it was academically better than the neighborhood high school I was headed for. Many things were strange—that long main lesson each morning, all those art classes of different sorts, even the smallness of the school and classes—but eurythmy was at, or near, the top of the list: the strangest of the strange. It raised a host of questions, and we students found ourselves asking:

Why are we wasting our time on some artificial movement "art," when we could be spending two more hours a week preparing for college and the real world?

Why are we spending many hours moving in a circle, both along the circumference and from the outside to the inside and back again?

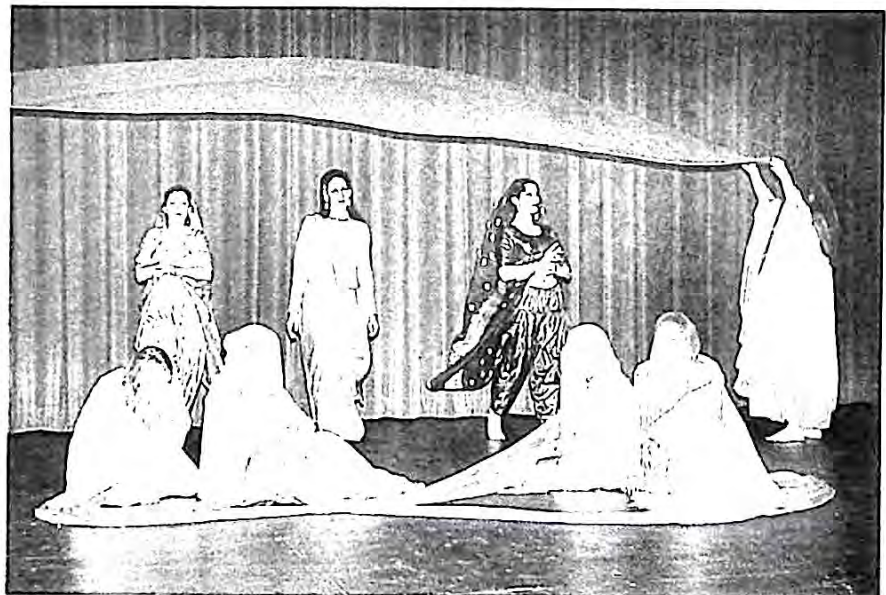
And what is the meaning of moving our arms up and down as some melody is being played by the pianist?

Stepping rhythms had some interest, but that faded after we had done it a few times. The copper rod exercises, in which we passed (threw?!) the rods to each other, certainly held our interest during the four years. Perhaps that was due to the element of

danger involved in throwing metal sticks in a room with windows. There was always the chance that we might get a bit too rambunctious!

As for moving to music, I doubted there was any connection between what I was doing and what the pianist was playing. Yet *that* seemed to make more theoretical sense than the seemingly arbitrary "gestures" we made to accompany spoken sounds. At least, our extra-curricular acting club might—with the addition of such gestures—become more fun!

Danilla Rettig, our eurythmy teacher, had our respect and cooperation. We didn't back down from teachers until they had proven themselves to us. Secondhand reports from previous grades resulted in blanket acceptance for only one or two lucky faculty members. Danilla had her share of challenges from us,



The high school eurythmy troupe from the Sacramento Waldorf School.

yet we moved for her. Her strength and friendly insistence that it was okay to move together—to do these seemingly strange things—overcame what could have been open hostility, and we did indeed move . . .

For four years we followed her example and built on what she gave us. It wasn't always easy. We were constantly challenged. The rhythms and forms subtly changed as the seasons passed. If we didn't pay attention, we were soon in each other's way. *That*, we wouldn't tolerate. Perhaps our class had a lot of pride, both individual and collective; we weren't willing to be wrong for long.

The eurythmy sessions must have been structured to include both intense concentration and periods of lightness. It did not stay too hard for too long, but we also didn't get a chance to really goof off. Maybe keeping us on our toes was a way for "Denny" to prevent the potential anarchy. More likely, keeping us alert to the changes in intensity was really in *our* best interests. It was we who needed to learn to harness our enthusiasm and direct it creatively and positively out of our own activity.

With my interest in mathematics, especially geometry, the movement in the various geometric forms was a source of subtle delight. The intricacies and relationships that were created and dissolved, as we metamorphosed one form into another, brought geometry to life. This was then repeated both in my thinking and again on paper in class.

Also, though I came to Steiner only as a high school student, I saw how eurythmy can bring arithmetic relationships to life in the lower grades. For example, four pupils in a square join four others in a second square. As the squares move in various patterns, all of a sudden there are two groups of four, or four pairs of two: a demonstration in movement of the commutative law ($2 \times 4 = 4 \times 2$). If we add another square we have $3 \times 4 = 4 \times 3$. If we add yet another foursome, suddenly we have discovered a higher arithmetic operation, based on Euclidean geometry, but revealed in



High school eurythmy students practice for a performance.

movement: $4 \times 4 = 4^2$. In our eurythmy classes, the larger square and its higher arithmetic meaning always underlay the moving relationships, but were not explicitly stated.

At The Rudolf Steiner School, we studied projective geometry, according to which the distinction between inside and outside—center and periphery—exists only as a constraint in the human mind. And in eurythmy class as we moved in pairs—side by side—along a lemniscate or figure eight, it was clear that indeed the "inside" and "outside" of a geometric form are not necessarily inherent in the form, but are created by the human mind.

I have realized that to be freed of these geometric "conventions" can also help free me from the social assumptions that prevent my developing new social forms and ways of working with other people. Oh, if only those I work with now could also have done eurythmy back then!

Etched in my memory is the *EVOE*, a eurythmic rendering of the ancient Greek greeting. A mood of awe, anticipation, and dignity filled the room as we went through this majestic piece—even when we practiced it over and over. It seemed to come from another time,

an ancient pageant reenacted in a small building on a side street in Manhattan. Twenty-plus years later, when I was a student at the eurythmy school in Spring Valley, the pianist played the opening chords of this same piece, and the whole mood, movement, and form flooded back to me. Like the ability to ride a bicycle, the ability to express this piece of music in eurythmy had stayed with me, had not been lost despite the passage of time.

At The Rudolf Steiner School, some of us worked with Denny in an after-school group of tenth, eleventh, and twelfth graders. We worked joyfully—and hard—to put together our own performance. With incredible dedication we arranged and staged three performances, one in New York City, and two “on the road”—in Spring Valley, New York, and at Camphill Village, Copake, New York. We even organized a trip to Switzerland, where we had eurythmy classes with Denny’s teachers, toured the Goetheanum, and visited the Alps for a few days.

Our class planned our entire graduation festival in all its details. We chose to do eurythmy as part of the farewell to our life at The Rudolf Steiner School. After college, I worked at Weleda—an anthroposophical company that makes bodycare products, remedies, and medicines that are based on the recommendations of Rudolf Steiner—for more than twelve years. There, during the work week, we had a period of eurythmy, during which we explored movements relating to plants, minerals, and the planets. How familiar these forms were from high school! And when I tired of the scientific thinking and the legal constraints of the pharmacy, I wanted an artistic experience. I joined the eurythmy school and did one year there to help bring back a balance within myself.

Is there a red thread? I think so, and it has to do with polarity and balance. As we stood in a circle in eleventh grade, we moved inwards and strained to reach that unattainable point of infinitude at the center of the circle. Then we gave way, easing back to the circum-

ference. In eurythmy school we contracted our circle—all the while staying active to hold the form and our contact with each other—then rhythmically expanded to the periphery. Even today at work, I find myself in periods of intense concentration, and then need to balance this with a breath of relaxation. This rhythmic alternation is a way of nature, a healthy balance between two polarities.

Indeed, this idea has relevance far beyond Waldorf Education. Dr. A. Vogel, a noted Swiss expert on herbology, natural medicine, and health, has said:

Follow nature's example and try to find the balance between tension and relaxation, between activity and rest, between intellectual and physical activity. Illness and suffering are caused by imbalance and disharmony, in whatever areas of our life they may occur.

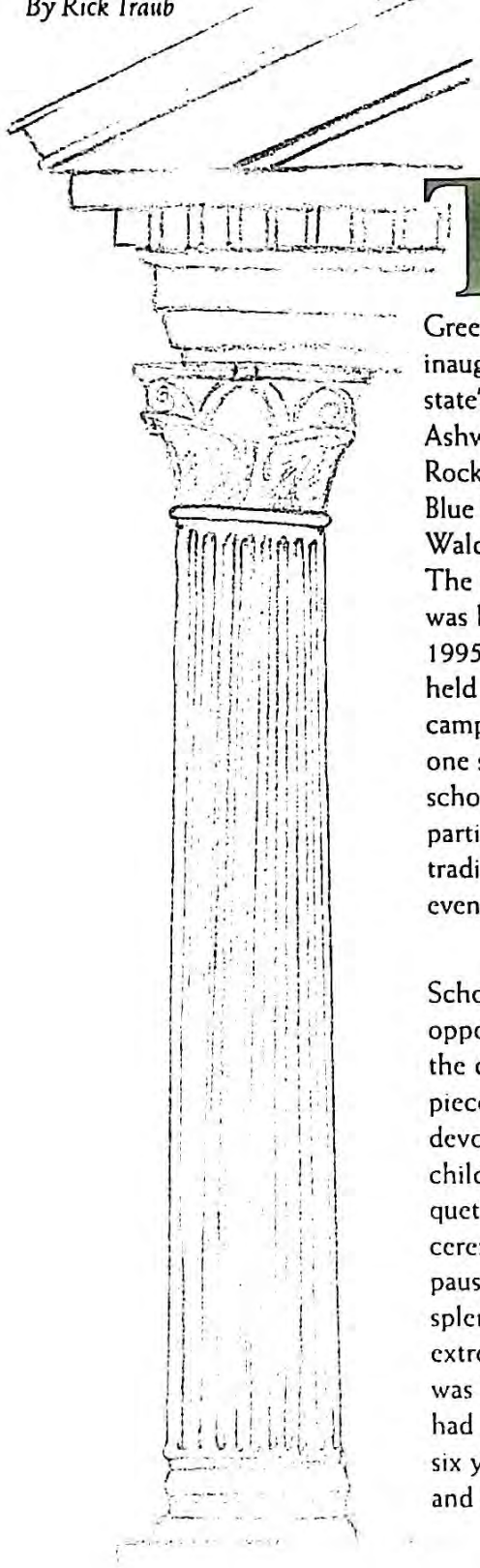
Today the world rushes headlong from one technological advance to the next; the pace of life increases with no limit in sight; and more and more demands are made on our time without our having the opportunity to decide if we are willingly giving our time or just unconsciously surrendering it. There is perhaps no more important image we can give our children than that of the rhythmic movement between periphery and center, between contraction and expansion, between concentration and relaxation. This image and the experience of it in eurythmy will help them to stay healthy as the years pass.

Why is eurythmy taught in the Waldorf School? It is taught because it might make a difference in later life.

Eric L. Foxman graduated from The Rudolf Steiner School of New York City in 1972. He is a pharmacist and has been involved in anthroposophic and complementary medicine for over twenty years. At present he is an independent consultant helping small, alternative, pharmaceutical manufacturers comply with federal and state regulations. Eric is also a professional storyteller who does performances at Waldorf schools. He and his wife, Elysa, have recently moved to Oregon.

The Waldorf Olympiad in Maine

By Rick Traub



The Olympic tradition that began over two thousand years ago in Athens, Greece, has been recently inaugurated in Maine by the state's Waldorf schools—the Ashwood School in West Rockport, The Bay School in Blue Hill, and the Merriconeag Waldorf School in Freeport. The first Waldorf Olympiad was held at the Bay School in 1995, and Olympiad II was held at the Merriconeag campus in May of 1997. Fifty-one students from the three schools came together to participate in a full day of traditional Olympic sporting events.

As the parent of a Bay School fifth grader, I had the opportunity to be involved in the day's activities. As the last pieces of cake were being devoured by the ravenous children at the "Greek banquet" that followed the closing ceremonies, I was able to pause and reflect on my splendid experience. I was extremely happy, and my heart was full to bursting. The day had been the highlight of my six years as a Waldorf parent and had been, I feel, a pivotal

experience for many of the children involved.

Normally, the Olympiad is a fifth-grade experience. During the year, a main lesson block is devoted to Greece, and the Olympiad is a natural, experiential extension of this classroom learning. And eleven seems to be the ideal age. The children are at the gateway to adolescence and are sometimes tentative in their approach to group activities. They are often asking: "Can I do it?" "Will I fit in?" The Olympiad provided the children the opportunity to experience, "Yes! I can!" Due to combined classes at two of the schools taking part in Olympiad II, some fourth and sixth graders as well as fifth graders participated.

The Olympiad was the culmination of a yearlong program aimed at developing skills, endurance, self-esteem, and courage. Bay School physical education teacher Paula Runge began in September, instructing the fifth and sixth graders in the discus, javelin, long jump, wrestling, forty-yard dash, and relay race. Banners and tunics were sewn. At an all-school gathering

the morning of their departure, the fifth and sixth graders were acknowledged and were sent forth on their journey with cheers and applause.

I accompanied the group to Freeport the day before the Olympiad. We slept on the floor in the fourth- and fifth-grade classrooms, and, in a concession to twentieth-century food preferences, were offered a pizza dinner on arrival. The Merriconeag fifth graders met us at the school for dinner, and all of the children formed a circle to bless the meal. There was a feeling of uneasiness in the room. One could sense that those questions were being asked: "Can I do it?" "Will I fit in?" That moment quickly passed as the pizza came out of the boxes. After dinner, the children all ran outside to play together.

The next morning, the children, dressed in white shirts and shorts, marched out of the school building and across the campus to the applause of parents and faculty, and under the watchful eyes of the Merriconeag

fourth graders, who will participate next year. Parents who had volunteered to help with the proceedings brought up the rear of the procession behind the students.

After the participants formed a semicircle around the altar to Zeus, the opening ceremonies began with a verse to "Glorious Apollo." Zeus then received earthly and artistic offerings from each of the schools; odes were read. Then three or four children from each school came together to form the city-states of Thebes, Athens, Corinth, Delphi, and Sparta. Each child received a white tunic and a colored belt with which to tie it. Forming city-states gives the children the chance to team up with children they don't know and removes the possibility of having attention

on schools competing against one another.

The organization was explained. There were four event-stations—for the javelin, long jump, forty-yard dash, and discus—plus a rest-and-refreshment area. Each city-state would go as a group to one of the five stations. When it was time to move from one event to the next, a bell would sound. The athletes would then march around the field to the next event behind their city-state flags, which would be carried by Merriconeag seventh graders. The athletes and the judges made an oath to Zeus, promising good sportsmanship and fair play.

The Olympic flame was lit and the torch passed from student to student. The last student, torch in hand, led the others in a lap around the



The Greek wrestling final ended in a tie, supporters from the Bay School look on.

field. Then the cry, "Let the games begin!" went up, and the groups moved to their first event. As the chaperone for Delphi, I led the children to their first event, the javelin throw. Each child made three throws, and we moved on to the long jump, then the forty-yard dash, and finally the discus.

With each event, the children gained confidence and composure. They were eager for their turns and cheered each other on. After the discus it was midday, and there were still three events to go. Because a rest period, with fruit and juice, was included in the rotation, I didn't hear anyone ask about lunch. The next event featured the winner from each city-state in the forty-yard dash final. Here, city-state barriers broke down, and each school cheered wildly for their own. It was an exciting race and got everyone up for the wrestling to follow.

The children were divided into three groups according to weight and height. It was classmate versus classmate, boys and girls wrestling together. In this type of wrestling, the children lock hands and try to push the other out of a circle in which they are both standing. When the dust had settled, both boys and girls had won. The final matches were decided, accompanied by frenzied, and decidedly partisan, cheering along school lines.

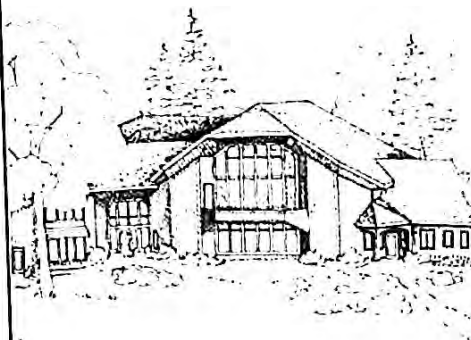
The final event was the team relay race, in which the city-states ran against each other. It was a very exciting race, as each child ran a full lap—on a shortened track—before passing off the baton. As the children came down the home stretch, I could see them reaching for that little extra something to complete their laps. They looked tired, yet exhilarated, smiling to the cheers as they reached the end of the race and the end of their efforts for the day.

At nearly two o'clock in the afternoon, we gathered again before Zeus for the closing ceremonies. Each child was honored for his or her achievement by being called forward by name to receive a gold medal. Then students who had excelled in the various events came forward to have laurels placed on their heads. Awards were made for speed and distance as well as grace and beauty. The ceremony was the perfect ending to a perfect day.

The children played fairly, they did their best, and, in all probability, they left the field believing, "Yes I can!" As I said my good-bye's and looked ahead to next year's Olympiad, I was filled with gratitude that my children are growing up with a Waldorf education.

Rick Traub lives in Blue Hill, Maine, and has two daughters at The Bay School, one in the first grade and one in the sixth grade.

Pine Hill Waldorf School Celebrates its 25th Anniversary



During the 1997-98 school year, Pine Hill Waldorf School in Wilton, New Hampshire—founded in 1972—has been celebrating its twenty-five years of serving children. Under the theme "Celebrating Childhood," the school marked its birthday in September with a special "Rose Ceremony," had an alumni weekend in October, and a "Birthday Circus" in February. On May 16, 1998, Pine Hill will host a "Music Fest" and concert. The school heartily extends an invitation to all its friends throughout the world to visit the school during this special year and to celebrate the gift of Waldorf Education.

The Fall 1998 issue of *Renewal* will feature an article of reminiscences and reflections on the Pine Hill community's twenty-five years of work, trials (two devastating fires in five years), and its special ethos.

Outdoor Education and Waldorf Education

By David Sloan

A slender, fourteen-year-old Waldorf student stands on the edge of a rock face that juts three stories straight up out of a Canadian lake. She shivers, hesitates as she measures the gaping space between her ledge and the waiting waters below. Finally, she silences the voices of doubt and fear. You can see the moment when she comes to an inner resolve. She steadies herself, then leaps, screaming all the way down. A moment later she surfaces, still screaming—now with elation—that she wants to climb and jump again.

Cliff jumping? In whose curriculum? Is this some sadistic Waldorf teacher's idea of a way to overcome fear? It happened last summer for twenty-two students from all over the country who went on a Waldorf wilderness expedition to Algonquin Provincial Park, a wilderness area in Ontario, Canada. For ten days these adolescents paddled and portaged canoes; camped on secluded islands; saw moose, blue heron, otter, and beaver. They spent a day on

"solo," engaged in a spirited "Wilderlympics," and cheered on each other's cliff jumps. They learned where to pitch a tent, how to tie a taut-line hitch, how to evacuate a neighboring camper complaining of what might have been an attack of appendicitis. They came back changed, somehow enlarged—more confident, more appreciative, more alert.



Into the water!

This trip was just one small part of an outdoor education movement that has expanded dramatically in the

past two decades. Besides widely recognized organizations such as Outward Bound and the National Outdoor Leadership School (NOLS), hundreds of schools and youth organizations in this country, including Waldorf schools, have developed outdoor activities for teenagers. What has spurred such growth? Three explanations come to mind:

1) We live increasingly in an age of simulation, one that seems "less than real." Much of our daily experience comes through the filter of the television or computer screen. I am reminded of the newly enrolled Green Meadow fourth grader who went to the Bronx Zoo with his class. When the class reached the area where condors were kept, he showed little interest and began to walk away. His teacher asked him what was wrong. The child replied, "I've already seen them on a television show about endangered species. They're boring in real life."

In this era of "virtual reality," the screen images we view begin to acquire more power, more authenticity, than the actual experiences of our

lives. We seem to be recoiling from real life. Instead we seek refuge from its inevitable inconveniences, hardships, and pain in the vicarious, diverting experiences provided by television, movies, and video games.

2) The vegetative nature of our "screen-viewing" lives has been heightened by another cultural current—the gradual elimination of vigorous physical activity as a natural part of daily life. Three generations ago, 65 percent of the American population lived on farms, with all the attendant exertions of rural life. Today, 75 percent live in metropolitan areas. As the stress of living in cities has increased, the rhythmical, physical activities that used to connect us to our surroundings have decreased. We can no longer assume that children will have the opportunity to develop a healthy relationship to the natural world. Who nowadays splits wood, shovels manure, pumps water, scythes fields, or pitches hay, with any regularity?

The outdoor education movement has arisen, in part,

as a reaction to this trend toward a "secondhand," sedentary lifestyle. Outdoor adventures provide real and direct learning experiences. When you make a mistake in the wilderness, either by spilling all over the ground the pasta you're trying to strain with a pot lid; by choosing a tent site that ends up being a riverbed in a rainstorm; or by hiking six miles out of your way because you've misread the map, nature teaches you very unsentimentally that you need to be more alert. This is experiential education at its most immediate

3) Adolescents are often drawn toward the dangerous, the risky. This is no less true for Waldorf students than for young people in the population at large. The Waldorf curriculum may develop mobility in students' thinking, an unusually rich artistic

sensibility, and a genuine desire to change the world. But an adolescent's impulse to find experiences that his or her parents would disapprove of (if only they knew!) is not satisfied by classroom offerings. Some teenagers fulfill this need by staying out too late with shady characters, piercing various body parts, driving too fast, drinking and smoking to excess.

A healthy alternative to this questionable thrill seeking may be found in outdoor adventure—climbing a rock face with hundreds of feet of exposure, cross-country skiing down an abandoned logging road, canoeing through "haystacks" in a churning white-water section of a river. Such adrenaline-pumping pursuits speak to these teenagers who crave "on-the-edge" experiences.



The adventurers and their guides

"Wait a minute!" a parent might object. "Can't these kinds of trips be dangerous? Couldn't my child get badly hurt?" And any responsible, honest outdoor educator would have to reply: Yes, there is always some risk in such situations. Just *because* of the potential perils, we take the utmost precautions to ensure the safety of all participants. But sometimes we want our safeguards to appear invisible to the students. In other words, we want them to *feel* that there is more danger than there really is.

However, the elements of risk and physical challenge are not enough to sustain a fully engaging outdoor adventure, although some organizations have tried. Many years ago I went on a twenty-day canoe expedition as a participant. We covered over 250 miles of the boundary waters between Minnesota and Canada. We traveled the last three days in a non-stop, driving rainstorm, pushing ourselves to the edge of our endurance. Toward the end, we resembled "paddling machines," covering up to thirty miles a day, oblivious at the time to any of nature's soggy splendors—to the loon call, to the rising gray mists, to the interlocking circles rippling the water from the raindrops. Conversation became an unwelcome exertion, food breaks were "refueling stops." We were single-minded in our objective—to get to our destination, a

grueling, eight-and-a-half-mile portage. We were single-minded because at the end of that swampy portage trail, vans would be waiting to take us away from the rain and the mud and the whole exhausting ordeal.

When I completed that course, I had curiously mixed feelings. I felt exultant that I had "triumphed," but over what? Clearly I had redefined and expanded a sense of my own limits, but I also realized that the wilderness had become "the enemy" to me, a force to subdue, an obstacle to overcome. During the expedition I had somehow lost sight of nature as a source of beauty, of soul nourishment. I began to wonder if all such arduous treks through the wilderness had to reduce nature to a mere backdrop or, worse, to an adversary.

In the intervening years, I have taken hundreds of teenagers, mostly Waldorf students, on wilderness expeditions. Gradually these trips have acquired a "Waldorf" character, similar to other, more conventional programs only in their setting. I have come to recognize that the physically punishing, "boot camp" approach needs leavening if adolescents are to find what they are truly looking for in such adventures.

Over seventy years ago, speaking to an audience of young people in Germany, Rudolf Steiner said that youth are looking once again for the spirit in nature:



On the portage trail.

Where there sounds the call for nature, it arises out of the youth-filled soul, desiring to have a memory, a unification with the divine source of everything (Steiner, *Youth's Search in Nature*, Mercury Press, Spring Valley, NY).

We can recognize this longing in many of the teenagers who go on our trips. They say that they are going to "get in shape" or to "meet new people" or to "get away from my parents." But once they find themselves skimming over the pristine lakes of Algonquin Park in Ontario, they often begin to develop a deeper appreciation for nature than they can express. So we structure our trips so that these young people can begin to really *experience* their natural surroundings. They are given journals in which they write every day, at "quiet hour." They are asked to observe closely and then sketch both a



Dawn breaks over a quiet lake.

panoramic view of a distant lakeshore, as well as a one-foot-square plot of ground in the forest. They compose songs and poems, make sculptures solely out of nature's materials, create irreverent skits, often portraying their adult guides. Through it all, they find themselves slowing down, breathing more deeply, noticing the small miracles that nature constantly provides.

Canoeing helps a great deal in this regard. It is the perfect antidote to the break-neck speed at which we usually dash through our days. No matter how strong we are, no matter how skilled a paddler, over the course of any day we aren't going to travel faster than about three to four miles per hour through the

water, which is about as fast as a brisk walk. At such a slow pace, you can't help but notice the shifting cloud shapes overhead, the quilted patterns the breeze makes on the water, that faint, V-shaped wake that spreads out behind the sleek head of an otter.

Canoeing also reminds us of the benefits of rhythmic activity. If I'd told our trip participants that they would have to paddle 50,000 times during our travels, some might well have balked at going at all. But, in fact, they all managed that feat relatively painlessly, just *because* of the vitalizing power of rhythmic movement. If you really develop a proper paddling technique, occasionally you can achieve an all-too-rare

state of grace, when you cease even to be aware of the effort of paddling at all, when you and the paddle and the canoe and the elements are all moving together in a perfect smoothness. And if you're lucky enough to be paddling over glassy waters that mirror the skies overhead, you can almost imagine that you're not in the water at all, but gliding, gravity-free, somewhere between heaven and earth.

In addition to the bracing physical challenges and those infrequent but memorable transcendent moments in nature, we hope for a third encounter to occur on these wilderness trips. Teenagers may love their privacy, but they are essentially social beings. They are often in the

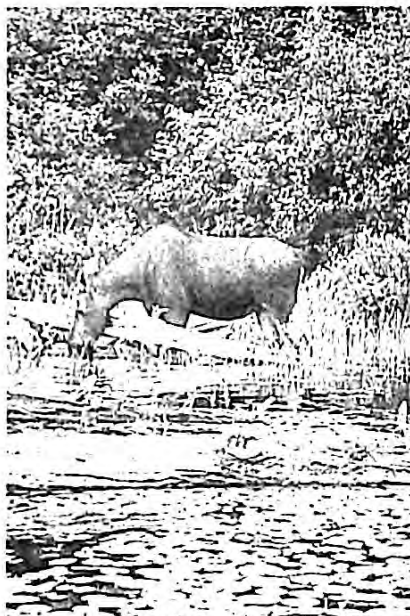
company of other adolescents, or wishing they were. Such socializing allows young people to explore the question, "Who am I?" by simultaneously asking, "Who are you?" An outdoor adventure provides the added intensity and intimacy that teenagers crave. When you trek through the wilderness for two weeks with a group of between twelve and twenty-four people in close quarters, you simply cannot avoid either of these questions. Again, canoeing becomes the perfect metaphor for the ultimate social challenge. If you and your partner don't work together, you will literally "go around in circles." When these adolescents must rely on their fellow travelers not only for conversation but for the most basic of necessities—transportation, shelter, the very food they eat—they often begin to see one another in a more appreciative light than if they were simply schoolmates in class.

Of course, in the end, we always have to return to civilization. All too soon, it seems, the experiences out in the wilderness begin to lose their immediacy; their sharp edges blur, the exhilaration and deep satisfaction fade. Often, after the first fast-food establishments and hot showers and comfortable beds, the return home can be accompanied by a temporary depression and a distaste for the routine of everyday life. The trick, of course, is to

imbue our lives with some of the freshness and insight and sense of discovery that we experienced in the wilderness. The mountaineer and educator Willi Unsoeld put it this way:

Why don't you stay in the wilderness? Because that isn't where it's at, it's back in the city, back in downtown St. Louis, back in Los Angeles. . . . You go to nature for an experience of the sacred . . . to reestablish your contact with the core of things. . . . The final test is whether your experience of the sacred in nature enables you to cope more effectively with the problems of humanity.

For adolescents, the path from experience to insight to purposeful action is often a rocky road. But outdoor adventures can provide them with a life-affirming, self-sustaining reservoir of strength that will serve them well as they face the future.



Moose seen in the wild.



The end of the day.

David Sloan was born and raised in southern California. He graduated from Harvard College in 1971 and in 1971-72 did the Anthroposophical Orientation Year at Emerson College in England. Three years later, David returned to Emerson for the teacher training course and for the opportunity to meet his future wife, Christine. After working in a home for troubled adolescents, David began teaching at Green Meadow Waldorf School in Spring Valley, New York, in 1979. Except for a year in Boulder, Colorado, helping to launch a high school at the Shining Mountain Waldorf School, David has been at Green Meadow since then. David and Christine Sloan have four children. The oldest, age 18, is studying at Earlham College in Indiana and the others (ages 16, 12, and 10) are in the Green Meadow Waldorf School.

Mediation in a Waldorf School

By George Eastman, Ed.D., Ph.D.

According to Rudolf Steiner, the founder of Waldorf Education, we are in the age of what he calls the "spiritual soul." In this age, the human being is "a solitary individual, a hermit wandering through the world." Our challenge in this spiritual soul age is for us to achieve a right relationship to one another. Because our tendency is to live in isolation, Steiner notes that "there are greater difficulties in getting to know the other person and in getting to trust one another; a detailed process of getting to know one another is necessary."*

It is essential that those participating in the mediation process can trust that mediators will adhere to the most rigorous standards of confidentiality and will never in any direct way reveal anything that transpires within the mediation process.

Difficulty in getting to know and to understand one another, combined with distrust, sets the stage for conflict. Part of the detailed process of getting to know one another is to seek conscious and effective means of clarifying and resolving conflict. Conflict is inevitable in any institution or human organization, especially in this spiritual soul age. Waldorf schools are no exception.

Over the last four years, The Waldorf School in Lexington, Massachusetts, has created, implemented, and utilized a mediation

process. Currently the school has four mediation teams, each consisting of one teacher and one parent. All team members have undergone an intensive mediation training program, voluntarily designed and conducted by four parents professionally involved in mediation.

The mediation process consists of specially trained mediators meeting with two parties who have requested help in resolving a dispute, disagreement, or problem between them. The mediator's role is to facilitate an honest and open discussion between the parties that will eventuate in a mutually satisfactory resolution of the problem. The mediator is neither a judge nor an arbitrator, but rather an objective, supportive, caring facilitator, assisting the disputing parties in finding the solution that is right for them.

At present, in the school the function of mediators is to resolve disagreements between a teacher and a parent, between a teacher and a group of parents, between two parents when the dispute involves school matters, and between teachers—in effect, disagreements between any adult members of the school community. Given that the school has now added a ninth and tenth grade, eventually mediation will become available for disputes between the older students themselves and between students and their parents and teachers.

Mediation, however, is only one of a number of conflict resolution paths used in the school and is to be utilized only after the other paths have been tried and proven ineffective. The sequence of conflict resolution paths is as shown in the following chart.

Sequence of Conflict Resolution Paths
The Waldorf School, Inc.
Lexington, Massachusetts

1. Disputing parties meet face-to-face to resolve issue on their own
2. Teacher's sponsor assists as resource
3. Faculty Development Committee contacted by parties
4. College of Teachers/Steering Committee contacted by parties
5. If the dispute is between parents, the Parent Council is sought for help
6. Parties initiate mediation by contacting a Mediation Team

If the pre-mediation paths have been tried and have failed to yield a resolution, then either a teacher or parent member of any one of the mediation teams can be contacted. Current membership of mediation teams is posted in the school office.

Once a mediation team has been contacted, the team will determine if both parties are open to mediation. Given that mediation is an entirely voluntary process, all parties must assent. When all parties have assented, then the mediation team will interview all parties separately in order to gather information and to determine if mediation is warranted. If mediation proceeds, anywhere from a single two-hour meeting to three or four such meetings might be required in order to arrive at a mutually acceptable resolution.

Over the past year, mediation has been called upon in The Waldorf School to deal with parent-parent disputes and parent-teacher disputes. A crucial feature of all mediation is the maintenance of confidentiality. It is essential that those participating in the mediation process can trust that mediators will adhere to the most rigorous standards of confidentiality and will never in any direct or indirect way reveal anything that transpires within the mediation process. This fact imposes limits on

what can be reported in this article concerning mediation at the school. However, in broad terms intended to protect the privacy of all parties, it can be said that through mediation certain complex issues were satisfactorily resolved that, if not resolved, could have escalated into far more serious disagreement involving larger segments of the school community.

There are types of disagreements that may arise between parents, and between parents and teachers, that require the objective, non-partisan, yet compassionate and caring attention and skill of a trained mediator. Given the interwoven nature of community life in a Waldorf school, where decision making often involves many intersecting interests and personalities in a consensual process, it is difficult to find objective parties who are not, in some way, implicated in the decision making. One could argue that the interwoven matrix of self-governance that characterizes Waldorf schools can especially benefit from the detached (but deeply caring) and objective (but compassionate) resource of mediation.

Perhaps the greatest lesson that The Waldorf School . . . has learned is that the open governance philosophy of Waldorf Education fosters a community of openness and innovation, a community that feels secure enough to welcome a new and challenging, but compassionate, form of communication.

When a mediation team within The Waldorf School in Lexington has facilitated a successful resolution of a conflict, there is a special feeling of achievement. There is a feeling of victory and exaltation. One of the "detailed processes"—to which Steiner refers as necessary in this age of isolation and misunderstanding—has successfully borne fruit. There is a deep satisfaction in knowing that one has been a conduit of clear thinking and honest

feeling and has helped two or more fellow humans to bridge the gulf of their solitudes.

From the mandate that grew out of a Parent-Faculty Planning Committee, the author of this article drafted a formal proposal that, after many revisions, adequately incorporated the concerns and needs of the College of Teachers, the Parent Council, and the Board of Trustees. With their endorsement, a voluntary training team of four parents set to work to design an in-house training program. This program, consisting of four consecutive Saturday workshops, attracted thirty-nine parents and seven faculty, a number that surprised and delighted the training team.

Of this original group, approximately a third decided they wanted to become mediators and underwent an additional intensive training session. By the autumn of 1996, four mediation teams were well trained and ready for action.

The lesson at this point is that the incorporation of mediation must be an organic process. It cannot be superimposed from without. At the Lexington school the mediation process was clearly presented and explained at every stage of its development. There were articles in the weekly *Bulletin*; notices were posted in the school office; and there were presentations and discussions at class parent meetings and at faculty meetings.

Another lesson learned from the Lexington experience is that, even if the process of adopting mediation is organic, there will be a lag before it has become part of the school culture. A year and a half elapsed after mediation teams were created before they were called upon. Time was need for the idea to be assimilated into the school culture. Also—and there is evidence for this—the very presence of mediation may have exerted pressure to use the pre-mediation paths of conflict resolution more effectively. Moreover, exposing thirty-nine parents and seven faculty to the method and spirit of mediation may well have served to disseminate this way of resolving disputes throughout the community so that more

opportunities for “informal” mediation took place.

A third lesson learned from this experience with mediation is the effect the initial training, as well as the ongoing training, has had on the school community. Although this result was not anticipated, the in-house mediation training has produced a heightened cohesiveness among teachers, among parents, and between parents and teachers. The training itself was an opportunity for shared learning, for discovering new ways to resolve human differences, new ways to build bridges across the solitudes of modern life.

Perhaps the greatest lesson that The Waldorf School in Lexington has learned is that the open governance philosophy of Waldorf Education fosters a community of openness and innovation, a community that feels secure enough to welcome a new and challenging, but compassionate, form of communication. Mediation may be one means to achieve one of Rudolf Steiner’s most essential goals: to foster a new human consciousness.

* Quotations are from R. Steiner, “How Can the Soul Needs of the Time be Met?”, a lecture delivered in Zurich, 10 October 1916. These ideas are elaborated by Christopher Schaefer in “Rudolf Steiner as a Social Thinker,” *ReVision* 15:2, 54-63. Schaefer interprets Steiner as saying that “the forces of critical intelligence, of doubt, of our likes and dislikes, and of egotism in our intentional life turn us increasingly into antisocial beings, desperately longing for love and understanding but incapable of offering it to others” (p. 57).

George Eastman has had a varied career as a college teacher and administrator, as clinical psychologist, and as organizational consultant, primarily in the nonprofit sector. He holds an Ed.D. from Harvard University and a Ph.D. in Clinical Psychology from New York University. He was one of the founders of The Independent School of Buffalo, New York, and of The Center for Alternate Living in Bar Harbor, Maine. Dr. Eastman is active on the Board of Trustees and on the Parent Council of The Waldorf School of Lexington, Massachusetts. He is in private practice in Cambridge, Massachusetts, and teaches at the Berklee College of Music.

The Waldorf School of Garden City, New York

By David White

It is an early September morning with a hint of autumn penetrating summer's sulfuric haze. The large auditorium of The Waldorf School of Garden City, New York, stands empty of human occupancy. But chairs are assembled and at the front is a row of candles—unlit. In front of this stands a larger candle—lit, flickering.

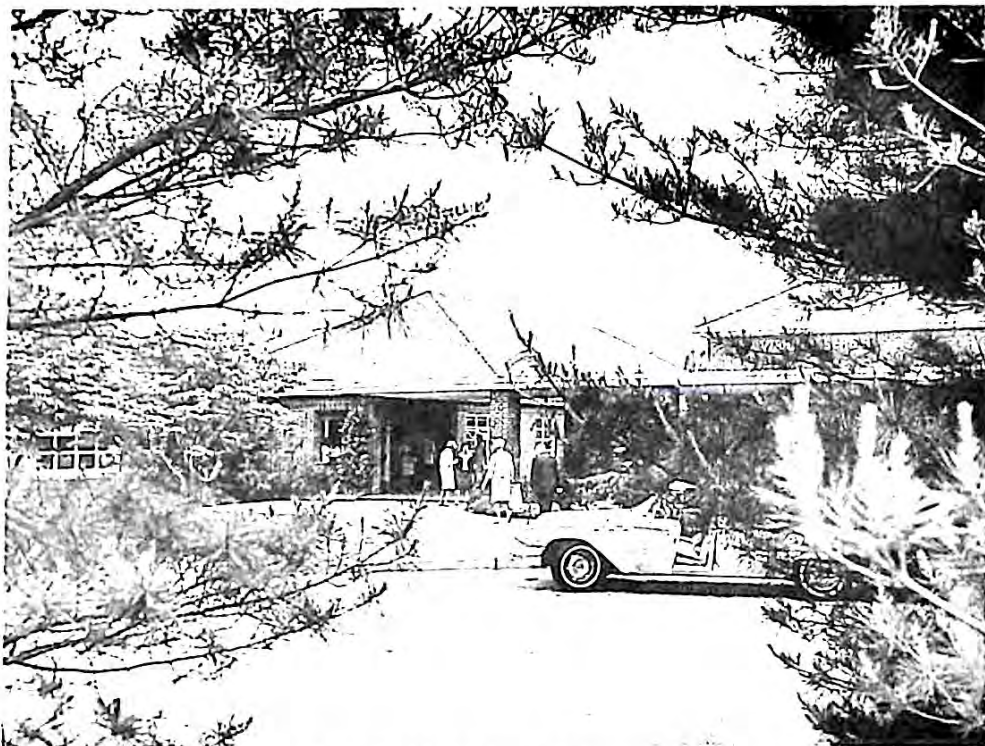
Presently people begin to fill the hall. The new first grade files in with their teacher and are followed by the higher classes, until all twelve are seated with their respective teachers and advisers. The faculty council chair welcomes all and briefly explains the significance of this opening assembly. Each teacher from first grade up then speaks, giving a thematic message for the year for his or her class. This may be in the form of a little story or a summer experience the teacher had, or a special wish for

the year. Upon concluding his or her remarks, the teacher picks up the school candle and lights the class candle with it. A few songs are sung, including what has become almost a school anthem, at least for this season—"Swinging Along the Open Road." As the classes file out for their first main lesson, the candles remain flickering.

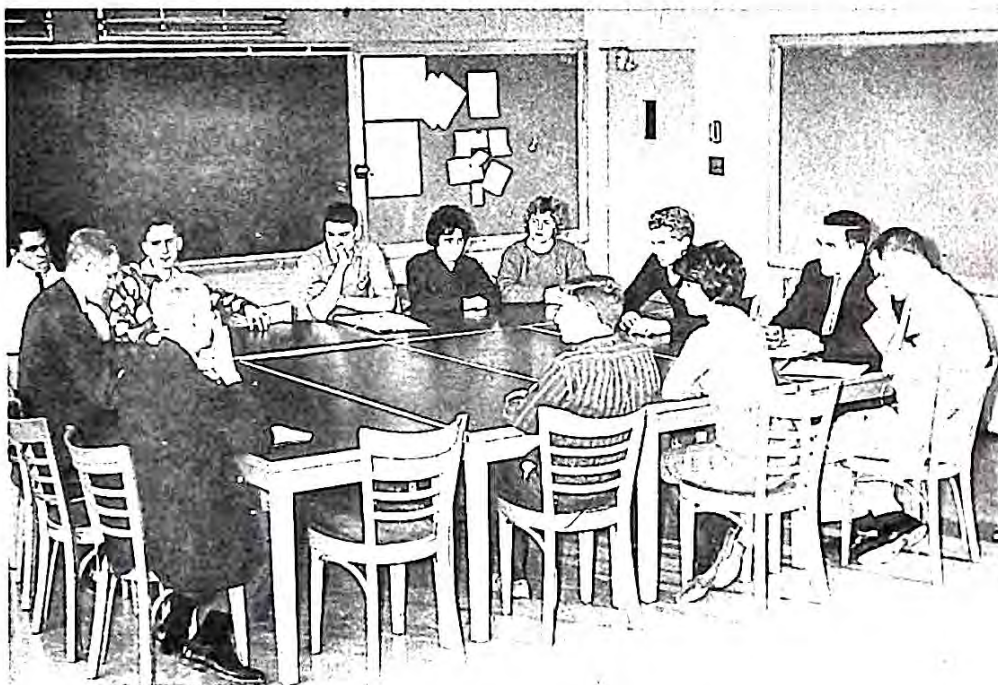
A few months later the same auditorium is packed with students, staff, alumni, and friends for an evening

candlelit carol sing to commence the Christmas recess. Now candles line the walls that seem to melt away and welcome all in singing and musical presentation. The occasion concludes with everyone softly singing "Silent Night" and quietly filing out, still humming, into the silent winter solstice night, heralding the Holy Nights to come.

Then in June there is a closing assembly for all the classes. This time the candles are already lit as everyone files



The entrance of The Waldorf School of Garden City, about 1970.



A senior class discussion in the early sixties.

in. Each class in turn gives a short presentation and is promoted to the next class as their class candle is extinguished for the summer. The candles of the soon-to-graduate eighth- and twelfth-grade classes are not extinguished. The large school candle also remains aflame: the symbol of the spirit of this Waldorf school.

These three ceremonies, in which candles and sentiment play an important role, take place each year at The Waldorf School of Garden City—and at many other Waldorf schools in North America and around the world. In June of 1997, however, nearly fifty years after its founding, The Waldorf School of Garden City had a different kind of candlelit ceremony. Alumni,

friends, parents, and students gathered in the small auditorium—Bonner Hall—to behold a display of fifty unlit candles arranged among greens, roses, and gold ribbon.

Opening remarks by current faculty council co-chair Rebecca Soloway; the lighting of the candles by veteran teachers Faith Rose, Leonore Russell, and Ingrid Jurak; and the recitation of the upper and lower school morning verses by two high school students launched the fiftieth anniversary weekend of the school. It was a time for homecoming and honoring, and for renewing the light of the spirit of the school. It was a true homecoming for the multitude of alumni, former staff, and former parents, as they walked about the buildings; enjoyed student exhibits

and school history displays; and strolled the grounds, beautifully refurbished and cared for by parents, teachers, students, and alumni.

In the keynote address, "Waldorf Education for the New Millennium," Dr. Jeffrey Kane, Dean of

Education at C.W. Post College, spoke about "the creative in the created," the creative process in spirit, and the challenges of the future—a future filled with reality and "virtual reality." Dr. Kane also acknowledged the two long-term faculty chairs of the school, John F. Gardner and George V. Rose. Other ceremonies during the weekend honored past and present parent chairs. Mr. Rose assembled a multitude of alumni, current students, faculty (past and present), and friends to sing Beethoven's *Choral Fantasy* in the large auditorium. Al Tomlinson, a teacher who joined the staff in 1950, extinguished the candles to conclude the weekend.

The Waldorf School of Garden City came into being

through the generosity and vision of Alarik and Mabel Myrin, wealthy and generous friends of Waldorf Education. The first classes—two kindergartens of thirty-six children—and their teachers met for the first time in September 1947. At that time the school was known as The Waldorf Demonstration School of Adelphi College.

The vision for the school most likely had begun when Dr. Hermann von Baravalle became the head of the Adelphi mathematics department in 1943. Dr. von Baravalle had been a member of the faculty of the original Waldorf school in Stuttgart. He had already helped to launch, with Mr. and Mrs. Myrin, The Kimberton Farms Waldorf School in Kimberton, Pennsylvania, in 1941 and, with Beulah Emmet, High Mowing School in Wilton, New Hampshire, in 1942. At Adelphi, Dr. von Baravalle soon had a growing reputation as a dynamic teacher. He would fill his blackboard with beautiful geometric drawings and meticulous handwriting as students looked on, awestruck. Only as the class was about to disperse would he add a title to the drawing.

Paul Dawson Eddy, then president of Adelphi, approached Dr. von Baravalle, eager to find out what lay behind this teaching. At the same time, Dr. von Baravalle had been having conversations with Mr. Myrin about the need

for more Waldorf schools and for a place to train Waldorf teachers in America. Thus Dr. von Baravalle arranged for Mr. Myrin and Dr. Eddy to meet regarding the possibility of establishing a Waldorf teacher training program at Adelphi. In time an agreement was reached whereby Mr. Myrin would not only provide financial resources for the program but would rescue Adelphi from serious debt. This was in exchange for ten acres of land on the southwest corner of Adelphi's campus to be set aside for a Waldorf school. By 1946 Adelphi had established an education course in Waldorf methods led by Dr. von Baravalle. The little demonstration school opened the following year.

The school experienced a remarkable growth. The first building unit was erected in 1947, followed by a second in 1948, as a first grade was added under Dr. von Baravalle's leadership. In fact, for the next ten years, a grade a year was added until the school was a K-12 institution.

In 1949 John Gardner, a former teacher (1935-37) at the Rudolf Steiner School in New York City, became director. Mr. Gardner oversaw the continued expansion of the school. By 1950 there were three classrooms and a small auditorium. Five years later the school had classrooms for its eight grades, plus offices, a library, a science laboratory, music rooms, an arts and

woodworking studio, and a large auditorium-gymnasium. The high school wing was completed in 1958, and the first senior class graduated in 1960. This expansion was largely made possible by the generosity of the Myrins. For good or ill, the school did not have the financial struggles that beset most pioneering Waldorf schools today.

Mr. Gardner established a clear direction for the school and communicated this both to parents and faculty by providing talks and seminars for parents and for education students at Adelphi. In 1952 he helped organize the Myrin Institute. Since then, the Institute has done much to promote Waldorf Education in the United States, sponsoring numerous lectures and conferences and producing publications on aspects of education.

In 1964 The Waldorf Institute for Liberal Education was founded in conjunction with Adelphi's Department of Education. It was based at the school, and Mr. Gardner was the director. In 1967, the Institute became fully accredited to grant master's degrees in elementary education. Many current Waldorf teachers are graduates of this institute. It flourished through 1979, when crisis and transition in leadership necessitated its closing. It has had a renaissance in the last few years as a Foundation Studies Program in conjunction with Antioch New England and the New England

Waldorf Teachers Association. This program is one of several that persons wishing to enter the teacher training at Antioch can do as preparation.

Throughout its history The Waldorf School of Garden City has had strong academic, artistic, and athletic programs. Music has played a special part, and the school has been blessed with gifted teachers almost from the beginning—Lois Bailey, who taught up to her untimely death in 1962, and George Rose, who taught from 1962 to 1997. Mr. Rose expanded Mrs. Bailey's remarkable elementary school program and continued this into the high school, supporting spontaneous singing, operettas, instrumental ensembles, and a remarkable choral group—The Waldorf Singers—which has toured parts of this country and Europe. In addition, in 1965 Mr. Rose founded The Waldorf Choral

Society for faculty, high school juniors and seniors, and members of the local community, and this chorus now performs three times a year at The Cathedral of the Incarnation in Garden City.

Jeanette Resnick served as accompanist to choral and eurythmy classes during the late fifties. From the late sixties, she taught singing in the lower school and was a prime organizer of the school assemblies, and founder of The Waldorf Chamber Players. Mr. Rose and Mrs. Resnick, along with long-term eurythmy and English teacher Leonore Russell, retired in June of 1997 and were honored in a ceremony organized by parents on the eve of the fiftieth anniversary weekend.

John Gardner served as faculty chair until 1974. From then until 1981, the school was led, in turn, by David Barten, Andrew Leaf, Peter Curran, and Elizabeth Scherer.

During this period, the school went through a deep crisis over personal, educational, and philosophical issues. Many teachers left, and the school was entirely reorganized. But with a determined faith, a group remained to carry on the school for the children. In 1979 the school, which had become The Waldorf School of Adelphi University, received its own charter—and its own board of trustees—and became The Waldorf School of Garden City.

Beginning in 1981, with George Rose as faculty chair, a number of teachers began discussing the possibility of establishing a College of Teachers—the key group in a genuinely faculty-run school—to administer the school. By 1994, after many months of strategic planning by committees of parents, teachers, and trustees, a five-member Faculty Council was formed to administer the school. Then on February 2, 1997, a College of Teachers, composed of those faculty members who have a deep and long-term commitment to the school, was formed. Henry Barnes and Patti Livingston, both longtime leaders of Waldorf Education in the New York area and throughout North America [and both also members of *Renewal's* Editorial Advisory Board—Ed.] were keynote speakers. The school is now governed by a College of Teachers, a five-member Council of the College that handles the day-to-day



The seventh- and eighth-grade girls' choir with teacher, George Rose, in the late seventies.

administration; and a Board of Trustees that handles long-term financial planning.

For years the school relied on the generous help of the Myrins and The Glenmede Trust. As this help was withdrawn early in the 1990s, the school undertook the challenge of becoming financially self-reliant, and out of this evolved the strategic planning process.

The Waldorf School of Garden City has a second campus—Camp Glen Brook in Marlborough, New Hampshire. The camp, founded in 1946 by William Harrer, a teacher from The Rudolf Steiner School in New York City, was a summer camp and for years attracted students and teachers from the Garden City school.

In 1971 Peter Curran, a teacher at the high school since 1957 (and later its head) and assistant director of Camp Glen Brook for many years, proposed a student work program that would allow students to go to the camp for periods in the fall and spring. The first group went up in 1972, the year in which Mr. and Mrs. Harrer retired and turned the camp over to Mr. Curran. A few years later, Mr. Curran turned the camp over to the school. Under the leadership of James Madsen, this program continues with a flourishing summer camp and school year trips from Garden City and other Waldorf schools. Students generally

arrive Monday afternoon and depart Friday morning. They begin their days with a continuation of their main lesson work, but the majority of the trip time is taken up with various work projects of animal and grounds care, light construction, hiking, and nature study.

The Waldorf School of Garden City has a unique history. It has evolved from a small demonstration preschool on a suburban university campus, to a full elementary and secondary school with over 250 students and with spacious grounds for athletic fields and gardens. A nature trail circles the main playing field. It is also blessed with its 200-acre New Hampshire campus at Glen Brook. With its well-established academic and artistic programs and new leadership through the College of Teachers, the school welcomes the opportunity in its next half-century of guiding youth through the challenge of a new century and millennium. May the spirit symbolized by the flame of the large school candle at the opening and closing of the school year be remembered and served!

David White began his association with The Waldorf School of Garden City in 1946, when the school's second campus, Camp Glen Brook, became, with its founding, the next-door neighbor to his family home. David attended Glen Brook as a camper and later as a junior counselor and staff person and became friends with counselors who were connected with the Garden City Waldorf school. David attended The Waldorf Institute (1966-67) at the school and remained on staff as library assistant for a couple of years thereafter. Since then, David has maintained his connection by serving on several committees, including the history committee for the school's fiftieth anniversary last year. David has been part of the administration for The Marlboro Vermont Music Festival since 1964, and freelances as creative and historical writer and archives assistant for a number of educational organizations. David thanks George Rose, John and Carol Gardner, current faculty member Bruce Travins, and members of the Council of the College of Teachers for their help and input in preparing this article.

Waldorf Education in Zimbabwe

By Alice Armstrong

Waldorf initiatives are springing up in far-flung and unexpected places—among them Bangkok, Thailand, Kathmandu, Nepal, and Harare, Zimbabwe. Here is a report from Zimbabwe.

R.E.K.

In January 1997, the first Waldorf kindergarten in Zimbabwe opened in Harare. It is called the Lychee Tree Kindergarten. A group of parents struggled for two years to get a work permit for a fully trained Waldorf kindergarten teacher to come from South Africa and run the kindergarten. In November 1996, the government of Zimbabwe refused her application for a work permit, and the parents decided to start the initiative without a single trained Waldorf teacher in the country. One of the parents—four of whose children had been in Waldorf schools in South Africa for several years, and who is an experienced senior and junior high school teacher (although not Waldorf-trained)—agreed to teach the kindergarten. Everything was arranged at the last minute; many parents had already put their children into other nursery schools, and the day before the school term started there were only three children registered. Nevertheless, we decided to plunge in on faith, and by the second term of the year we had fifteen children.

The kindergarten is in converted stables on the property of one of the parents. We have our own, fully enclosed garden with banana, guava, avocado, and poinsettia trees, bushes to hide behind, fallen logs to climb on, a sandbox, swings, chickens pecking for insects, all framed by the ancient, fruiting lychee tree that gave us

our name. A parent who is a carpenter donated wooden blocks and built a frame inside the main room. Friends from America, South Africa, the Netherlands, and Germany donated paints, dolls, and toys.

We are fortunate to be on a property full of fruit trees, with lots of room to garden. Our activities have been closely connected with nature and the seasons. The Zimbabwe school year starts in January, the beginning of our harvest season, so early in the first term we climbed the fig tree to pluck figs and then made them into jam. We also made marmalade from grapefruits we picked, banana bread from our bananas, and lemonade from our lemons. Later we picked the avocados and mulberries.



One of the great challenges of our kindergarten is to replicate the multicultural and multilingual environment found in Zimbabwe. We have seven children from English-speaking homes, six children from Shona-speaking homes, one who speaks Gujarati, and one who speaks Arabic. The teachers communicate with all the children in both English and Shona, playing games and telling stories in both languages, since it is important to us to give Shona—the language of the blacks—and English—the language of the whites—equal status in our school.

A related challenge is religion and culture. We celebrate Christian festivals, as most of the children, both white and black, come from Christian homes, but also try to incorporate some Muslim festivals and stories, as two of the children come from Muslim homes, and Hindu festivals, as one child's father is Hindu. We have also been drawing from

indigenous Shona rhymes and games. We have had wonderful opportunities to incorporate traditional Shona crafts—making brooms with an old, master broom maker; cutting thatching grass in the traditional way to protect our newly planted tree from Jack Frost; taking kernels from maize cobs and grinding them into mealie meal to make the traditional staple food—*sadza*; and weaving baskets with women from the street market. We have drawn on stories from all continents. The children particularly loved a rhyming tale about Ki-pat, a Kenyan herdsman who stands on one leg like the big stork bird and shoots down the rain with his bow and arrow. The children cut their own bamboo sticks from the garden to help them stand on one leg, and these became bows later on.

In Zimbabwe the educational system is still so dominated by the British colonial patterns that government schools use books depicting white children at play in the snow (there is no snow in Zimbabwe). We hope that we are making an important contribution to multiculturalism in education.

The parent body for the Lychee Tree Kindergarten is the Waldorf Parents Group. In addition to running the kindergarten, we have three other major activities. Firstly, we publicize Waldorf Education. We have held several exhibitions of the work of Waldorf schools worldwide, the most recent of which was at the Faculty of Education, University of Zimbabwe, and was aimed at getting teachers-in-training interested in Waldorf Education. We also give talks at schools, clubs, societies, and on the radio, and have written several articles for local papers and magazines.

Secondly, we have been running teacher enrichment courses in conjunction with the Novalis Institute in Cape Town, South Africa. This organization trains teachers in government and private schools to use Waldorf methods and educational philosophy. We held a one-week teacher enrichment course in August 1996, in which Zimbabwean teachers were introduced to ideas they could use in their teaching—

storytelling, movement, drawing and painting, the four temperaments, and creative discipline. (Corporal punishment is still widespread and brutal in Zimbabwean schools.) Such courses have been our most successful activity for attracting teachers and parents to Waldorf Education. Because of them, we have teachers going for full Waldorf teacher training, and we hope that they will return to teach at our school.

Thirdly, we are hoping to start a primary school with a first grade in 1999. We have identified possible sites, are negotiating to buy one, and are raising the necessary funds. We have primary school teachers who are eager to join in our initiative and parents who are determined to give their children a Waldorf Education.

We will need mentors with experience in pioneering initiatives and hope that we will attract from Europe, North America, or Australia someone who has finished a class cycle and wants an interesting break before beginning a new one, or perhaps a retiring teacher who wants a change. We would also welcome newly trained teachers who are interested in the excitement and challenge of an African experience for six months to two years, and we will warmly receive people on holiday who wish to stop by for a visit.

We welcome all contacts with the international Waldorf community. We would love to exchange information about our country and our initiative with schools overseas, to send you stories, games, photographs, drawings from our environment, to welcome your advice and your visits, and to receive any help you can give us.

Alice Armstrong lives in Harare, Zimbabwe. She is an American who returns each summer to teach at Dartmouth College. Alice Armstrong can be contacted at:

*The Lychee Tree Kindergarten
15 Kerfield Lane, Borrowdale,
Harare, Zimbabwe
Tel: 011-263-4-882253
E-mail: alice@harare.iafrica.com*

Book Review

A LIFE FOR THE SPIRIT: Rudolf Steiner in the Crosscurrents of Our Time

By Henry Barnes
Anthroposophic Press
(Hudson, New York), 1997
307 pp. \$18.95

Reviewed by Andrew Sullivan



The following is a review of a book about Rudolf Steiner, founder of Waldorf Education. Steiner, an Austrian by birth, lived from 1861-1925, and is also the founder of a movement called Anthroposophy. Anthroposophy is based on a spiritual view of the human being and of the world. It includes an

inner path of meditation meant—as Steiner said—“to lead the spiritual in the individual human being to the spiritual in the universe.” It also includes a number of artistic, scientific, and social initiatives that apply Anthroposophy in practice in the world. Waldorf Education is one such initiative. Biodynamic agriculture, the Camphill movement (which serves handicapped persons), anthroposophic medicine, the Threefold Social movement, and eurythmy also are based in Anthroposophy.

The Anthroposophical Society, founded by Rudolf Steiner, and headquartered in Dornach, Switzerland, has about 50,000 members around the world and about 3000 in the United States. The Christian Community, a church movement dedicated to a renewal in religious life, was founded according to suggestions given by Steiner, but is separate and distinct from the Anthroposophical Society.

R.E.K.

I purchased *A Life for the Spirit* in August of last year while attending The Anthroposophical Society in America's General Conference at the University of Michigan. I had just participated in the International Youth Conference on the same campus. I began reading the book while still in Ann Arbor and discovered that Barnes's treatment of Rudolf Steiner's life and work illuminated and developed many of the questions that had arisen only days before at the youth conference, whose tripartite theme was conversation, consciousness, and community. We had wondered how Anthroposophy is or could be made relevant for our time. Barnes demonstrates time and again, with clear examples, how Steiner's insights are still not only useful, but are needed urgently now at the end of the millennium. It is the meditative path to a knowledge of the spirit as defined by Steiner that Barnes finds indispensable if human beings are to find solutions to the rapidly mounting problems of modern times.

But Anthroposophy should not just be an inner meditative path—it should be work in the world! But what and how? These sentiments lived in our hearts at the Youth Conference. “We need to incarnate our ideas,” I heard one young man say. In the last chapter of the biography, Barnes writes:

During the Christmas Foundation Meeting Steiner had emphasized that Anthroposophy should no longer be merely contemplated but must be done. He now showed that this doing should occur at every level, that each person must awaken to a new level of intensity in thinking (p. 235).

This thinking, Barnes explains, must not be merely intellectual, but must be informed by the forces of clear feeling and will.

During one discussion at the youth conference, our conversation began with the theme of the place of Christianity in Waldorf Education, but soon moved to the theme of whether Anthroposophy, as it is “practiced” by anthroposophists, is a religion. And further, what is its relationship to the Christian Community? Barnes devotes an entire chapter to the

founding of the Christian Community and its distinction from Anthroposophy. He is clearly sensitive to the fact that the profound differences between the two are too often blurred, exposing the Anthroposophical Society to accusations of sectarianism. In chapter 12, which covers the refounding of the Anthroposophical Society at the end of 1923, Barnes shows that Steiner made it quite clear to the members that they must eradicate all traces of sectarianism and dogmatism in the Society. Steiner knew from experience the insidiousness of this sort of attitude, for it had caused divisive misunderstandings between younger and older members some years earlier.

It could be argued that intergenerational misunderstandings are as strong, if not stronger, today. Barnes describes how Steiner, before the refounding of the Society, met this problem. Indeed, the problem became so acute that Steiner deemed it necessary to found a separate society, the Free Anthroposophical Society, for the younger generation. However, *in Steiner's mind, the Anthroposophical Society—of all human societies—should be a community where all persons—young and old, conservatives and radicals, sophisticated and simple—can find themselves as pupils on the common path of 'becoming human' (p. 181).*

For Steiner, it was not merely a question of age. When he refounded the Society it was open to all categories of people. Yet the question still remains whether all types of people feel welcome within it.

Henry Barnes highlights boldly those obstacles to working positively in the world that Steiner confronted and that human beings are still confronting. Chief among them is the apparent unbridgeable separation between the self and the world, between concept—our idea about the world—and percept—the world itself. Barnes describes, in great detail, Steiner's struggle, beginning in youth and aided by his study of the German philosopher Kant, to find a means of bridging this gap. Finally, in his *Philosophy of Spiritual Activity*, Steiner, at the age of 33, revealed that thinking, itself, is the

bridge. Barnes shows that Steiner challenged his contemporaries to experience thinking in this way. And Barnes himself challenges the reader to develop this way of thinking, so as to become able to truly unite what lives in the world with what lives within the self.

Barnes begins and ends his book with emphatic calls for self-transformation. At its beginning, he uses an excerpt from Christopher Fry's one-act play *A Sleep of Prisoners*, which calls upon the human being to awaken to a higher level of consciousness. At the book's end, in the afterword, he quotes a verse Steiner wrote only weeks before his death. In it, Steiner expresses his highest ideal: to help human beings "unfold in fire their being's very nature" (p. 263).

In the thirteen chapters in between, Steiner is fulfilling this ideal in a myriad of disciplines—inspiring, among others, teachers, doctors, therapists, social theorists, farmers, artists of all kinds, and human beings searching for a new, more satisfying way of living. Through the eyes of both intimate friends of Steiner and also his less intimate acquaintances, the reader views Rudolf Steiner not only as a central figure in the crosscurrents of his time, but also as someone working with the same vigor in less public pursuits. Steiner's autobiography, *The Course of My Life*, and many of his lectures are also quoted frequently, offering an unfiltered glimpse of his experiences and thinking. Steiner's striving to awaken human beings to the reality of the spiritual world is always evident in his own words.

Barnes divides Steiner's anthroposophical work, which he sees as beginning in 1902, into three phases. He applies Steiner's insights on the unfolding of the human biography in seven-year stages to the "biography" of the anthroposophical movement. Barnes states that the first phase, from 1902 to 1909, "made its entrance in the only way that does not intrude on individual freedom—that is, through the narrowest of all doorways, the doorway of insight and understanding" (p. 86). This phase primarily consists of the results of Steiner's spiritual

scientific researches. Major works such as *Theosophy*, *How to Know Higher Worlds*, and *Occult Science* were written during this period.

Phase two, which lasted until 1917, is characterized by artistic impulses manifested most strongly in the areas of speech, eurythmy, and drama. Barnes explains convincingly that the anthroposophical ideas that Steiner had planted in the souls of human beings were now blossoming as artistic initiatives. Steiner himself wrote four Mystery Dramas (plays meant to initiate the audience into the spiritual world) during these years; designed the first Goetheanum; and began work on the wooden sculpture known as *The Representative of Humanity*. The path of knowledge had now been presented in an artistic way.

Phase three covers the years until Steiner's death in 1925. In these years Anthroposophy was applied in a variety of practical activities. Waldorf Education, the healing arts, and biodynamic agriculture are among the important initiatives begun at this time. However, perhaps the most important and certainly the broadest initiatives during this period were based on Steiner's Threefold Social Order. In the book's first chapter, Barnes places Steiner at the center of a movement seeking a lasting peace in Europe at the end of WWI. This movement, based on the Threefold Social Order, challenged too many entrenched political paradigms to be successful on a large scale, and yet, in the last seven years of Steiner's life, many smaller communities began to form themselves according to its tenets. The Threefold Social Order was created by Steiner to protect, above all, the rights of the individual. Within its institutions and associations the individual is free from outer constraints to become free. Barnes underscores the importance of Steiner's social philosophy for its ability to address the social ills that are rampant today at the end of this millennium.

Henry Barnes's biography of Rudolf Steiner is a call to action, a challenge to human beings to develop "soul courage" in facing life's difficulties. Steiner used this expression in the last lecture of his published lecture cycle, *The Cycle of the Year*. It is the Michaelmas festival, the festival of the Archangel Michael, the guiding spirit of our time, that is the festival of "soul courage." It is precisely this "soul courage" that Steiner called upon throughout his own life, a life that Barnes believes is a model that can inform every human being's development toward freedom.

Andrew Sullivan attended the Sacramento Waldorf School for twelve years and graduated in 1986. He then went to the University of Notre Dame where he studied anthropology and English. Andrew "rediscovered" Waldorf Education while teaching English for three years at the Waldorf school in Cuernavaca, Mexico. At present he teaches English and creative writing at Rudolf Steiner College in Fair Oaks, California, and coaches soccer and teaches at the Sacramento Waldorf High School.



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