

Renewal

A JOURNAL FOR WALDORF EDUCATION

SPRING / SUMMER 1994



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Renewal

A JOURNAL FOR WALDORF EDUCATION

Dear Readers,

Welcome to issue five of *Renewal*. I am pleased to report that we have had many positive and appreciative comments about our last issue. Waldorf parents, teachers, administrators, as well as people just discovering Waldorf, have let us know that *Renewal* has been for them informative, thought-provoking and practically useful. In the Lexington Waldorf School in Massachusetts articles from the magazine are used as the basis for parent discussion groups. Other schools are using *Renewal* in their outreach to prospective parents and to the community. I am pleased also to report that our circulation continues to grow. This issue, our first of forty-eight pages, will have a printing run of about eight thousand copies.

The articles in this issue deal with a variety of subjects, from how to speak to a small child to the Waldorf movement in eastern Europe, from the study of botany to movement in the playground. Two articles concern issues that involve important challenges to the Waldorf movement. Linda Williams writes on multiculturalism and Arthur Zajonc deals with the ever-exciting issue of finance.

The inclusion of Arthur's article was occasioned by a letter I received from a former Waldorf mother. This letter, printed on the following page, expresses the frustration, anger and sense of loss of a mother who wishes to give her children a Waldorf education, but for financial reasons cannot. The letter raises an important question. How can the ideal – that every child regardless of economic status have access to a Waldorf education – be made a reality?

In reading the letter please keep in mind the following: In the United States, all individuals and families are forced to support through taxes the state-run school system. Thus funding independent education is a second burden for all who choose it. • Very few Waldorf schools have endowments and therefore must rely on tuition and donations to cover capital and operating budgets. Nevertheless, the tuition at most Waldorf schools is low compared to that charged at most other independent schools. • Teachers and administrators in Waldorf schools have salaries that are substantially below those of their colleagues in the public schools. Waldorf educators are not exactly getting rich. • Most schools have a scholarship program that provides fifteen to twenty percent of their gross tuition income for scholarship aid. This has proven to be a viable percentage which allows schools to maintain financial health. • Schools such as the Live Oak Waldorf School in Applegate, California, are working with ways to make Waldorf education available to all families, regardless of income. • The typical Waldorf school puts on more auctions, benefit concerts, craft fairs and other fund raising events than any other institution in the history of western civilization. ("Oh no, Gladys, not another beeswax masquerade ball!")

Thank you for your support and your comments. We are especially appreciative of suggestions for improvement. So if you have an idea about how we can do our job better, please let us know. Don't hesitate to be scaldingly critical. We can (we think) take it. Also, if there is a topic which you would like to see treated in the magazine, or if you would like to write an article yourself, please let us know. We are particularly interested in pieces from Waldorf parents.

Best wishes,

Ronald E. Kotzsch, Ph.D.
Editor

Dear Editor,

We are a middle-income family with three children. For four years, we were associated with a Waldorf school. During that time, we demonstrated a desire and willingness to sacrifice to give our children a Waldorf education. During that time, we also demonstrated a willingness to give our time and talent to the school. But as our daughters enter third and first grade, we have been forced by financial circumstances to withdraw from the Waldorf school and to home school. We had dug a financial hole and had we continued we would have been ruined financially. This was for early, elementary education; never mind high school and beyond.

Please stop deluding yourselves that Waldorf education is available to every child who wants it. Please stop deluding yourselves that there is a commitment in the form of financial assistance to enable any family to give this education to their child(ren). Please stop deluding yourselves that it is easy for a child who is forced to leave Waldorf before the sixth grade to move to another school setting. I have heard from too many parents that these things are untrue; I now live them myself.

In your publication, Volume 1 - Number 2, Gary Lamb states in his article, *Freedom of Choice in Education*, "But the mission of the Waldorf School movement was not merely to save a few lucky children of well-to-do or self-sacrificing parents from the evils of public education." And in Volume 2 - Number 1, Philip Mees states in his article *Financial Aid in the Waldorf School*: "...Waldorf schools have a deliberate ideal of making Waldorf education available to all children regardless of the parents' ability to pay the tuition." However, in our area, even with two Waldorf schools with a K-8 program, it is our experience that Waldorf education through the eighth grade is truly available only to the elite, the token poor, or families with only one child.

I am writing to ask all Waldorf schools to examine their tuition and assistance policies and procedures. Is Waldorf education truly available to those in your community who want it? Or, is the tuition/fee schedule out of the reach of many? Is it possible for families with more than one child to give all their children this education? Is the tuition assistance process emotionally draining for the families who must go through it every year? What do you do, as a school, when the need of your families far outweighs the ability of the school to help? Is there a true commitment to a child who starts in a Waldorf school to enable him or her to finish through the eighth grade? Is there a Waldorf school in the United States where we, as a middle-class family with three children, could truly afford (without ruining ourselves financially) to give them this type of education through the eighth grade?

Last year my oldest daughter had thirteen children in her class. Currently, this class has twelve students, three of whom are new. Four children were unable to return for this school year, with financial problems being at least part of the reason. Obviously there is room for these four children even with the three new students. Even from a business standpoint, this situation is ridiculous. Isn't it sad, then, that my daughter cannot be a part of this class?

Yes, it is very sad, for her and for us that we can no longer be associated with the class and the school. But we are a strong family and we will continue to nurture our children in a strong environment. What is even sadder is that the class and the school have lost out on a sensitive, eager child and a strong, committed family.

Sincerely,

C.K.

Speaking, Reading, and Thinking

How Can These Capacities Be Developed

By Astrid Schmitt-Stegmann

Today the human capacities for learning are threatened more and more. We parents and educators must understand the factors that can cause problems in the development of writing, speaking, reading and thinking skills. Only then can we hope, to help our children in the way necessary, at home and at school.

Recently, we were made aware as a nation that we are "Dumber Than We Thought." A *Newsweek* article in September 1992 reported that nearly half of America's 191 million adults have such low literacy skills that they are considered "at risk." Secretary of Education, Richard Riley, spoke of a "wake-up call to the sheer magnitude of illiteracy in this country."

Realizing the severity of the situation, we must ask some probing questions. We need to ask how we can help our children develop sound capacities – capacities which will enable them to become self-motivated, confident, balanced individuals. Our children need verbal skills to express themselves confidently. They need reasoning skills to enable them to understand the world around them and to become creative, independent thinkers. It is just these skills that are endangered. Our culture and our daily lives are full of things that have a detrimental effect on our children's learning ability.

We live in a violence-saturated nation. The violence and crime on U.S. city streets have increased over 500 percent in the past thirty years. Hence many, perhaps most Americans, live with

a high level of tension, fear, anger and frustration. Violence has so thoroughly invaded our nation's schools that many find it necessary to install metal detectors and other security devices.

There is no doubt that our children experience, as we do, stress, tension, and fear, and that these are not conducive to learning. These emotions and psychological states create the tendency to withdraw, to become preoccupied with one's own bodily and mental discomfort. The gesture needed for learning is one of openness, interest, trust, and love. These are essential for a healthy learning climate and we need to be aware of this.

A loving, warm environment acts as a awakener of the child's soul and makes it receptive to the wonders and beauty of the natural world. The growing child needs this atmosphere of love and trust in order to make a healthy connection with his or her body, native land, and culture. There are many amazing stories of children who, with this constant love and support of adults to give them strength, have overcome even physical handicaps and hindrances.

Parents need to be a consistent, dependable, trustworthy presence for their children and to be willing to devote to them, particularly in the early years, the time, attention, and energy they need.

One aspect of a Waldorf school that strikes probably every visitor is its warm and nurturing atmosphere. The faculty takes much care and thought in making each classroom and the school as a whole a place where the children can feel safe and loved. Rudolf Steiner expected Waldorf teachers to be engaged in a path of self-development in order to realize a harmonious relationship with themselves and

with the world. Through this work the teacher is better able to create a mood of harmony and of heartfelt joy conducive to learning.

Also, the class teacher, who accompanies the children from grade to grade through the eight years of the lower school, provides the children with a sense of security and consistency and with the possibility of a long-term relationship of trust and affection. For many children this security and consistency are absent in their lives. Children suffer because of family breakups or absent or working parents. It is a fact that parents today spend only half the time with their children that their parents spent with them. The enduring relationship with the class teacher is something on which the child can depend. The security this provides is part of the nourishing background. This background is a first essential factor in opening the child's heart and soul for learning.

At home, parents need to create a secure, warm, and nurturing environment. Order and rhythm in the home life, and an experience of simple natural beauty strengthen the child in his striving to develop a strong, clean, and healthy sense of self. Daily and weekly schedules that are unhurried and predictable support the child's inner vitality, eagerness and freshness – also preconditions for healthy learning. Parents need to be a consistent, dependable, trustworthy presence for their children, and to be willing to devote to them, particularly in the early years, the time, attention and energy that they need.

We must clearly see that one of the great threats to learning is over stimulation. Activity-packed days flood the child with new impressions which cause an inner state of excitement and agitation. As Dr. Jane Healy observes:

How can children bombarded from birth by noise, frenetic schedules, and the helter-skelter caretaking of an adult world learn to analyze, reflect and ponder? How can they use inner quiet conversation to build inner realities?

(*Endangered Minds*, Touchstone, Simon and Schuster, New York, 1990.)

Parents and teachers need to shelter the child from this rush and over stimulation, to pro-

vide quiet and open time for an inner life of imagination and thought to develop.

Almost all children are exposed more or less constantly to electronic media. In the coming years the pervasiveness of video entertainment in television, video games, "virtual reality," etc., will continue to increase rapidly. The "electronic super highway" is scheduled to be operative by 1998 with as many as 540 channels! America's tele-media giants – AT&T, Time Warner, Paramount – are spending billions of dollars to turn today's passive television broadcast system into a two-way, interactive information highway. It will be capable of delivering not just movies, sitcoms, and news on demand, but interactive video games whose sophistication and enticements we can scarcely imagine.

Most of these games, like most television programs, feature violence and destruction. This has a number of effects. One is fear. Engendered in both children and adults, this fear is necessary to the suspense that attracts and holds viewers and players. Another effect is the gradual but thorough desensitization and brutalization of the child's soul. This leads to a callousness which makes the development of compassion and moral responsibility an enormous challenge. That as a nation we have failed to meet the challenge is clear from the increase in juvenile violence and brutality. From 1982 to 1991 serious juvenile crime rose 93 percent.

During the vulnerable period between seven and fourteen, the child needs to establish a relationship of trust with his environment and with other human beings. This is a deep inner need. This building of trust is necessary to a healthy soul life. It is, however, constantly undermined by the images children take in, images which glorify the darker aspects of human beings, i.e., power, manipulation, greed and lust. The children who search at that age for models to look up to and inspire them are badly served by the adult world. The constant repetition of these images reinforces their effectiveness. Thus violent and aggressive behavior becomes part of the child's emotional and will life. At this age the youngster needs to build up self-confidence and a sense of self-worth, and to develop a sense of what it

means to be a human being. He or she needs to experience adults who have indeed achieved a sense of self-worth through inner struggle, inner striving, and the overcoming of the darker aspects of their humanity.

At this age also the child needs to develop a sense of reality – the ability to distinguish what is "real" from what is "unreal." The child is realizing that what he or she says and does has an impact on other people, that certain behaviors are "good" and others are "bad." But in a video game one may do something (i.e., push a button) and yet have no real effect. The person in the game whose head has been blown off is not real, so it is not a "bad" thing to do. Yet a child at this age cannot distinguish between what is "real" and what is "unreal." At risk here is the healthy development of moral reasoning and a sense of what is indeed real.

There are yet other ways in which more or less constant exposure to electronic media adversely affects the child. For one thing, the child loses the ability to listen, since he or she is engaged in watching not listening. The child remembers the images, not what was said. This affects the development of the capacity to speak, read, and write properly.

Schools are overwhelmed with children who need remedial language. Most learning disabilities are related to underlying language problems. This is partly because children have lost the ability to listen for fine differences in sound or meaning. A major factor contributing to poor reading and poor spelling is not lack of visual skills, but rather poor critical listening abilities. (Priscilla Vail, *Smart Kids with School Problems*, NAL, New York, 1989.)

In recent years reading comprehension has deteriorated significantly. Most people cannot and do not like to read. When asked why they answer that it's "too hard" or "too boring."

They have trouble with the sustained effort and the mental organization demanded by reading. Following the logic in a series of thoughts, wrestling with one's own point of view into submission to be able to grasp an author's unfamiliar ideas, and struggling to make connections between facts and between ideas are too taxing for many of to-

day's young intellects. (*Endangered Minds* p. 245.)

True reading, which involves comprehending meaning and gaining joy and satisfaction from new knowledge, ideas, and experiences, eludes them. All of these skills, which make reading possible and enjoyable, are based on the ability to create images in the mind.

One of the most serious charges leveled against TV viewing in general is that it robs children of the opportunity to make pictures in their own minds. This critical skill is a cornerstone of good reading not only because it keeps the reader connected to the text but also (because it is) a very practical way to keep track of and remember what has been read. When poor readers – and poor verbal problem solvers – hear (or read) words, they have trouble projecting anything on the screen of imagination. (*Endangered Minds*, p. 232.)

Thus we can see how necessary mental picturing is for reading comprehension.



In a typical Waldorf third-grade, reading aloud together is a regular class activity.



Painting is an important focus in all twelve grades.

But this inner creative activity of imaging is also the source of feelings of freedom and self-reliance. Every artist, every inventor, every human being needs this ability to create images. Without it, the soul life becomes barren and meaningless. The capacity to create mental images is also the basis for all higher learning and independent thinking. A little girl told Joseph Chilton Pearce, (the author of *Evolution's End* and other books on children and education), that she liked radio much more than television because "the pictures are much more beautiful." When we are engaged in inner imaging, we experience the joy of creativity, the joy of being active in our true self. Benjamin Franklin certainly spoke out of that experience when he said "to cease to think creatively is but little different from ceasing to live."

In a Waldorf school, the child engages in this imaging activity each day when listening to the story told as part of the main lesson. At home, parents can nurture this ability by reading or telling stories to their children. Those of us who had grandparents or parents who told stories have fond memories that continue to give nourishment throughout life.

The external factors causing verbal and thinking skills to deteriorate will become stronger. Thus for children to experience the spoken word in a living way is immensely valuable. Good language development is also the basis for clear and ordered thinking. Teachers and parents need to foster good language development consciously and with care.

Good healthy movement that involves the entire body in a wholesome way is important for the proper development of the brain. Running, climbing, throwing and catching a ball, acrobatics, sweeping, cleaning, gardening are all integral parts of the Waldorf curriculum. This kind of movement should be encouraged in the home environment, since it is the basis for clear and orderly thinking and speaking.

In a Waldorf school every main lesson includes recitation, singing, verses, rhymes, and rhythmical activities. These help the child develop a strong love of and appreciation for his or her native language. They also give the child an intimate experience of rhyme, rhythm, melody and the sound of the language. Tongue-twisters and speech exercises are not only fun but help make the child enunciate carefully and clearly. Disappearing along with the ability to listen to languages is the ability to speak clearly. For many children today it is difficult to enunciate properly or even to form complete sentences. Disappearing too is an appreciation of the ability to speak and communicate – one of the things that makes us human. Physical violence often begins with the inability to express oneself.

Plays and drama, important parts of life in a Waldorf school, can help children learn to speak clearly, to project their voices, to be at ease in front of an audience, and to enhance the expressiveness of language through gesture. Theater productions also foster inner flexibility of soul as the children act out different parts. They let the children experience situations through the eyes of a variety of characters, enabling them to see the world from different viewpoints. Plays help in a natural way to awaken flexible thinking, and to develop a love of language.

Throughout the grades, age-appropriate stories, biographies, and historical material are presented orally to the children. By hearing the teacher tell the stories instead of reading them, the children connect very strongly with the content. Even in grade one they will listen intently for up to twenty minutes. This alone is a remarkable blessing in our time. Teachers throughout North America complain that the children are unable to listen and to pay attention.

The extensive and varied vocabulary in the stories familiarizes the child with many possibilities of expression. Retelling the stories in the lower grades allows the child to make immediate use of the vocabulary. It also helps the child to learn to order his or her thoughts. To retell a story the child has to recall the sequence of events, which requires disciplining the mind. This takes the child through the stages of listening, recalling, and recreating the material. This threefold activity builds a healthy foundation for learning which enables the children to learn more fully.

After the age of eleven, independent thinking begins to awaken in the child. Discussion in the classroom is then guided by the teacher through questions which stimulate the child to contemplate issues. This is the time when the children are particularly open to hearing of the challenges, struggles, and strengths of famous men and women. Biographies are a great aid in learning to handle their own lives. The educational groundwork has to be in place by this time. The children need both a rich vocabulary to express themselves and the ability to order their thoughts through a certain discipline of mind (i.e. listening, focusing, and concentrating).

The youngsters need to experience from the age of twelve onwards that thoughts are the keys that unlock the doors to the beauty and mystery of the world. Each door that we open can fill us with awe and enthusiasm, and can inspire us to seek further for the secrets of the universe. But independent thinking requires creativity and imagination. Waldorf education is deeply committed to awakening creativity and the ability

to form inner pictures in each child. In Waldorf education the various arts – painting, drawing, modeling, eurythmy, singing, speech – are integrated into the curriculum and foster imagination and creativity.

In the future, high technology and electronic entertainment will play an increasing role in homes across the continent. We must consciously and tirelessly work to ensure that our children develop their truly human capacities of speaking, listening, and thinking. These capacities are at risk and we cannot expect them to develop as a matter of course. Instead we must strive to see the dangers clearly and assist our children in every way we can to develop their innate human capacities. This can only come about through human role models.

Astrid Schmitt-Stegmann has been a Waldorf class teacher for seventeen years, in Marburg and Mannheim, Germany, and also in Sacramento, California. She has also taught at the Mannheim Teacher Training Program, and for the past five years has been at Rudolf Steiner College in Sacramento, presently as head of the Teacher Education Course. Also on the faculty of teacher trainings in Finland and Russia, Astrid is known nationally and internationally as an important spokesperson for the Waldorf movement in North America and other parts of the world.

Who is this?
Who's this?
GIVING light
OnTop of my lodge
It is I - the little owl
Coming-Down!



A page from a second-grade main lesson book.

Speaking with the Young Child Through the Kindergarten Years

By Stephen Spitalny

As parents and teachers of young children, we need to be as conscious as possible in our speech and language with our children. Particularly with children through kindergarten age, the content and quality of our speech affects physical and intellectual development. What we say and how we say it can be either a support to healthy development or a hindrance.

The most important developmental task for the young child is the growth of her physical body. A newborn baby has immature, "unfinished" internal organs. Its liver, heart, kidneys and brain must be properly formed in the first seven years. Breathing and pulse rates do not usually have consistent rhythms until a child is six or seven years old. The eye muscles that track and focus take eight years to mature. The brain is not capable of mature, rational "thought" until after a child is eleven or twelve years old, when the brain's frontal lobes are able to take charge of the cortex. If the child's forces of growth and formation are free to do their task without hindrance, the child can build a solid foundation for lifelong physical health.

The child's development, in terms of mental awareness, reflects a gradual awakening. The newborn infant is barely conscious. She is asleep to self-consciousness and awareness of the world. She and the world are a unity. The duality of self and the other, of self and the world, only slowly appears. In the preschool and kindergarten years, the child lives in a dream consciousness, is

not awake, as is an adult. This awakening takes place as the growth forces are gradually freed from their task of building up the physical body. These growth forces are the same forces used for mental picture-making and memory. Calling a child out of dream consciousness prematurely can adversely affect physical development. Of course, children can be pushed into an early intellectual awakening, but to allow them to come to self-consciousness at their own pace is a gift for their future.

As parents and teachers, we can support the healthy development of the young child through our own speech. The more clearly we speak, the better we enunciate, the more clearly will the child, imitating us, learn to speak.

What can be accomplished with forces available only at a later time should never be crammed into an earlier stage, unless one is prepared to damage the physical organism."

Rudolf Steiner, Soul Economy and Waldorf Education

Thoughtfully choosing our words creates a positive example for the child's own language. We do the child an injustice if we change our speech to suit how the child speaks. The child does not need to hear "baby talk" from an adult. The child needs the example of what we really

are – adults. Clear speech is the foundation for clear thinking.

Young children ask many questions! Answering them with, "Well... I wonder," allows the child to tell us. When we are called on to answer why and how and so on, we need to be creative and imaginative, and above all, honest and truthful, in our responses. Long explanations with intellectual, scientific detail are not effective, and are even harmful to young children. The question

"Why is it raining?" is well answered by, "The clouds are full of water," or, "It makes the plants glad. They were thirsty." We need to nourish their imaginative dream consciousness, not reason them into wakefulness. We don't need to explain the differences between round and square, up and down, or teal and blue. They will learn to differentiate in their own time, out of their developmental readiness and their experiences of the world.

Young children of today are asked far too many questions. They are called on to think and to remember. What is happening to the child who has been asked a question to which she has no immediate answer, and who is "bearing down," gritting her mental teeth to pull out an answer? "... Ummm. . . " If we really are observing, it is painful to see.

"What happened in kindergarten today? Tell me everything you did." This question and request are not appropriate for a child. Rather, we should let the child talk about her experiences in her own time, out of the capacity of her own budding memory. It is better for the child if we do not drag and pull information out! That the child does not remember means that during the day she has been allowed to live in her imaginative world. A traumatic experience is most likely to be recalled and talked about; it is a kind of awakening. For most adults, in fact, the earliest memory that can be recalled is of an injury or emotional hurt.

Also, young children are offered far too many choices today. There is a movement to empower the young child. This is counter to healthy development. There is enough stress already in children's lives in the modern world. Young children need the security and certainty of adult guidance. They are not ready for major decisions. A certain amount of choice is healthy and important. To empower a young child to be our equal is not. That would be empowering an irrational being. We must assume responsibility for guiding young children and being their authority. David Elkind in his excellent book, *The Hurried Child*, writes in depth on this and other themes.

Several years ago, a mother of a child in my kindergarten would usher her child into the room every day. She would stay a few minutes to

see that her child was settled and then say, "I'm going now, O.K.?" She left the child free to say "No," and when the child did so, the mother was frustrated. Another, better approach is to say declaratively, "I'm going now." The statements "It's bedtime now," or "Button your sweater and put on your hat," demonstrate this same approach. In certain areas we must be the authority, to guide our children in a healthy way, gently but firmly.

When unacceptable behavior occurs and there is a need for discipline, we need to speak to the children in appropriate ways. Scolding, threatening, and moralizing are unsuitable and ineffectual, as are lecturing and reasoning. "Don't, don't, don't. . ." is too often what the children hear. We can, instead, present a positive alternative, in simple words, accompanied by actions.

Rather than, "Don't run inside," we might say, "We walk inside, we run outside." Instead of "Don't slam the door," we can say in a quiet voice, "We close the door gently," while demonstrating just that. "Hands are for work and play and taking care of others," accompanied by a stroking of the hands which have done the hitting is a favorite technique of mine to deal with a child hitting another. If two children are squabbling over a toy and aren't able to resolve their dispute themselves, we can make a decision and say, "Sally may have a turn now, and Mary will have a turn next." Important to keep in mind is that young children are not naughty or bad. They are adventurers and explorers searching for their way in the physical and social world. Our job is to guide and lead them in their path with our actions and words, as a living example.

In our modern world with trends toward child empowerment and toward "getting in touch with our feelings," we often hear an adult asking a young child: "How do you think you would feel if. . . ?" or "Do you know how he feels?" Young children are called on to "get in touch" with their feelings and the feelings of others. They are, however, not ready to intellectualize, to bring into consciousness their feelings. Certainly they experience feelings, but they will start to label them when they are ready. We need to acknowledge the child's feelings, but we can avoid probing and intellectualizing in the feeling realm until a later,

more appropriate stage of mental and emotional development.

Reasoning, probing, and intellectualizing disconnect children from their doing. The child is awakened from a unity with her surroundings and activities into a self-consciousness and a different kind of awareness of the world. All too often we see precocious children, children who have been "pushed" awake, who look pale and wan. They are drained of the precious forces of growth, and this can have adverse effects in later years.

In *Education and Modern Life*, Rudolf Steiner writes, "Although it is highly necessary in view of the nature of our modern civilization that a man should be fully awake in later life, the child must be allowed to remain as long as possible in the peaceful, dreamlike condition of pictorial imagination in which his early years are passed. For if we allow his organism to grow strong in this non intellectual way, he will rightly develop in later life the intellectuality needed in the world today."

We are in a position of great responsibility. One of our tasks as parents and teachers of young children is to be truly conscious of our speech and language, so that the children are allowed to awaken at their own pace in a healthy way. Early childhood is very precious and passes very quickly. We should cherish these special years and not rush them by them.

Stephen Spitalny grew up in a suburb of New York City and studied psychology at the University of Rochester. Eleven years ago he became a parent at the Waldorf School of Santa Cruz and for the past five years he has been a kindergarten teacher there. Stephen is at present chairman of the College of Teachers at the school.

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Alchemy of the Heart:

Reflections of a Waldorf High School Teacher

by Glyn Craydon

A human being is part of a whole, called by us the 'Universe,' a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest – a kind of optical delusion of his consciousness. The delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty.

Albert Einstein, *Ideas and Opinions*

It was a beautiful sunny afternoon, with that deep azure-blue sky characteristic of Northern California. High, wispy cirrus clouds were sprinkling ice particles in asymmetrical wave patterns over Mt. Eddy. The twin snowcapped peaks of Mt. Shasta sparkled in the late afternoon sun. I was about 5,000 feet up on a mountain trail through the Siskiyou Mountains. I had just led a party of teenagers from the Summerfield Waldorf School to a high mountain lake for a refreshing swim. The only person to get lost so far was myself. Busy proving what a great map-reading expert I was, and engrossed in all those particular signs on the map, I had wandered off the main trail. Everybody else read the nearby signpost correctly and got to the lake long ahead of me and the unfortunate girl who thought I knew what I was doing.

On the way back, I stopped to allow a group of teenagers to catch up, and became absorbed in the magnificent landscape. As they approached, I was standing some five yards from the

trail. As an experiment, I stood still as they approached. Engrossed in themselves and their conversation, they walked straight past without even seeing me standing there, let alone noticing the magnificent view of Mt. Shasta.

We are all to some extent unawake. Absorbed in our bubble of everyday thoughts and feelings, we find it difficult really to perceive "the other." The nineteenth century French biologist Jean Henri Fabre said that education means not "to be taught" but "to wake up." We have to awaken to the world through our whole organism.

The illustration on the next page is from a sixteenth century alchemical text by Salomon Trismosin, called *Splendor Solis*. It shows a youth about to set out on his journey. He is so absorbed in himself, though, that he fails to see the drowning king to his left. High above his head is the morning star, which represents the childhood forces of imagination from which he is emerging. Next to it is the combined light of the sun and moon, representing the synthesis of the intellect and imagination, of right and left brain, to which he aspires.

The young adolescent stands on the border between two worlds, those of the child and the adult. Both worlds are deeply alive within him. He is like a bud about to open, giving birth to a new Self. This new Self requires a synthesis, of sun and moon forces, an *unus mundus* as C. G. Jung calls it. The Waldorf high school teacher must guide this new Self between the poles of imagination and intellect, of creative expression and analytical thought. He cannot let it wither in the scorching sun of critical, analytical and abstract thought.

Seventy-five years ago, Dr. Rudolf Steiner gave to the world a spiritual treasure – the Waldorf curriculum. In the high school the task of the curriculum is to foster this new Self until the young adult can take over this responsibility. Again and again I have seen how this curriculum works in a transformative way on the growing adolescent. Three aspects of the curriculum explain its transformative powers. They are centering, service and self-knowledge.

Centering:

At puberty there is a marked physical and sexual development, a heightening of the intellect, and a growth in spiritual awareness. Questions concerning the existence of God and the meaning of life may come up. They are not always verbalized but they are alive within the teenager. Part of the high school teacher's job is to answer these unasked questions that are living within the adolescent's soul. This is not always an easy task. To protect his new sensitivity, the adolescent may wear a mask of apathy and cynicism.

The teenager at this time is strongly influenced by his or her environment. Fashions, rock idols, friends, the person one is dating, all influence how the young adolescent behaves. Some are more susceptible than others, but external factors often determine the persona first acquired.

Into this situation must come a process of centering – discovering one's own Self, who one is, not what one's best friend thinks one is. That can often be negative anyway and hence destructive. The teenager can

avoid this challenge by associating with those who are "cool" and by despising everybody else. However, we are never free, until we awaken to our true identity. Only then can we act in freedom. The cry of the young teenager is, "Please tell me who I am!" (The rock group "Supertramp" from the movie *Breakfast in America*). The thirteenth century Sufi poet, Rumi, answers, "You are the guardians of God's light, . . . You are the talisman. You were born of the rays of God's majesty."

Centering, finding out who you are, is best done through art. M.C. Richards points this out in her marvelous book *Centering*. Having taken a Ph.D., Richards chose not to pursue a career as a college professor, but instead took up pottery in mid-life. She writes:

. . . I am now convinced that wisdom is not the product of mental effort. It is in our bodies that redemption takes place. It is the physicality of the crafts that pleases me: I learn through my hands and my eyes AND

MY SKIN what I could never learn through my brain. I develop a sense of life, of the world of earth, air, fire and water – and wood, to add the fifth element according to Oriental alchemy – which could be developed in no other way. And if it is life I am fostering, I must maintain a kind of dialogue with the clay, listening, serving, interpreting as well as mastering. The union of our wills, like a marriage, is a beautiful act, the act of centering and turning the pot on the potter's wheel.

In other words, pottery, and art in general, is not only a mastering of materials. It involves also a sensitivity to, awareness of, and a reverence for the physical materials used.



Illustration from *Alchemy* by Johannes Fabricius

Art is not power alone. Mastering the material brings us to new heights of sensitivity and creativity. In this process we find ourselves. In finding ourselves, we find our center. This is the importance of having art – painting, drawing, pottery, clay work, block printing and choir – as an integral part of the Waldorf curriculum.

Service:

The high school of the Summerfield Waldorf School has a graduation requirement of twenty hours of community service per year. The faculty made the recommendation, but it was the Student Council that set the twenty-hour requirement. Service is a strong component of the Waldorf high school curriculum.

The youth in our picture is lost in himself, mesmerized by the new, swirling feelings and thoughts that are part of puberty. New hormones and neuropeptides course through the blood. It is important at this time to interest the students in the world, to get them interested and engaged in things outside themselves.

Interest, Dr. Steiner tells us, is the beginning of compassion. The task of the science teacher in the ninth grade is to find perceptions and experiences of nature that will interest and captivate the students. He might have them smell the different fragrances of herbs and flowers or watch a cumulus cloud develop into a thunderhead. He might have them take apart a V-8 automobile engine. For the humanities teacher the task is to create living pictures of figures like Galileo and Eleanor of Aquitaine, so that an interest in the orbit of Mars and in twelfth-century romantic poetry begins to live in the student.

In the junior year, a study is made of *Parsifal*, a French romance in verse first written down by Chrétien de Troyes under the patronage of Countess Mary of Champagne, the daughter of Eleanor of Aquitaine. A more complete but less poetic version was written a few years later by the German poet Wolfram von Eschenbach under the title, *Parzival*. It is the story of a young knight growing up from a naive, inconsiderate and somewhat promiscuous youth into the King of the Grail Castle. Parsifal, like the hero of Hesse's *Siddhartha*, is brought up protected from suffering and war.

Yet unlike Siddhartha, he is too engrossed in his own needs to notice the suffering of others.

Chrétien describes Parsifal's parting from his mother, as he rides off to seek knighthood at the court of King Arthur:

The youth rode off, but looked around
a stone's throw off, and on the ground
in the short time that had elapsed
he saw his mother had collapsed
beside the drawbridge, where she lay
unconscious, and in such a way
it seemed to him that she had slipped
and fallen dead.
The young man whipped
his hunter's croup with his small
switch.

So Parsifal rides off, to find out only much later that his mother had indeed died of sorrow at his parting.

Fritjof Schuon, in his *Light on Ancient Worlds*, describes indifference – to others' suffering or to God or truth – as the original sin. He writes: "Its seeming harmlessness is full of complacency and arrogance; in this state of soul the individual is content with himself, even if he accuses himself of minor faults and appears modest."

Parsifal must endure many hardships and rebuffs until, much later in life, he is finally able to hear the words of his uncle, a forest hermit, who says:

A sin for which you feel no shame
has brought misfortune on you, brother.
It was the grief you caused your mother
the day you left; a grief so great
she swooned and fell before her gate
next to the drawbridge, on her side,
in so much anguish that she died.
It was this sin that made you fail
to ask about the lance and grail.
Then your misfortunes came along.

The hermit priest's penance for Parsifal is service. It is through service that he is to regain the Grail:

If any woman seeks your aid,
a widow, orphan, or a maid,
assist her, and you will do well.
This service is commendable,
and you, as well, will benefit;
it's one that you must not omit.
Perform this penance in all places
so that you may regain the graces
that, years ago, you once possessed.
Now will you do as I request?
Yes, sire, and very willingly.

Indifference, dullness and doubt characterize the state of youth. Parsifal's story shows the path of compassion and service which we must all tread to find our destiny.

Self-knowledge:

Sri Aurobindo, the twentieth century Indian philosopher, poet and mystic, describes our young people, in his poem *Savitri*, as follows:

Out of the morning star they came
Into the little room of mortal life.
I saw them cross the twilight of an age,
The sun-eyed children of a marvelous dawn.
Into the fallen human sphere they came,
Faces that wore the Immortal's glory still,
Voices that communed still with the
thoughts of God,
Bodies made beautiful by the Spirit's light.

Yet how quickly this human world overcomes these "sun-eyed children." Bodies, faces and spirits can quickly be destroyed, as we see today in our city streets.

Studying who we are and where we are going in order to achieve self-knowledge is an important aspect of the Waldorf curriculum. It can inspire young people to new accomplishments and help them resist the temptations of our culture.

A critical and contemplative study of myth and world literature is the path to knowl-

edge of self and to knowledge of the human being in the Waldorf high school curriculum. This usually includes the study of *Beowulf*, the *Odyssey*, *Parzival*, *Faust*, Dante's *Divine Comedy*, and in the senior year, of Russian literature, including works by Tolstoy, Dostoyevsky and Chekhov.

Psychiatrist Roberto Assagioli, a student of C.G. Jung, describes the incredible and curative power of myths and archetypal stories to unify and make whole the fragmented modern psyche. They have the power to connect us with that new Self born at puberty. They can connect our hearts to that which is great within each of us.

Through myths and world literature the spiritual questions of the adolescent can be approached. The young person questing for meaning can find in them "living water" and not stone, living pictures and contemplative thought, not dry sermons. The question of good and evil that Faust and the Grand Inquisitor wrestle with, of death and afterlife that Homer and Dante wrestle with, of redemption and sacrifice that Parzival wrestles with; Siddhartha's search for the cause of suffering; and Nietzsche's laughter at the hollowness of organized religion – these have more meaning for a modern teenager than anything Hollywood can offer.

We can suppress this yearning for meaning with the meaningless toys of a technological society. But this just produces anger and rage, and a search in less wholesome directions. As *The Christian Science Monitor* (9/1/93) put it, "... gun control can't substitute for moral development, for 'values' and 'spirituality.'"

Educators wrestle with the problem of "moral education." Yet the classics of world literature present living the paradigms that can help foster a moral consciousness in the young person. Assagioli, in his book *Psychosynthesis: Techniques* writes:

The central symbolic meaning of *The Divine Comedy* is a wonderful picture of a complete psychosynthesis. The first part – the Pilgrimage Through Hell – indicates the analytical exploration of the lower consciousness. The second part – the Ascent of the Mountain of Purgatory – indicates the process of moral purification and the grad-

ual raising of the level of consciousness through the use of active techniques. The third part - the Visit to Paradise or Heaven - depicts in an unsurpassed way the various stages of superconscious realization up to the final vision of the Universal Spirit, of God Himself, in whom Love and Will are fused." (p. 207)

Assagioli says that the three exercises most effective in therapy and self-realization come out of the legend of the Grail (*Parsival*) and Dante's *Divine Comedy*.

Through centering, service, and self-knowledge the young adult is brought to an experience of Self. This of course is just the beginning of a lifelong process, a faint glimmering of destiny that comes toward an eighteen-year-old. Through this experience of Self, freedom and self-reliance are found. All other paths lead to dependency and imitation, as we see in the thoughtless mimicry of antisocial behavior that is so prevalent today.

In his fable, *The Alchemist*, Brazilian writer Paulo Coelho says that most people are like sheep: "All they ever do really is look for food and water." But his hero, the shepherd Santiago, undertakes a long journey, a search for "something believed in and desired." It is a journey to understand the universal language that can connect us all to the "soul of the world." "This is a "language of enthusiasm, of things accomplished with love and purpose." To search for, to discover, and to learn this language is for me the aim of Waldorf education.

Glyn Craydon was the founding high school teacher of the Summerfield Waldorf High School in Sebastopol, California, and has taught there for the past seven years. He is currently teaching physics, algebra and chemistry, and is looking forward to teaching part of the arts curriculum next year. Glyn lives in Sebastopol with his wife Deborah and their two children.

This article first appeared in the Summerfield Waldorf School Newsletter

Reflections of a Camphill Staff Child

By Lael Rasch

The Camphill movement is a sister to the Waldorf movement. It grew out of Rudolf Steiner's ideas about how mentally handicapped persons could be educated and cared for, and about how individuals can live in a communal, sharing, and mutually supportive way. Lael Rasch grew up in Camphill Village, Copake, New York. She attended the Hawthorne Valley School, a Waldorf school in Harlemville, New York, from the first grade. She is at present in India. This is an essay Lael wrote for a college application. It provides a powerful and touching counterpoint to Glyn Craydon's article on the adolescent.

R.E.K.

In 1973, my parents joined an international initiative for social renewal called the Camphill movement. They chose this alternative lifestyle in order to share their lives with mentally-disabled individuals. There are some eighty Camphill communities around the world, in Europe, South America, Africa and the United States. Each community tries, by therapeutic means, to serve adults and children with mental disabilities and other special needs.

In Camphill, "co-workers" work as volunteers living and sharing their lives with the "villagers." In return they receive housing, board and a small stipend. Decisions are made by consensus, without a hierarchical structure. By laying aside the conventional aspirations of financial gain and "the climb up the ladder of success," my parents found a fulfilling sense of value and wholeness in their lives and work.

The 110 mentally-handicapped individuals who share their lives with families like mine in our community of 220 people were part of the greater family I joined at birth. As a young child I shared house, meal table, festivals, even my parents, with a group of these special people twenty-four hours a day in an extended nuclear family setting. They were my brothers and sisters and I thought them no different from myself. When I cried as an infant, it was these special people who had the patience to wheel me in a baby carriage until I was quieted. It was they too, who, as I was growing and maturing, supported me unconditionally in all of my endeavors.

As a child I never experienced these people as "different" or disturbed and it was only at the age of about ten that I realized they were not "big children," but people in need of special care. I suddenly noticed that a graying old man I lived with had been saying the same thing about my "blacksmith arms and Chinese toes," since I first knew him. I was then able to fathom that although some of the special people were two or three times my age I was more intellectually advanced. I was confused and then resentful that my parents had opened up their lives beyond us children. For the next few years I struggled hard with this.

When I was about fourteen, I awoke to what it meant that my family and I were part of the Camphill Movement. I read Maxine Hong Kingston's book *A Woman Warrior*, which relates a Buddhist legend about sacrifice. In the story a warrior woman was alone in the woods and desperately in need of food. A rabbit appeared.

The rabbit seemed alert enough, however, looking at me so acutely, bounding up to the fire. But it did not stop when it got to the edge. It turned its face once toward me then jumped into the fire. . . I ate it knowing the rabbit had sacrificed itself for me.

Reading this passage helped me to understand that in order for life to advance something must be sacrificed. It was then that I saw that the special people of this world are the ones who in this life, like the rabbit, have jumped into the fire for the well-being of mankind. They have sacrificed their intellects in order to teach us through their simplicity and unconditional love that hu-

man relationships and the recognition of the potential of another human being are far more important than the hollow achievement of material wealth or of social status.

It is now, having accepted the sacrifice of my privacy and my parents, that I realize the gift I have been given in living with the people that I do. In giving up things of material value, such as my own car, our own house, a salary, I have been rewarded with the "unmasked" smiles of Lulu, a Down's syndrome woman with whom I live; and with the gift of a slowly, but meticulously drawn airplane picture done by Richard, who has been affected since birth by his parents' extreme alcohol dependency. I have learned to love and respect my housemates as mentors, and to tend to some of their many physical needs. That may involve brushing the teeth of Walter, a tall somewhat intimidating individual, or applying ointment to Ronnie's chronic skin sores. I have learned patience from the interruptions of my study by Linda, who often needs to talk about her spiritual ailments. Above all, however, my special friends have taught me that no matter how serious a person's handicap may be, we are all human beings. We each have a "costume" to wear; for some it may seem perfect. For others it is clearly damaged. Behind all of our costumes, however, is always something intact: the human spirit.

Now I am about to leave for a twelve-month visit to India to continue in my own way serving people with special needs. I will complete my twelfth-grade through independent study arrangements made with my school and will work at the Mother Theresa Hospital and Holy Cross Orphanage, both in Delhi. The image of the rabbit and the inspiration of the people I have lived with will stand as my guide as I begin to deepen and expand my nursing, healing skills. I wish to be a servant to the needs of the suffering and become a healer both of the physical body, but more importantly, of the heart and of the spirit.

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First Lessons in Botany

By Virginia Birdsall

This article beautifully describes how natural science can be taught so that the imagination, the aesthetic sense, the feelings, and the love of narrative of the child can be brought into play. It appeared first in 1948 in a magazine devoted to Waldorf education, *Education as an Art*, published at the Rudolf Steiner School of New York. It is here excerpted from the newly published book *Waldorf Schools: Kindergarten and Early Grades*, which is reviewed in this issue of *Renewal*.

R.E.K.

In a Rudolf Steiner school the first stories about plants are told in the first grade or even in the kindergarten. But it is not until the fifth year of school life that the children start what they are proud to call "Botany." Plant life is now taken up in close relation to the living organism of the earth. The children are made to feel that it is as much a part of the earth as the hair is a part of their heads. The hair by itself is nothing; it cannot grow by itself and has no meaning apart from the human head. Similarly the plant only has a meaning in its relationship to the earth and the forces of the sun. So the flowers may actually be called the children of the sun, growing upon the earth.

A mood of wonder is first awakened as one pictures the miracle of the springtime: how from the dead branches of the trees appears the living green like a veil thrown over them; how from the root-stock of a plant is thrust one day a slender sprout which will produce a replica of the plant which

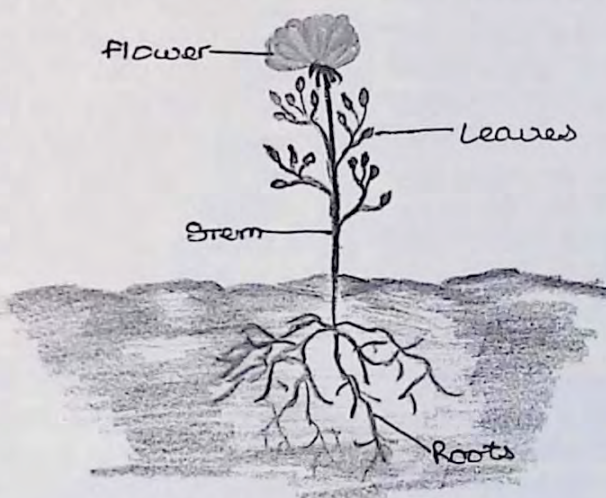
died down last autumn; and how from the tiny seed there springs a plant which resembles in every way the mother plant. Whence comes this new life? If we examine the seed, even with the most powerful microscope, we can see nothing that remotely resembles the plant which grows from it. We must conclude that the future plant exists potentially and invisibly within the seed or bulb.

And now the children are given a picture of the two polar forces at work in the plant world; the earth force, tending to draw the roots down to the center of the earth and to harden and give form to the plant; and the sun force, working principally in the leaves, flowers and fruit, tending to draw the plant upwards. The plant becomes ever finer and more ethereal as we go from the roots

towards the blossom, the perfume of which often extends far beyond the plant itself. This basic concept unlocks many of the secrets of plant life and is woven like a golden thread throughout the course.

Children always enjoy a journey – even an imaginary one – so the study may be formed into four journeys: first, a journey through a typical plant from root to blossom; second, a journey from Pole to

Equator, viewing the vegetation as the very countenance of the earth; third, the ascent of a high mountain in the tropics; lastly a journey through the plant kingdom itself from the simplest to the most complex plants.



A fifth-grader's drawing of a plant.

In the first journey we see what each part of the plant can do for the life of the plant as a whole. We see also the various forms which each part may assume.

In the second journey we have a bird's-eye view of the vegetation from the Pole to the Equator. Near the Pole the sun forces are very weak and water, which is the very lifeblood of the plant, is frozen most of the year. So there is almost a total absence of plant life. The wide stretches of earth are like masses of stone.

As we travel away from the Pole, the sun's heat increases, the water is no longer frozen during the whole year, and we have a scanty vegetation consisting of mosses and lichens. Here the earth force works strongly upon plant life, binding it to the surface like a green carpet.

As we near the Temperate Zone, the sun has more power. Plants have now the strength to rise somewhat away from the earth, but they are still dwarfed and stunted. The fir tree, which grows to such height and beauty in our climate, only creeps along the earth, the trunk like a root from which the branches rise like little bushes. The hardening forces, usually confined to the root, have here spread through the whole plant.

But we must not think that the Arctic Regions are without bloom. As soon as the snow melts there is an exuberant blossoming of flowers of an intense color and matchless purity. Butterflies and bees swarm about them; the seeds develop quickly and fall to the earth, and the plant disappears to appear again and repeat the miracle. It is as if heaven had sent its loveliest blossoms to this otherwise cold and cheerless land.

Next we come to the Temperate Zone. Here the sun rises higher in the sky and the summers are longer. The sun force increases greatly and plant life becomes more and more free from the earth's hold. First we meet the evergreens, which rise majestically to a great height. Next come the deciduous trees with their crowns of green foliage. There is also an endless variety of flowering plants.

In the Tropics the sun reaches its greatest intensity. Summers are long and very hot. Trees rise like giants from the earth, climbing vines fling themselves from trunk to trunk, reaching up for light. Tree trunks and tree crowns shelter magical gardens overhead. So great is the pull of the sun force that the earth is no longer able to hold certain plants.

One of these is the orchid, which has its roots in the air and gets its nourishment from air, dew and rain. In the Tropics the flowering tendency is so strong that its power often penetrates to the very heart of the plant, and we have the spice plants with their aromatic roots, bark and leaves.

So we can picture the vegetation of the whole earth as one great plant which has its roots at the Pole, its stem and leaves in the Temperate Zone, its blossoms and fruit in the Tropics. The journey from the Pole to the Equator is repeated in miniature, but in reverse order when we climb a lofty peak in the Tropics, for each mountain comprises within itself a picture of the whole earth. At the base of the mountain we find the giant trees of the Tropics. The higher we climb the colder it grows until we reach the trees of our Temperate Zone, where evergreens mingle with the foliage trees. As we ascend higher the trees become dwarfed and stunted and we finally reach the "timber line." Next comes the moss-lichen zone and as we approach the snow-line we stand enraptured before the masses of lovely blossoms at our feet, replicas of the Arctic flowers. Last of all we reach the region of eternal snow and bitter cold, with no sign of vegetation – a veritable Pole in miniature.

And now for our journey through the plant kingdom itself. First let us look at one of the lower plants, the mushroom, which we usually find growing in the deep woods away from the sunlight. The flowers of the higher plants open up towards the heavens and take the sunlight into themselves. But mushrooms open downwards towards the dark earth. They have no blossom and so cannot form seeds, but produce new plants by means of spores. They have no green leaves either, and so cannot make their own food but live on the food that other plants have made. They have not

even any roots with which to get a foothold on the solid earth. We might call the mushroom the baby among the plants, for it is as helpless and dependent as an infant. A little schoolgirl once said, "It is because the mushrooms are babies that so many of them have milk inside them."

Mosses and ferns are a step higher than the mushrooms, for they possess the green substance called chlorophyll, and are not dependent upon other plants for their food. They are not yet able to form flowers, however, but produce spores like the mushrooms. So we may think of the mosses and ferns as being a little older than the babies – the mushrooms – for they are able to make their own food. They also have stems and can stand erect. They are not, however, fully developed plants, since they have no flowers and no real fruits.

Next we come to the evergreen trees, beloved of children for their association with the joys of the Christmas season. Botanists call them conifers or cone-bearers. They are the simplest of the plants which produce true seeds instead of spores. They send down strong roots deep into the earth and with their erect stems, or trunks, they reach up towards the sun, often attaining a height of two hundred feet. They produce leaves, flowers and fruit, but all their parts tend to contract and to grow hard. Their leaves are nothing but a midrib and they are aptly called needles. The blossoms appear but are held back. They look like little curly caterpillars at first, and finally harden into cones. But the forces thus held back in the blossom produce instead an aromatic resin which penetrates the whole tree: wood, bark, and cones. The needles also yield an aromatic oil. This, together with the resin, gives the trees their pleasant balsam fragrance. The seeds, with their little wings, are hidden under the scales of the cones, so the cones are both flower and fruit.

In these trees everything moves slowly. Some cannot produce seeds until they are two hundred and fifty years old. The needles stay on the branches for several years and in some species a cone takes several years to ripen. Many evergreens live to be several hundred years old. They seem to possess great inner tranquillity. On enter-

ing an evergreen forest one is moved by a feeling of great solemnity.

These simplest seed-bearing plants we might compare to the young child before the age of seven. They are not yet ready to blossom forth into the school age, but are fully out of babyhood.

A step higher in the plant kingdom come the members of the lily family which grow from bulbs or corms. The lilies and grasses are Monocotyledons – that is, they have but one seed-leaf. Their leaves are simple in form and parallel-veined. The lilies do not associate so freely with the earth through their roots as do the grasses, but set themselves apart from the earth and make a little world of their own with its own rhythm.

The lily family, coming before the sun's rays have really penetrated the earth, gives us our first spring blossoms. The children like to hear that the lily can flower early because it brings its lunch boxes with it. For stored within the bulb is all the food the plant needs for its blooming. The lily has always been the symbol of innocence and purity. The angel Gabriel, when announcing the birth of the Christ Child, holds a lily. The Madonna and Child are often painted with lilies about them. If we compare this flower to the human being, we could say that it is like a child at about the age of seven. The child has something almost lily-like at this age and has, so to speak, put forth a lovely fragrant blossom, but it is still quite simple and undeveloped.

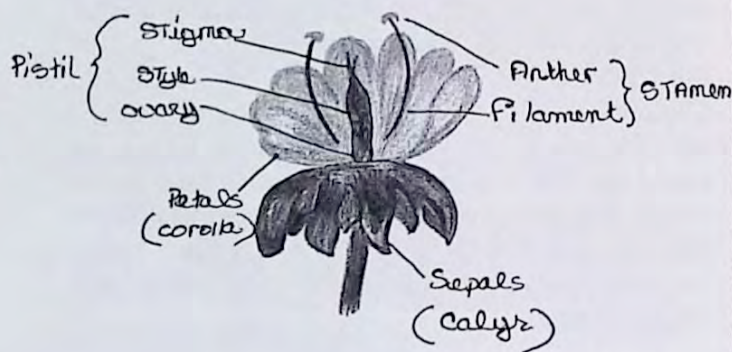
The grasses are distinguished from all other flowering plants by their small, inconspicuous flowers. From their tiny blossoms, however, comes the seed that gives bread to man, for the grains – corn, wheat, rye, barley, rice and oats – are all members of the grass family. Instead of developing a colorful, showy blossom, the grasses have stored up their life within the seed, as in a little treasure-box. They live very close to Mother Earth – hence their quick growth and sturdiness. It is the mother-milk of earth which we taste in the sweetness of the corn. They may give food to man, and man may think of this reverently, and reverently partake of his bread as a true gift of the sun and earth.

A Blessing Before Meals

Earth, who gave us all this food,
Sun, who made it ripe and good
Sun and Earth we pray that ye
Never shall forgotten be

Christian Morgenstern (1871-1914)

Lastly we come to the top rank of the flowering plants, the Dicotyledons or plants bearing two seed-leaves. As examples of this very large group let us look at the apple tree and the rose. We may think of a tree trunk as being a portion of the soil itself, drawn upward and encased in bark. So the tree crown is in reality an assembly of many single plants which sprout overhead in the branches and burst into leaf and blossom earlier than do plants growing out of the ground. This is possible since they grow on the plant-like tree trunk instead of in the earthy, mineral soil.



A fifth-grader's study of a blossom.

The apple tree is our most important fruit tree, but it is also a flowering tree. Its blossom is much like the wild rose; each has five pink petals and a five-pointed green calyx. But the five-pointed star which the rose blossom carries within itself appears only in the fruit of the apple tree. It can be seen when the apple is cut through cross-wise. The apple tree and rose are the parents of a large plant family. The rose, with its lovely blossoms, is the mother; the apple tree, which excels in the formation of its fruit, is the father; while the strawberry is the baby of this plant family.

It is clear at a glance that the apple tree tries to make everything as simple as possible. Its leaves are strong and healthy, but very simple in form, while the rose takes infinite pains with her beautiful, elaborately formed leaves. The apple tree strives above all for fruitfulness, and its fruit is fully penetrated with the juices of the fruitful earth. The rose is an artist; her blossoms are not excelled for beauty and fragrance. She is well-named the queen of the flower kingdom.

In our further study of plant life we learn to know many trees: the strong, majestic oak, reaching its full strength and beauty only at a great age; the graceful birch, suggesting sunlight, springtime and youthful freshness; the water-loving willow, which grows quickly but as soon decays; and the noble linden, its blossoms offering a feast of nectar to the bees and a health-giving tea for human beings. So we see that nature strives always "to balance all that is one-sided, and never to let beauty fail."

Such an elementary study of Botany does not aim to analyze flowers in a technical, scientific way. That is more appropriate for the children at a later age. Rather it gives a key to understanding of plant life in all parts of the earth and under all conditions. Above all it strives to arouse in the children a feeling for the wonder and beauty of the spring awakening, that they may say with Linnaeus (the great eighteenth century Swedish botanist) as they witness the opening of flower: "I saw God in his glory passing by and bowed my head in worship."

The material for this article was gained chiefly from Karl Ege's course on *Plant Life in Autumn* given at the Waldorf School Seminar, Stuttgart, Germany and from Dr. Gerbert Grohmann's books on Botany.

Virginia Field Birdsall (1878-1964) was, with Irene Foltz, a co-founder of the first Waldorf school in North America, the Rudolf Steiner School in New York City, founded in 1928. She was a class teacher there and chairman of the faculty until 1941. In that year, together with Elizabeth Grunelius, she founded the continent's second school, Kimberton Farms in Pennsylvania. Virginia served as class teacher, faculty chairman and school librarian there until her retirement in 1957.

Movement in the Playground

By Michael Soulé

In the spring of 1992, two injuries during recess at the Sacramento Waldorf School, sparked concern among parents and teachers about what was happening on the playground. This led to a study of the children on the playground by the teachers. The study transformed the teachers understanding of play and helped them see the importance of movement in the life of the school. The study also led to a dramatic improvement in the quality of play during recess.

As Maureen Foley, the school's Physical Education Director and the leader of the study, remarked, "Not only did the process we went through help us better pinpoint and respond to problem areas, but also it helped us see and experience play in a different way. While the teachers, for many good reasons, used to resist playground duty, most of them now enjoy being on the playground even when they are tired."

The process began, as is common in a Waldorf school, with the formation of a committee to look at the issues which had arisen. In this case, however, the committee came back to the faculty and suggested that while they could certainly deal with the technical issues of insurance liability and state safety requirements, the real issue was more deeply rooted and required attention by the whole faculty.

Maureen proposed that the faculty approach this in a creative way, with the same care they would give to a child study. She suggested a study of the children's movement and play based on observation. The teachers decided to proceed, and asked Maureen to guide them in the study.

Like many physical education teachers, Maureen had experienced that physical education is usually equated with games and sports. The fact that movement plays a critical role in the development of the child is not commonly appreciated. Maureen hoped to help her colleagues gain a new basis for understanding the human being in movement. The initial step was to build a foundation for understanding out of observation.

What was happening on the playground could also be seen happening in the faculty meetings and in the community at large.

In the first week the teachers' task was to watch the children at play, without paying much attention

to their own feelings and judgments about what was happening. Maureen wanted the teachers to simply observe the children in movement on the playground. During this first week, and throughout the study, the teachers intervened in the children's play only if there was a safety concern. Maureen also suggested that each night at home the teachers imitate the movements they saw on the playground that day and distill them into a gesture. Teachers shared their observations at faculty meeting the next week. The teachers said it was very difficult to be objective in their observations and that trying to imitate what they had observed helped them.



Maureen Foley and her sixth grade P. E. class.

During the second week the teachers' assignment was to be aware of their own feelings as they observed what the children were doing. The teachers were encouraged not to interpret the children's activity or to guess what they might be feeling. They were only to notice their own affective responses. While watching the lower grades (first through fourth) the teachers experienced very diverse feelings, including hopelessness, apathy, depression and joy. When watching the upper grades (fifth through eighth) the teachers' feelings tended to be at the polar extremes. On the one hand, they felt much apathy, depression, and hopelessness and on the other, ecstasy and even complete hysteria. They felt this, for example, watching eighth-grade girls coming to recess almost hysterical, screaming "AAAAAAH," and running through the halls, and playing random pranks like taking someone's shoes and running out of the classroom.

Originally, the teachers had hoped by the beginning of the third week to be able to make some suggestions to improve the activity on the playground. However, because they were very excited about what was developing, they agreed to spend the third week in observation. In this final week, the teachers again observed the children. But their task was to describe objectively the interactions between the children. This proved to be the most difficult of the weekly tasks. It was hard to let go of the ideas about what certain

movements represented. The teachers wanted to speculate from their own experiences as children, for example, saying "Oh, that must be 'House'"; or "Oh, that must be 'Doctor.'" They learned however to leave their descriptions at, "The children are kicking a ball, running after it, and chasing each other," rather than saying, "They are playing soccer."

At the end of the three weeks of study the teachers did not have a specific list of recommendations. They did have, however, a new skill in working with play and a new attitude toward it. They had learned to observe play and not to judge it. They had a new respect for and wonder at the power of healthy and unhealthy movement, and they appreciated the importance of movement in the children's lives and in the life of everyone in the community.

To their surprise, the teachers realized that the play and patterns of movement of the children reflected the "movement" (not always in a literal sense) in the larger school community. What was happening on the playground could also be seen happening in the faculty meetings and in the community at large. This insight inspired the teachers to look at how they worked together and also to study movement more deeply. They asked Maureen to lead them in a continuing study about movement and play and she agreed. To shape the study she not only drew upon her experience as an Olympic gymnast and long-time P.E. teacher, but was able to put into practice what she had learned in the past four years in the Spatial Dynamics Program.

The roots of Spatial Dynamics go back to the work of Count von Bothmer, a student of Rudolf Steiner, who developed a program of physical education for the students at the first Waldorf school in Stuttgart in the early 1920's. "Bothmer Gymnastics" is based on the understanding that the human being consists of three inter-penetrating bodies: the physical body; a second "body" which consists of feeling, thoughts and instincts; and a spiritual, eternal "body." These bodies are surrounded by a space which, while appearing empty, is filled with "movement." The harmonious relationship of these inter-penetrating bodies and the space around them

help create a healthy individual. Bothmer developed a series of age-specific exercises designed to help children develop flexibility, balance, strength, grace and physical coordination, as well as a sense of themselves as beings who exist and move in "living" space.

During the past decade, Jaimen McMillan, an American and co-director of the Bothmer School of Gymnastics in Stuttgart, has developed Spatial Dynamics as an updated and broadened approach to movement and to physical education. Through the Spatial Studies Institute, based in Hillsdale, New York, he is providing training for class teachers, physical education teachers, therapists and parents. The training aims to help participants to better understand the role of movement in human development and to bring this practically into their work.

The supplemental study with Maureen went on in faculty meetings for several months. Maureen worked to provide a basis for understanding the physiological and the spiritual dimensions of movement. Through readings, activities, and exercises she dealt with the physiology of the developing child, and the role movement plays in this development. Also she worked with how movement, and how different types of movement affect the soul life, the feelings and thoughts, of the person. There were readings from four texts: *Games, Gymnastics and Sports in Child Development* by Rudolf Kischnick; chapter three, *The Threefold Organization of Man and its Relation to Soul Life* in Rudolf Steiner's *Physiology and Therapeutics*; parts of *The Study of Man* by Steiner; and Lecture Fifteen in Steiner's *Soul Economy and Waldorf Education*.

There were several important results from these weeks of observation and study. One was that from their observing the children and themselves, the teachers realized their role as a guiding "ego" for the children on the playground. They began to move differently themselves and also to feel differently about what was happening on the playground. And they were able then to be viewed differently by the children and to affect the children's behavior in a positive way. The teachers began to offer more guidance than previously and to interact more with the children. They did not

necessarily organize more games. Rather they "held" the space of the playground differently and the children in turn felt held. There was less aggression in the children's play and less pushing and shoving, and if there were, it didn't necessarily lead to a fight. The teachers seemed more able to sense something was brewing and to provide suggestions and guidance that defused the situation. The observation, study, and efforts at self-improvement of the teachers, powerfully, and positively affected the movement and play of the children.

For the Sacramento school and for other Waldorf schools there are yet many basic questions about recess and playgrounds and play.

What are the true needs of the children at recess?

How can we shape our playground time and space so that the children will be refreshed?

What can we do to help children become more free and less hardened in their movement and more spontaneous and less fixed in their games?

What is the role of modern, competitive sports in the school?

It is possible to meet these important questions with imagination and creativity. Work such as that of the Sacramento teachers and programs such as that of the Spatial Studies Institute will help us do this.

Michael Soulé was born in Portland, Oregon. He studied at Northwestern University and at the University of California at Berkeley, where he received a Master's Degree in Environmental Engineering. His career path however led him to Waldorf education and he spent five years at the Seattle Waldorf School. From the summer of 1991 until the summer of 1992 Michael, with his wife Holly (a kindergarten teacher at the Seattle school) and their two sons traveled through Europe, Africa and Asia. Their visits to Waldorf schools along the way is recorded in Michael's article "A Waldorf Pilgrimage" in Volume 2, Number 1 of *Renewal*. Michael is now back in Seattle, active in social initiatives and completing his training in Spatial Studies.

For more information about the movement study at the Sacramento Waldorf School, please contact Maureen Foley, 2534 Hawthorne St., Sacramento, CA 95815. For information on Spatial Dynamics, please see page 48 of this issue of *Renewal*.

Waldorf Education in Eastern Europe

by Betty Staley

After I had been teaching at the Sacramento Waldorf School for twenty-five years and my husband Jim had been there for thirteen years, we decided to take a year off. Rather than wait for retirement, we decided to take a break, to gather new impressions and experiences, and to reflect on old ones. Our focus was to be eastern Europe, especially Russia and the Baltic republic of Latvia.

My father had emigrated from Russia, and all four of my grandparents were Russian. During the cold war years of my growing up, there was a stigma attached to everything Russian, so I had little interest in learning about my roots. When I became a Waldorf high school teacher though, I began to read the Russian literature which is part of the high school curriculum—Dostoyevsky's *The Brothers Karamazov*, Pasternak's *Dr. Zhivago*, et. al. My own enthusiasm for this literature plus that of students and other teachers led to my organizing two tours to the Soviet Union, in 1987 and 1988.

During these trips Jim and I were deeply moved by the natural landscape of Russia, by a sense of being at a nodal point of history, and most of all, by the people we came to know. Their daily lives were much different from ours in America. Yet we found we shared common concerns about the quality of human life, about ecological issues, and about the education of children.

In 1989, we hosted one of the singers of "Dzintars," a Latvian choir of ninety women. From that visit we developed an intense interest in the Latvian language, culture, and political situation. Latvia is an ancient nation with a rich culture. It has suffered greatly under various conquerors, most recently under the Soviet state. Latvian culture and Waldorf education have many similar values. When in the Spring of 1991,

Jim taught English in a high school in Riga, Latvia's capital, he had many requests to speak to teachers and administrators about Waldorf education. As we planned our trip, invitations to participate in teacher trainings in Latvia and in St. Petersburg, Russia, came in.

Life is hard in the East. The economic situation is chaotic. In Russia, the ruble has become "wooden" or "dead" money and the dollar and the German mark are the stable, preferred currencies. While a few people have become very rich, most struggle just to keep up with rising food costs and to survive.

Also, the ideology and values of the past have been discredited. Previously people were taught that the individual must conform to the behavior of the group, that learning must serve ideology, that Lenin and Stalin personally cared for them, that they lived in the most advanced country in the world, and that the West was the enemy ready to destroy them. In education the unthinking assimilation and repeating of information was emphasized. Now these ideas and the education which fostered them are gone.

In both Latvia and Russia, Western popular culture has come to fill the void. There is an intense interest in everything Western. People wear shirts with American flags, American slogans, and advertising. American flag stickers are pasted on automobile windows and on bank plaques. American television programs, Barbie dolls and Ninja turtles are everywhere. The boy in our host family in Riga was a devoted fan of the program *Santa Barbara*, and his images of life in America were being formed by what he saw on television. People are fascinated with computers and video games, with American movies available on video, and with American music, ranging

from jazz to rock to rap. Deprived so long of contact with western Europe and America, many people are trying to imitate the lifestyle and values they had been taught were immoral. With little discretion, they soak up the good and the bad influences which are flooding into their culture.

The demise of Communist suppression and of the materialistic view of the human being on which communism is based have led to another response. An interest both in religion and in new forms of education is arising. Within this context people are hungry to learn about Waldorf education. They are fascinated by its emphasis on the individual, by its artistic and imaginative approach to educating the child, and by its acknowledgment of the spiritual dimension of life.

Many of the teachers interested in Waldorf education though, question their ability to become Waldorf teachers. Have we been too brainwashed? Have we enough self-confidence and initiative to stand on our own, to create out of our own imaginations, to make decisions in consensus rather than depend on a hierarchy of power? These are questions they ask.

Latvia, a nation of three million people bordering the Baltic Sea was the main focus of our trip. We were there six weeks in the fall of 1992 and about four months in the spring of 1993. We participated in three teacher trainings, two of them in the capital Riga.

The Attistiba Institute for Adult Education is a private adult education venture that focuses on social work. Social work as we know it in the West is a new occupational field in Latvia. Because of growing social problems such as unemployment, alcoholism, and family breakup, it is an important one. The Institute sponsors a part-time Waldorf program, directed by the Mannheim (Germany) Teachers Seminar.

The Waldorf course consists of intensive two-week blocks held three or four times a year. When we were there the program was in its third year, and some fifty students had participated in it. Several students are now in full-time Waldorf teacher trainings in Germany. Jim taught a course on the evolution of consciousness and held an

English seminar. I taught a course on the twelve senses and had a seminar on adolescence. Other colleagues taught eurythmy, painting, and the third-grade curriculum.

Students came from all over Latvia. Despite the difficulties involved in getting permission to leave their jobs and in arranging child care, the teachers brought energy, attention, and enthusiasm to their studies. One striking feature was that at the end of a class if I asked, "Are there any questions?" there was at first silence. The students were not used to being asked for their questions or for their own thoughts. They were used to writing down exactly what was told to them and giving it back precisely. It took time for trust to develop so that the students asked questions. What a contrast to teaching in the United States where students interrupt the teacher to question, or to disagree, or just to express their own opinion!

The students were serious and committed. For them the Waldorf courses were the start of something new and deeply meaningful, not to be trivialized or taken for granted. When questions were asked, they were significant ones. How can Waldorf education in Latvia reflect the local culture, respect the history of the people, and also address the universal qualities of childhood and of world history? How would a Latvian Waldorf school differ from a German or American one?

Political issues between native Latvians and Russian-speaking Latvians affected the course. Because of immigration from Russia during the past fifty years, more than half of the population of Riga is Russian-speaking. This majority was reflected in the course. The Latvians, eager to reestablish the dominance of the native culture, resented the courses being translated into Russian. A compromise was reached. Our lectures were translated into Latvian and the lectures of the German teachers were translated into Russian. During the winter though, the Russians worked hard on their Latvian and the Spring course was conducted entirely in Latvian.

The Latvian Education Foundation in Riga does not have a regular teacher training program but sponsors introductory courses for par-



The author with her students at the Attistiba Institute.

ents and teachers. At least seven teachers have pursued their studies in Germany, and teachers from the Rudolf Steiner School in Vestfold, Norway, are working to establish an ongoing relationship with the Foundation. In the fall we gave a one-day workshop sponsored by the foundation, and in the spring we gave a workshop for two weeks to about fifty students. Every day for six hours we worked intensively on child development, adult life cycles, exercises for inner work, evolution of consciousness, form drawing, concentration exercises and movement, and doll-making.

We came to know these teachers better because we were with them all day. They began to ask questions in the group. After they expressed their insecurities because of their past soviet education, we set aside a morning to speak about what was positive in Latvian culture and what capacities they had which would help them become Waldorf teachers. They could see that the Latvian attitude toward nature, art, and music had given them great strength. They had a natural aesthetic which permeated their culture. They could draw on these attitudes as they prepared themselves to become Waldorf teachers. Their greatest need was to gain self-confidence and experience themselves as full human beings with a spiritual origin.

Other serious questions came up. One teacher wanted to have a private conversation about the use of the word "God" in the school. She felt the word should not be used because they had been taught to revere Lenin as a god. She said, "We thought he was everything and then we found out the terrible things he did. We don't want to build up another figure in this way. We want there to be an experience of God, not the use of an empty word."

Another teacher felt it was essential to use the word to establish a gratitude and love for a higher being. As we listened to these teachers speak from their hearts we realized that every individual in the room had to deal with his or her soviet education, with the realization of having been taught lies, and possibly with a secret (and dangerous) life of faith at home. We were filled with awe at the courage and fortitude necessary for these people to live their lives with integrity.

It has been especially heartwarming for us that five enthusiastic young people came to this course and heard about Waldorf education for the first time. After the first day they felt something new and exciting was happening to them. Each morning they drove for two hours from their farms out in the countryside, and each evening they drove back, discussing the lectures all the way home. As they expressed it to us, their lives had now taken on a different meaning. Where they had seen only darkness, they now saw hope. We visited them several times at their homes over the next months, and we experienced that their interest continued to deepen. In their Christmas letter to us they mention that several of them are now enrolled in the Waldorf course at Attistiba Institute, one is considering eurythmy training in Norway, and that they continue to study both English and Anthroposophy.

We visited and taught at two other Waldorf teacher training programs. One was in the port city of Liepaja. There a German businessman had helped establish a program in Waldorf education at the Liepaja Pedagogical Institute. The students there were college students who had not yet been classroom teachers. At Grobina near Liepaja we visited a state alternative school with two Waldorf classes. The teachers who had taken

various workshops and courses connected seriously to Waldorf pedagogy and the children responded enthusiastically. Here also the teachers are working to create a school and curriculum that meets the needs of the children in a way true to the principles of Waldorf education.

When we left Riga in July 1993, two Waldorf schools were planned to open in the area. One was to open in a former state school building in downtown Riga. The school director, a student in the Attistiba Waldorf program, acting according to an agreement with the Ministry of Education, advertised that there would be two tracks in the school, a Waldorf track and a traditional state-school track. After several orientation sessions on Waldorf education, all the parents signed up their children for the Waldorf program, none for the traditional program!

The second initiative is in Adazi, about three miles outside Riga. Adazi was one of the most successful collectives in all the Soviet Union. With the collective disbanded, the Council of Adazi offered its beautiful kindergarten building (complete with two swimming pools, lovely classrooms, an atrium, and grounds stretching down to a lake) to the Latvian Education Foundation to start a Waldorf school. The teachers have been taking the Waldorf course at the Attistiba Institute. At the signing over of the building on a ninety-nine year free lease, the Council representatives said that they hoped the teachers in this new school would treat the children as individuals and help them to develop their humanity and their freedom.

One beautiful May evening Jim and I took the overnight train from Riga, Latvia, to St. Petersburg, Russia. I was struck by how rundown and dilapidated this beautiful city had become since my previous visits. Poverty and distress had not been visible in public. Now they were in the open. Homeless people, beggars, and Mafia-type hoodlums roam the streets. Private kiosks and markets offer all kinds of western products for a high price. One can see the society splitting into two groups, one composed of people who can take out a wad of hundred dollar bills and buy a designer suit, and one of people who are lucky to be able to buy bread and cheese. Yet the elegance and grandeur

of the city are apparent in spite of the dinginess and dirt.

We taught in the Waldorf teacher training program at Herzen University in St. Petersburg for three weeks. This program is directed by the Mannheim, Germany teacher seminar, and provides two-week sessions three or four times a year. I was surprised first by the remarkable dedication of the students. They arrive after spending two, three, or four days on the train coming from Siberia, Kazan, the Urals, and other regions in Russia.

Jim taught a course on the evolution of consciousness, and I worked with them on the nineteenth century American transcendentalists. On the last, and culminating day, Jim spoke of the mission of Russia and I of the mission of America. We also met daily with the teachers of English, working on their English conversation, curriculum, methods, and cultural experiences. Their previous training had focused on curriculum and teaching methods from England and they were glad to familiarize themselves with approaches from the United States. Colleagues from Mannheim taught other courses, including sculpture, mathematics, and painting.

The students in St. Petersburg were bolder than the Latvian students, and also had many serious questions. When we met in our small English group of eight, everyone spoke what was on his or her mind and we had deep and animated conversations day after day. These students were dealing with the results of their education but in a different way. The Latvians saw the sovietization of their culture as imposed upon them by the Russians. The Russians had to deal with the fact that the lies had been told by their own people.

We also visited the newly established Waldorf school in St. Petersburg. Here the teachers are working hard in classes one through three to bring a Waldorf school to birth. To teach in an artistic, creative way according to the development of the child and with an understanding of the child's spiritual nature is hard work. The teachers, as well as the parents, are struggling to survive. Most people live in very cramped apart-

ments and are anxious about having enough to feed their children and to live. Yet they are generous of heart and are filled with hope and courage about the future. The existence of the school is a tribute to their efforts and their vision.

We visited also Poland and Hungary. For decades under the communist regime, a Polish Anthroposophist had held secret meetings to further interest in Waldorf education. When it became legal to have a Waldorf school, a faculty member at the university found a site and brought together a core of trained teachers. In September 1992, a Waldorf school with three classes opened in Warsaw.

I spoke there with parents about the effects of television, video games, and computers on children. The parents want their children to have all the freedom and opportunities they themselves did not have. So they are reluctant to keep them from these so-called "western advantages." At the school's request, Rudolf Steiner College sent books and pamphlets explaining the effects of television on children's imagination and thinking. The teachers shared this material with the parents and tried to support the parents in making changes in their family life to benefit the children.

In Budapest between the two world wars there had been a Waldorf school. Thus, a few years ago, when it became possible to open up new schools there already were people familiar with Waldorf education. The man who inspired the teachers for this school was a state school drama teacher who had studied with an Anthroposophist for many years. The first three teachers in the Waldorf school had been his students when they were in eighth grade. They had kept the connection with him through their early adult years, and when it became possible to go for training, they did so.

At the first International Waldorf Teachers Conference in Switzerland about ten years ago, Jürgen Smit, a member of the Executive Committee of the Anthroposophical Society, called for a moment of silence. It was for those persons from eastern Europe who would have been Waldorf teachers and would have been at the conference had their governments allowed Waldorf schools

to exist. The silence was heavy and our hearts were sad.

At the most recent International Waldorf Teacher's Conference, in 1991, representatives were there from almost every eastern European country. When each country was named, the teachers stood up and thundering applause filled the auditorium. There was a feeling of great joy as these representatives of Waldorf education in eastern Europe were able to join their colleagues from all over the world. These teachers must overcome severe hardships daily to bring Waldorf education to children and parents. They study and work in the realization that this is a transformative education that will prepare them and their students for a new kind of freedom.

As I return to my work at Rudolf Steiner College in Fair Oaks, California, I carry images of the teachers and of the teacher trainees I met during our stay in eastern Europe. Each name, each face is a testimony to human striving, to the aspiration for a consciousness that recognizes the spirit in the growing human being, and that understands that we must all share responsibility for life on earth.

Betty Staley, a native of New York City, graduated from the City College of New York. She did her Waldorf teacher training in England at the Michael Hall Teacher Training Course, which later became Emerson College. Betty taught at the Sacramento Waldorf School for twenty-five years and sponsored the first graduating high school class there. She is now a faculty member at the Rudolf Steiner College where she is Director of Waldorf High School Education. Betty has written a book: *Between Form and Freedom: A Waldorf Guide to Parenting Adolescents*. She has three Waldorf-educated children.

Multiculturalism and Waldorf Education: A Call for an American Curriculum

By Linda Williams

All right, here's the scene: one of the newer, more generic Detroit suburbs. I am standing at a bookstore counter, a thirtyish African-American woman with burgeoning dreadlocks. The clerk waiting on me is young, female and Asian-American. While my books are being totaled, I sneeze. The clerk looks perplexed and is not sure what to do. Hesitantly, and with an apologetic smile, she says, "I was going to say 'Gesundheit' . . ." and her voice trails off as she looks down. I realize the source of her embarrassment and smile, and offer in my best, accented German, "Danke." She laughs and the tension of the moment is relieved for both of us. The situation, however, is a typically American one: an Asian-American, an African-American, a European language. Does it all fit together? Of course it does – in America. But the clerk's embarrassment is certainly a sign of the great sensitivity that currently surrounds the issue of multiculturalism.

There are many reasons why the discussion and debate over multiculturalism have taken hold of America. We are today more conscious of each other because of shifting demographics; the increasing immigration of people of color; the civil rights and feminist movements; and the rising prominence of Asia, Africa, and Latin America in the changing global economy. But multiculturalism is almost synonymous with America herself. Even before the Europeans arrived, America was a multicultural place, containing many, varied indigenous tribes. Our task has always been to find some way to "jus' get along," as Rodney King expressed it.

The current debate is also a response to "anticulturalism" or what I call the "Wonder

Breeding" of America. With the advent of and the rapid increase in the use of technology, mass production and mass transit over the past 70 years, "culture" in America is becoming homogenized. Regional differences are disappearing under the influence of the mass media. Cultural mores are being shaped by standardized images of what we should aspire to. We are all being assimilated into a culture of automation, speed, and efficiency that leaves little room for individual expression. No wonder the multicultural question has arisen. Sometimes I call it the "anycultural" question. What culture, if any, do we, can we have?

We are all being assimilated into a culture of automation, speed, and efficiency that leaves little room for individual expression.

The educational world is particularly concerned with this debate. On the one hand, "inclusive" curricula seek to incorporate and recognize the contributions of frequently ignored minorities in American culture. On the other hand, many, such as E. D. Hirsch, advocate a return to the basics, the fundamentals of eurocentric Western thought as a way to acculturate the "unacculturated."

The Waldorf School movement in America, interestingly enough, was conceived and born in an era that was similarly fraught with cultural controversy. In 1925, a group began working to bring forth the first Waldorf school in America (the Rudolf Steiner School in New York), and the school opened its doors in 1928. Those years in America were filled with irony. It was the time of Prohibition, gangsters, jazz and flappers. The heights of the Harlem Renaissance contrasted with the sobering picture of lynched African-Americans in the South. "Rugged Individualism" was a popular slogan and aspiration at a time when membership in the Ku Klux Klan ap-

proached five million. President Harding was inducted into the Klan on the grounds of the White House. Americans were entranced by the mobility offered by the automobile and the growing network of paved roads, while the nation, in an isolationist mood, closed its doors to the world. Native Americans finally gained citizenship but many important socialists and communists were deported. In the arts, it was the time of Chagall, Klee, Picasso, Fitzgerald, Hughes, Cather, Woolf, Ellington and Gershwin. In the mid 1920's motion pictures began to feature sound, and the first transmission of recognizable human features was achieved by something called television.

Within this milieu the American Waldorf movement was born. In order to preserve its independence, Waldorf education had to join the private, independent school movement. By doing so, it joined ranks with the elitist schools that educated the Vanderbilts and the Carnegies. But it also became spiritual partners with every independent Freedman's school that helped newly emancipated slaves learn to read and with every privately-sponsored settlement school for newly arrived immigrants.

During these first seven decades, American Waldorf schools often have resembled their European counterparts. But the stamp of the American experience is helping to shape our schools into truly American institutions. Clearly, Waldorf Schools have a cultural mandate, a charge to preserve, enrich and transmit a cultural heritage. But at this point in history, our cultural imperative cannot be realized in small, private enclaves where only middle-class European-Americans are educated. Our doors will have to open to more people of color (and to people of more economic classes) because integrated education is now American education. According to a 1990 *Time* magazine article: "By 2056, most Americans will trace their descent to Africa, Asia, the Hispanic world, the Pacific Islands, Arabia – almost anywhere but white Europe." A clear majority culture will no longer exist in America within the next generation. "Meeting the other" is becoming a basic component of education today.

The Waldorf curriculum is an ideal curriculum because it has the potential of being mul-

ticultural. It can be a medium through which students meet each other and come to understand the diverse cultures to which they belong. Behind the guidelines and indications stands the picture of the human being as an integrated organism of body, soul and spirit, and of humanity as a single, interconnected reality. It is a universal view that includes rather than excludes, that embraces rather than rejects.

Also, within the Waldorf curriculum, with this all-embracing image of the human being and of humanity as a guide, the complexity of the human condition is approached in a basic way, through the arts. It is through the arts that our full humanity is affirmed. And it is through the arts that multicultural differences can be understood and appreciated.

Traditional African education was a socializing process, not an individualizing one, and one in which mind and spirit were considered inseparable. Current research on African-American children often calls for an education that de-emphasizes a Eurocentric, paternalistic, top-down format, and that encourages an experiential, hands-on, inquiry-based learning format, a cooperative education rather than one based on competition and survival-of-the-fittest.

This, of course, is exactly what Waldorf education is. Thus we in the Waldorf movement have the means to carry out effective "multicultural" education. Our holistic, synergistic, all-embracing approach is what is needed. We lack however, the content. Our stories, songs, verses and historical vignettes – the expressions we use of the archetypal experiences and pictures of human development – mostly have been drawn from European and European-American sources. Only now are we beginning to find the archetypal pictures that live in other cultures.

In the various ethnic and national cultures there are many different expressions of the same archetypal truths, of the same universal human experiences. How can parents, teachers, and other adults decide what particular stories, pictures, music and crafts to bring to the children?

First we must find out what is essential in our own being. One effect of the homogenization of North American culture is that few of us know about our ethnic background. We need to become aware of what we have received from our heritage – be it Thai, German, Czech, Yoruban, Chinese, Sioux, or a mixture of two or many traditions. We need to become aware of the physical attributes, the qualities of soul, the world views that form the "group soul" or "folk soul" (a term used both by Rudolf Steiner and Carl Gustav Jung) of our own ethnic group.

We need as well to study and understand the unique qualities of the other ethnic groups in our culture. Exploring our own history and culture gives us the necessary framework to explore others. Also, examining the reality of "white privilege" and of the class system in America is necessary if one is to understand one's past and future path.

When these steps are consciously taken, in faculty and/or parent-teacher organization meetings, a school or organizational culture is established that encourages real interest in "the other." This creates an atmosphere where work to diversify the content in our schools and to answer some of the myriad questions facing our movement can begin.

And the questions are tough ones:

How can we consciously attract and keep more children, parents and teachers of color in the Waldorf school movement?

How will our training programs help prospective teachers meet the challenge of teaching in a multicultural environment?

How can we become more sensitive to cultural differences and the different approaches to pedagogy these may require?

Those of us within the American Waldorf movement need more opportunities to investigate



An eleventh grader's rendering of a page from the Koran, the holy book of Islam, done for a study block on the history of the Middle East.

and to discuss what is going on in our classrooms, schools, and in our larger Waldorf community. Some individual schools have undertaken particular multicultural studies. We need to discuss the fruits of that research. Parents, friends, students, and teachers need to be able to share their own exciting and worthwhile experiences and knowledge and to ask questions.

To that end, all are invited to respond to this article, and to the issues that multiculturalism raises. Waldorf education is born out of experience and dialogue. Issues such as multiculturalism cannot be relegated to a few. The more voices the better.

To stimulate discussion, some colleagues and I have drawn up a list of what we call "Essential Reading for Americans." This is not intended to be a list of clear, pedagogical sources, but rather, some readings that can contribute to an adult's (or high schooler's) view of what it means to be an American. Of course, this is not a conclusive list by any means – it features only the favorites of a few folks. Additions are welcome and I hope the blatant omissions prompt readers to respond. Titles not normally available in bookstores or libraries are listed with mail-order addresses.

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Linda Williams, a former mental health social worker, did her teacher training at the Waldorf Institute of Mercy College, and completed her M.A. in Education at Mercy. She was a class teacher in the Detroit Waldorf School for six years and is now a class teacher at the Urban Waldorf School in Milwaukee.



Illustration from *Multiculturalism in Waldorf Education*, Vol # 3.

The Toronto Waldorf School: Grace and Good Work

By Diana Lawrence Hughes



It is September 7, 1993. The forum of the Toronto Waldorf School is filled for the opening assembly of the new school year. Students, faculty, many parents, and a sprinkling of alumni and of new student teachers wait expectantly. To the music of flute and piano, thirty high school seniors (including my youngest son) lead in the twenty-eight children of the new first grade. With dignity and grace, the older students in turn present a flower to their proteges. They sing a song of welcome. All file off the stage and the twelfth-graders accompany the young ones to their place within the school community. The assembly flows on as each class teacher and adviser speaks briefly of the coming year's journey of his or her class.

My eyes mist over. Twenty-five years melt away. It is September 3, 1968. Alan Howard and I are standing on the steps of the Sunday School wing of an Anglican church in a Toronto suburb. It is the first day of the first year of the first Waldorf school in Canada. Alan, class teacher for the second grade, and I, class teacher for the first, are almost surprised when nineteen children do indeed materialize. Five of the eleven children in my grade one class that morning would graduate from grade twelve in 1980.

The twenty-five year history of the Toronto Waldorf School has been, especially within the often turbulent context of Waldorf school development, surprisingly harmonious and trauma-free. One might even say it has been one blessed by grace. The school resides today in a beautiful, large (76,000 square feet) building with a full-sized gymnasium, and eurythmy, handcraft, and wood working rooms. Its twenty-acre site includes farmland, forest, creek, and ravine. It has 385 students in twelve grades (with waiting lists for most classes) and about forty faculty members. Its students and faculty reflect the mosaic of ethnic and religious communities that make up Toronto, perhaps the world's most international city. The school enjoys an excellent reputation among those outside the Waldorf community, both in Toronto and beyond. The Toronto Waldorf School is a flagship school of the Waldorf movement, not only of Canada, but of North America and of the world.

Today when there are literally scores of Waldorf schools and initiatives across North America struggling to establish themselves, it is fitting to look at the factors which have contributed to this success. Some have been gifts of destiny, or grace, or chance (depending on one's philosophical perspective). Some have been the product of study, hard work, insight and patience.

Firstly, the school had a long gestation period. The first lectures about Waldorf education were given by Francis Edmunds in 1953. Edmunds, the founder of Emerson College (a centre for Anthroposophical studies in England) and a pioneer of Waldorf education in the English-speaking world, visited Toronto annually for seven years. Enthusiasm waxed with each visit and waned until the next. Eventually a Waldorf Education Committee was founded. In 1964 the

Waldorf Association of Ontario became a legal corporation and obtained charitable status. Early in 1965, a target date was set for opening the school – September 1, 1968. Thus a core group of individuals – teachers, parents, and friends – had gathered and worked together long before the school actually opened. These people all felt that they were part of an initiative that was "pregnant with destiny."

One interesting fact is that none of the three couples most instrumental in founding the school had children who would benefit from it. This allowed the decisions surrounding the birth of the school to be made with objectivity. Also, these people were firmly grounded in Anthroposophy, Rudolf Steiner's world view out of which Waldorf education grew. For them, a Waldorf school was not just a better school but a practical implementation of Anthroposophy in the world, and hence a centre for spiritual and cultural renewal.

When the school began, friends guaranteed to cover budget deficits for the first three years of operation. This gave the school community freedom during those critical initial years to focus on enrollment and on long-term planning issues. (This, unfortunately is not the lot of every young school!)

Also, the school was able to attract that elusive "experienced teacher," someone with many years of experience in Waldorf teaching and willing to devote himself or herself to a new school. Alan Howard, then sixty years old, moved from England to Toronto to become the second-grade class teacher. Alan had the knowledge, experience and wisdom to carry us other teachers along. He did not feel obliged however to impart any of it unless asked! His enthusiasm for a new life on a new continent and his delightful sense of humor made a lasting impression on all he met. The generally positive image of Waldorf education in Toronto can be largely traced to his formative influence on the school. It is quite fitting that the second Waldorf school in Toronto is named after him.

There were in addition to Alan in those early years a number of younger, but well-trained

and dedicated Waldorf teachers. They included Helmut and Renate Krause, Gerhard and Helga Rudolph, Ray and Dorothy Haller, Renate Kurth-Sutherland and Aedsgard Koekebakker and Allan Hughes. The school did not have to scramble for a new class teacher each year, then or later. Most of these pioneer teachers are still with the school or with other Waldorf schools.

Another important factor is that all along the faculty has fully shared planning and decision-making with parents and friends of the school. The odd delusion that somehow we (the faculty) could somehow "do it all" has been kept in check. From the beginning the Board of Trustees has consisted of five faculty members and four "others." This arrangement avoided what for many Waldorf schools is the painful transition from a "board-run" to a "faculty-run" school. To a large degree the teachers have entrusted the Board of Trustees and the parent body with the responsibility for creating the physical and financial vessel, within which the work with the children could flourish. There has been also an openness to calling in expert advice and help from outside the school community, when it seemed necessary.

Also, the school has never had a "College of Teachers," that core group of teachers especially dedicated to carrying the life of the school, and by many considered central to a successful Waldorf school. For at least the school's first dozen years faculty meetings were indeed "the heart of the school." Open dialogue, consensus, and a feeling of inclusiveness were highly valued. Symptoms began to appear indicating that the faculty was getting too large to function effectively. Important topics were not getting the attention they deserved; individuals increasingly felt left out of the decision-making process; and as one faculty member put it: "You had to watch out for the quick-draw artists who capitalized on the exhaustion of the group."

Surprisingly there was still no move to establish a College of Teachers. Instead there was a move to a mandate system instituted. Each of four groups – admissions and outreach, finance and administration, pedagogy, and care/human support – meets within the context of the weekly faculty meeting, after the artistic activity, child



The Arts and Sports Wing and the circular main building.

study and supper, and before the business meeting and meditative study. This arrangement, receiving ongoing adjustments, continues to meet the needs of the school.

One great blessing for the school is that it has been spared the personality conflicts among teachers, parents and supporters that can undermine a Waldorf initiative. There certainly have been disagreements, tensions, and arguments. From the outset though, there has been a tangible (if elusive) quality in the soul life of the school which has allowed it to pass over the rough places. It involves moderation, mutual respect, and tolerance. It has been nourished by the example of the school founders and by the wellsprings of the Canadian folk soul. "Toronto" literally means "meeting place."

Conscious engagement with the world outside the Waldorf community has also been a factor in the school's health. From ensuring that every visitor to the school feels welcome to participating in activities of the larger educational community (such as the Thornhill Village Festival, the Ontario Association of Alternative and Independent Schools and the Royal Commission on Learning), the school has shown its commitment

to genuine human encounter. This in turn has strengthened the reputation and the growth of the school.

Also, the school has supported several related initiatives. The Hesperus Fellowship Community is a residential facility for senior citizens. Located on the school grounds within sight and sound of the children at play, it was opened with the aid and support of the school in 1987. Also, two organizations, having complementary mandates for the evolution of Waldorf education, are located immediately adjacent to, but separate from, the school. One is the Rudolf Steiner Center which runs a program for Waldorf teacher education as well as other programs for adult education in Anthroposophy. The other organization is the Waldorf School Association of Ontario. This group had started the school, but within two years it "spun off" the school as a separate legal entity. WSAO remains a "public foundation" with an open and democratically-elected board representing the members and with a mandate for outreach. It fosters the growth of the Waldorf movement throughout Ontario.

"We shape our buildings and our buildings shape us," said Winston Churchill wisely.

The planning, design and construction of the marvelous circular school building called forth the energy and talent of the entire school community. Once in place, it has had an abiding, deep, and positive effect on the life of the school.

From the outset the building project seemed blessed. People who were to make key contributions to the project were there from the beginning. The family from whom we would purchase the initial piece of land; the architect who would design all the structures on what is now just over twenty acres; and the electrical engineer who would devote a decade of volunteer effort to the cause were all year-one parents. Later an excavator, two building contractors, a painter and a plumber enrolled their children as if on cue.

Already in 1969 there was serious discussion about constructing a school building. Over the next three years major decisions were made.

1. The school would have only one class per grade; thus total enrollment would be limited to around four hundred.

2. Classrooms would be shaped to encourage imagination and thought and to allow teachers flexibility in the arrangement of blackboards, displays, and storage.

3. The whole building, and especially the classroom level, should create a sense of breathing – out to the world and back to the centre – rather than a sense of being channeled along linear corridors.

4. Natural materials, especially wood should be used wherever possible. Natural lighting would be used, enhanced as necessary by incandescent, rather than fluorescent lamps.

5. All of the above, and more, was to be achieved with a limited budget, at that time projected to be \$650,000!

As architect Dennis Bowman said later, in a masterpiece of understatement, these needs were "much more numerous and challenging than the needs typically identified to an architect of a school!"

Even before making three research trips to Europe and the United States, Dennis had the idea of wrapping the classrooms around a central space which could function as cloakroom, circulation space and perhaps public gathering area. The idea of a single, generally circular, building took shape and was enthusiastically received by teachers and parents alike.

Before construction began, the members of the school Building Committee decided to manage the project directly themselves rather than hire a contractor. They were concerned that conventional contractors would charge more because of the circular shape. Also they were aware that with much expertise in the school community, huge savings could be made in construction costs.

In the spring of 1972 the site was cleared and that summer it was excavated. On October 14, the children of the school placed the "foundation stone" – a pentagonal dodecahedron made of copper and filled with scrolls of their individual design – in the ground under the center of the building. Then on the crest of the hill above the valley and the stream, out of the consensus, will, and sacrifice of the community, the physical structure began to emerge. Much of the work during this first, "heroic" phase of the construction was done by parents, friends, and faculty who joined evening and weekend work parties. Many worked Herculean sixteen or eighteen hour shifts pouring concrete. Volunteer labour made the building of the school a community enterprise, infused with the warmth and sense of freedom that comes with a gift freely given. It also helped save \$180,000 during the first phase of construction!

The children moved into the ground level classrooms in September 1973. It was some months before the entire building was under a roof, and during this time volunteers were summoned after each rain to sweep the water off the large central "forum." The roof went on and the large signature skylight was installed just before the worst of winter set in. It was several years before all classrooms on the second level had direct access to the out-of-doors. And it was a decade before the school assumed its serene and

stately air amid a "green and pleasant land" of carefully tended lawn and preserved urban wilderness.

The second great construction project, that of the Arts and Sports Wing, began in the mid-eighties as a growing high school put pressure on the existing facilities. Despite the success of a fund-raising drive many voices questioned the project. Other needs – for tuition assistance, a remedial program, teacher salary increases, for completing the promised murals and for other finishing touches in the main building – were presented as more deserving of the available funds. Some kindergarten parents, forgetting that little acorns grow into big oaks, felt the planned gymnasium was "too big." The question of the importance of games and sports in the curriculum lurked in the background.

Again a *deus ex machina* appeared. A new parent, a management consultant, was the catalyst at a dramatic community meeting on the issue. The collective will of the school community endorsed the "Arts and Sports Wing." The gym is indeed large, 6,500 square feet. Around this central space are "wrapped" five large and light-filled spaces, for music, eurythmy, art, handwork, and woodwork, and a separate subwing (made possible by a separate bequest) for adult education. Although linked physically and thematically to the main building, the wing has an open and exuberant gesture appropriate to the adolescents it serves.

Today as one approaches the main building the generally circular structure seems to grow out of the hill. The great conical roof both shelters the school and directs one's attention to the centre where the skylight ascends to embrace the natural light. To me this represents the aspirations of the human spirit. Within, there is a harmonious breathing – out to the world (grass ramps lead out from each main classroom) – and in to the centre (doors give access from each classroom to the central forum). Hence the building is rooted in the earth, shelters, strives upward, breathes in and breathes out. It expresses a harmony and equilibrium. Perhaps we, the school community, have during these past twenty years been blessed and enriched by this harmony and equilibrium. And

perhaps the building is part of the reason for our surprisingly harmonious growth and development.

There is of course no paradise. Today we can find even within all this space no appropriate place for the school store. And lately, we have run into the "perfect egg syndrome," the perception among parents that things are running so smoothly that there is nothing that they can contribute. We are learning to articulate the ever-present unmet needs clearly and loudly. Also, today when time is a shrinking commodity for everyone, there are fewer "totally" dedicated volunteers. And the long-standing assumption that everyone, all faculty and all parents, would help out before, during, and after major events such as the Christmas Fair and Open House, is eroding.

The issue of effective teacher evaluation is an important one and it is good that finally concerned efforts are under way to address it. Also, we are experiencing in the school community some reflection of a polarity common in the world today. On one side are those who take a fixed fundamental position on issues and on the other are those who compromise ideals and principles in the interest of conformity and comfort.

On May 14, 1994, the Toronto Waldorf School, as part of the 25th anniversary observance, will host a conference aimed at building a bridge between Waldorf and public education in Ontario. This bridge may also lead to our task of the next twenty-five years: to use the common sense, enthusiasm, and idealism by which the school has been built to serve the future.

Diana Lawrence Hughes was educated at the Elmfield School, a Waldorf School in England, where she was one of Eileen Hutchins' "most challenging pupils." She was a founding teacher of the Toronto Waldorf School, and served as president and executive director of the Waldorf School Association of Ontario. Currently she is the Director of Waldorf Teacher Education at the Rudolf Steiner Centre in Toronto. She is a wife and mother, whose four children all attended Waldorf schools. Diana has a masters degree and is working on a doctorate in the Philosophy of Education at the University of Toronto.



Commentary: A Child's Right to Education

By Arthur Zajonc

In America, how many children have been denied the opportunity to receive a Waldorf education purely for financial reasons? Certainly many thousands. Every Waldorf school aspires to open its doors to more children from a wider range of economic backgrounds, but how can we make this a reality?

Over the years, both in North America and in Europe, many attempts have been made to rectify this unfortunate situation. As we consider possible solutions, it will be important to understand clearly the place of education in the larger social organism, as well as to learn from past experiments. In the years 1918 to 1921, Rudolf Steiner and others worked with tremendous energy to articulate a proper understanding of society as a "threefold social order." By understanding the place of education within a threefold society, we can better evaluate the range of options for funding Waldorf education.

In his writings and lectures, Rudolf Steiner stresses the importance of distinguishing between three spheres within the social organism: economic, rights (or political), and spiritual-cultural. Each sphere has its own laws, and serves a distinct role in the body social. It is essential to a healthy society that we understand the character of these three independent spheres, and the basis for their harmonious co-working, for example, in support of education. The economic sphere "is concerned with everything in the nature of the production of commodities, the circulation of commodities and their consumption." It is oriented towards meeting the material needs of individuals within a society. The second sphere is that of "public rights – political life in the proper sense." It is concerned with arranging human relationships within a community so as to insure the just maintenance of common rights. The third, and equally independent sphere, concerns the spiritual and mental life of individuals, recognizing their endowments and fostering their growth. Clearly, schools are spiritual-cultural institutions.

In general, the financial support for the organs of the rights life (public services such as our justice system and fire department), should come by agreement between the leaders of the rights sphere and those of the economic sphere. By contrast, everything needed for support of the spiritual-cultural life is to come because of "voluntary appreciation on the part of individuals active in the body social," i.e., philanthropy. At this point there is ample opportunity for confusion. How should these financial aspects work in detail, especially for education?

Within the spiritual-cultural sphere various individual initiatives arise. The creative work of individuals, be it religious, artistic, or scientific is, as stated above, supported appropriately through philanthropy in some form or another. Wherever creative initiative arises, its origin is from the spiritual sphere of life. Even in business and government this is true, and support for such initiatives is rightly a kind of gift. How does a school, which is a spiritual-cultural institution fit into this picture? Here a second essential factor enters.

Rudolf Steiner emphasized what we all hold to be true: "Children have the right to education." Just as the elderly have a right to care at the end of their lives, or the handicapped a right to a decent life, so do children have a right to education. It is the task of the rights sphere to guarantee this right of children. Thus, although education itself is a spiritual-cultural sphere activity, the insurance of the child's right to education belongs to the rights sphere, not to the spiritual-cultural sphere. Our society, through its political organs debates the extent of that right (for example, the years for which it is to be guaranteed), and then properly attempts to meet this obligation through financial support of education. However, having insured the support for education, the state should not prescribe or interfere with the process of education itself in any way. The manner of education is for workers in the spiritual-cultural sphere to determine, independently.

Educators, as members of the spiritual-cultural sphere, will develop competing methods of education, and thus different offerings to serve the needs of different communities. The research involved in doing this is purely a spiritual-cultural sphere activity which is properly supported through philanthropy, because of "voluntary appreciation" for what is being attempted. However, as this research moves from its experimental phase into actual schools that teach children, and so serve the right of the child to education, then the income for that school cannot be based on free-will offerings. It is inappropriate to secure the rights of individuals by voluntary means. My right to personal security, for example, should not be insured through voluntary contributions to a police fund. Nor should the right to security (or education) be granted only to those who can afford to pay for the right. Research into various alternatives in law enforcement, justice systems, etc., should be financed through voluntary gifts, but a right is neither a commodity nor a creative activity. Therefore, it should be insured through financial negotiations between the rights sphere and the economic sphere, not through gifts or private purchase.

Money comes in different kinds. When we purchase food, for example, the act of payment is one of exchange — our money for goods we need or want. It sets in motion an entire economic process of supply and demand. At the opposite end of the spectrum is the charitable gift. We give to our church or ballet company not because we expect something in return, but because we wish to support that cultural or spiritual undertaking. Our charitable gifts free individuals from the usual economic imperatives of life allowing them to engage in creative work.

In Waldorf circles one often hears about the difference between "gift money" and "purchase money." But a third kind of money exists, "rights money," which nowadays is often gathered through taxation. Certainly one should not think of education as purchased, but it is also wrong to think that educating our children is an act of charity. It is their right, one we should insure through equitable financial arrangements, not through gifts.

Charity here is important for a second reason as well. Teachers, through their work with our children, provide the means by which the child's right to education is realized. In respect for that work the teacher gains the "right" to a reasonable living. Again, rights are not guaranteed by free-will offerings, and thus teachers should not be asked to "live off charity." They perform a profound service for all of society, and deserve the security of an adequate, predictable income.

In Rudolf Steiner's discussion of this theme, he stresses that the specific, concrete "right thing to do" with regard to the financial support of education will arise out of the collaboration of all three independent members of the social organism. They must discover "the really practical thing" for their specific situation, and not allow the impractical to undermine the right of the child to education. I would emphasize here that no one mechanism for insuring the right of education is necessarily "more threefold" than another; many alternatives exist. Whether they are healthy from a threefold standpoint has to do with whether they bring the three independent spheres of spiritual, rights and economic into an appropriate relationship with one another around the issue of education.

With all this in mind, we can look at various options for alternative funding of Waldorf education. At the outset it should be clear that ideally the rights sphere of the state or country in which we live should provide the financial support necessary, without then going on to stipulate a state-mandated curriculum, etc. This is done in many countries of the world, but (with the exception of Milwaukee) not in America. So, from the beginning we are thrust into a very difficult situation. We are attempting to create a local replacement for the political/rights body that would normally ensure the right of a child to education.

A proposal currently receiving considerable attention is that newly attempted by the Live Oaks School in California which they term: "Community Supported Waldorf Education" (CSWE). Modeled after "Community Supported Agriculture," it attempts to replace purchase money with gift money as the means of support. Each year in

a series of all-school meetings, pledges are made by every family towards meeting the projected budget. The pledges are tallied and a second round of pledges takes place, and so on until one meets the financial needs of the school through free-will offerings.

From what has been described above, it will be clear that from a threefold standpoint this is an inappropriate attitude towards funding education. There is no holding a general meeting in which one determines the scale of support from each family, but we should realize that these are not gifts. Rather they are like fees or a progressive tax levied on the supporting community to ensure the right of all children to a Waldorf education. This is done in a way that spreads the burden across the community fairly.

As we in schools consider our own situation we should be mindful of two things. First, are the means we choose truly practical and equitable? This is not determined abstractly, but by the community debating the options and selecting the one they feel is fair and workable. Many venture-some models have been tried only to be abandoned or drastically modified a few years later because they ultimately proved divisive, or because they were simply too complex and exhausting to sustain. Second, are we clear that while education is a spiritual-cultural sphere activity, and therefore must be free from the intrusions by the state and business sectors. The right of children to education does not belong to the spiritual-cultural sphere. It is a right, and so should be financially supported not through philanthropy or purchase, but through negotiation between the rights sphere and the economic sphere.

In a Waldorf school, who represents these two spheres? The parents and other economic supporters of the school form the economic basis for the school. They create "surplus" economic value or income which can be given to the body social to serve, in our case, the purpose of education. In the public domain, this is done through taxation but in our case by some alternative mechanism (tuition or otherwise). What should be the mechanism? Here the possibilities are many. There is no one right answer! Whatever it is, it must be practical. No right is served if the means

we choose to support that right are impractical. In addition, the means should respect the independence of the three spheres. For example, teachers should not be the driving force behind the new system, rather it should arise out of the parents as the economic base, and the school's rights organ.

What is the rights organ of a Waldorf school? It is that group who works with both the economic sphere and the teachers to insure the right of children to an education. In most schools the Board of Trustees and its Finance Committee form that organ. Knowing the needs of the education itself (spiritual-cultural sphere), they work together with the parents, and the bank (economic sphere), to insure as best they are able, the right of the child (rights sphere) to be educated, and in this case, within a Waldorf school. They attempt to do so in a way that is fair and workable through an agreement that honors both the needs of the teachers and the economic realities well-known to the parents and other supporters. The means the Board chooses need not be tuition, but whatever it is, it must be secure. I would emphasize, however, that tuition is not, in and of itself, unthreefold. It need not be thought of as purchase money. When taken together with a vigorous scholarship fund or tuition-reduction program, it may very well be the best means currently available of insuring the right of as many children as possible to a Waldorf education. Also, it does not confuse the matter by bringing philanthropy in inappropriately, and it is simple.

By the same token, many other alternatives are possible. Whatever alternatives we consider, and I am all for considering alternatives, I urge we take the above into account. I also view the above only as my personal attempt to see into the situation. Others will certainly have other perceptions. But then that is the basis for good conversation, undertaken in fellowship, and towards the ideal we all share, namely, of securing a Waldorf education for as many children as possible.

Arthur Zajonc is a Professor of Physics at Amherst College, and an internationally-known expert in the field of quantum physics. He is also one of the founders of the Hartsbrook School in Hadley, Massachusetts, and a leading spokesman for both Anthroposophy and for Waldorf education.

All quotations are from *The Threefold Social Order* by Rudolf Steiner.

Book Review:

Catching the Light: The Entwined History of Light and Mind

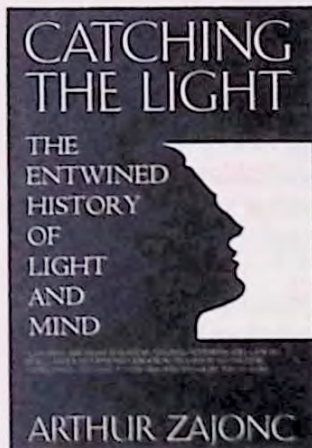
By Arthur Zajonc

Published by Bantam Books, New York, 1993

Reviewed by Christian Sweningsen

We publish this review of Arthur Zajonc's recent, important book about light because Zajonc treats a phenomenon central to our lives in a fresh and insightful way. We publish it also because Zajonc's approach to light ultimately is a phenomenological one, based on direct observation, and on the participation of the human being with the observed phenomenon. This approach underlies the study of science in most Waldorf schools.

R.E.K.



This book . . . is a biography of that invisible companion who accompanies us inwardly as much as it does outwardly – light.

In 1958, one of the first cornea transplant operations was performed on a British man known as "S.B.," who had been blind for 50 years. The psychologist who worked with S.B. recorded that when the bandages were taken off, and S.B. turned toward the voice of the surgeon – the man who had given him back his sight – he saw only a vague blur. After some thought, S.B. concluded that this must, in fact, be a face, because voices come from faces.

It is with such vignettes, of people regaining sight, that Arthur Zajonc begins his book on light. What can be the aim of a physicist in taking such an approach to light?

With these instances of recovery from blindness Zajonc immediately confronts the reader with light, not as an abstraction nor as a physical entity, but as something critical to the activity of seeing. This raises challenging and interesting questions about human experience. Zajonc summarizes the import of the sixty-six cases:

The world does not appear to the patient as filled with intelligible light, color, and shape upon awakening from surgery. The project of learning to see inevitably leads to a psychological crisis in the life of the patient, one that can end with the rejection of sight. New impressions threaten the security of a world previously built upon the sensations of touch and hearing. Some decide it is better to be blind in their own world than sighted in an alien one.

As modern people we consider that we look out on a separate and distant world. We believe that we are fundamentally separate from the world of our visual experience, connected only by the telegraph signals of our nerves. Light bounces off some thing, and then into our eyes, where it excites a nerve which excites other nerves, "causing" our vision, giving us an exact image of the "thing" outside. Why, then, did S.B. not see the surgeon's face? Later tests showed it had nothing to do with physiological mechanisms such as focus.

Zajonc assays the implications:

... the mind is subtly and usually unconsciously active in sight, constantly forming and re-forming the world we see. Thus, we participate in sight.

Besides an outer light and eye, sight requires an inner light, one whose luminance complements the familiar outer light and transforms raw sensation into meaningful perception. The light of the mind must flow into and marry with the light of nature to bring forth a world.

Cognition entails two actions: the world presents itself, but we must "re-present" it. We bring ourselves, with all our faculties and limitations, to the world's presentation in order to give form, figure, and meaning to that content.

Zajonc also sets his own agenda:

By remaining open to conflicting proposals regarding the nature of light, we allow the wide-ranging drama of the past its place, and so read the full biography of light rather than only the fragment we have written ourselves. We can also wonder afresh at our present understandings of light and see the future as being still undetermined.

Catching the Light begins in the present day, reaches back to ancient times, and ends with experiments that are at the forefront of modern science. Along the way Zajonc challenges us to "open our eyes," while making us aware that even this simple act requires far more than we expect. Always, human activity is the focus.

Like a travelogue in time, the book presents interesting people at significant moments in the history of human consciousness, examining the ways light and the faculty of seeing have been experienced by humankind through history. We meet poets and philosophers, painters and monks, architects and physicists, all thinking about light, as metaphor, as inner experience, as object of study.

First we look at light in terms of the history of science. In ancient times light was thought of as an inner force, reaching out to grasp the world's content. It was progressively externalized and with Galileo in the early seventeenth century,

was physicalized and mathematized. In early modern scientific theory, both matter and light were identified with electricity. Today, within the context of quantum theory, the understanding of light as a purely physical phenomenon simply doesn't hold up. The questions that arise suggest that once again our inner activities must be included in all considerations of what once was thought to be separate and "objective." Albert Einstein summed up his own years of work:

All the fifty years of conscious brooding have brought me no closer to the answer to the question, "What are light quanta?" Of course today every rascal thinks he knows the answer, but he is deluding himself.

There is also a spiritual history of light. In ancient Egypt light was regarded as the sight of god. In Zoroastrian Iran it was the force of moral good doing battle with darkness and evil. For the Christian imagination the light is "the light of God" entering the world, emerging also as the light of the resurrection, born out of sacrifice and love. For the third century prophet, Mani, light is imprisoned in matter, awaiting release through the knowing moral conduct of men. For Grosseteste, a twelfth century English bishop and philosopher, light is condensed in perfect measure by God in order to separate heaven and earth. According to these older views, angelic beings are present as mediators, and the spiritual is an aspect of human experience.

With Nicolaus of Cusa (a German scientist and philosopher of the early fourteenth century) and with Galileo, we enter a new phase which leads directly to modern science. Here, the middle ground, that of the "angelic mediators," is removed. The spiritual and scientific histories meet. Galileo observes heavenly bodies through his telescope, and sees not the spiritual beings assumed in the earlier cosmologies, but rocks and mountains on the moon and spots on the sun. All without is earthly, material; within are, perhaps, thought and soul. Galileo declares an absolute separation between inner and outer experience. The latter is knowable and dependable, but the inner is questionable. We have arrived at the beginnings of modern science, as nature is objectified, and human experience discounted as unreliable.

These were not the only developments taking place in science. Johann Wolfgang von Goethe (1749-1832), the great German poet, dramatist and scientist, anticipating the human and philosophical consequences of the above discoveries in perception, serves as a counter. According to Zajonc, Goethe offers "a wholesale reinterpretation of the scientific enterprise itself. In Goethe, imagination joins with experiment in a way that brings us suddenly much closer to light." Goethe seeks "the living interaction of our inner nature with outer nature," declaring that:

"The eye owes its existence to the light. Out of indifferent animal organs the light produces an organ to correspond to itself; and so the eye is formed by the light, for the light—so that the inner light may meet the outer. . . If the eye were not sunlike, how would we perceive the light? . . .

Every object, well-contemplated, creates an organ of perception in us."

Zajonc continues and extends this approach. For him, human knowing and scientific endeavor

. . . all begins with wonder. . . but then passes on to interest and so to active inquiry. In the process, new organs of perception are fashioned that are suited to seeing the essential aspects of the phenomena before us. As we enhance our cognitive capacities we simultaneously enhance the world we see until, ultimately, we behold the ideal within the real. . .

Goethe's sense of scientific understanding is grounded in insight, not model building, and so is true to the heart of both science and art.

This is no wishy-washy approach from "cloud-cuckoo land" (Goethe's own phrase.) Rather, it provides cogent analysis and explanation for phenomena inaccessible to what might be called "mainstream science" – because central to the phenomena and the approach is human experience, abandoned by science in Galileo's day.

There is a revolution brewing in modern science. At leading university laboratories, Zajonc has participated in experiments in quantum optics that raise questions anticipated to some degree by Goethe – questions that point to the centrality of human activity. In these experiments light is re-

duced to a degree never before possible. In utter darkness the minutest gleams – single "photons," ultimate "atoms" of light – become the objects of study. Two photons are brought into existence simultaneously but going in different directions. Later, when one is acted upon, the other is instantaneously affected! The photons are said to be "entangled." The history of one is inextricably linked with the other in ways that transcend our usual concepts of individuality and causality, of mechanical linear effects following each other in lockstep. In each case, what we would normally consider to be independent existence comes about only when measurement is made, that is, when human activity intervenes. Zajonc comments:

Goethe was right. Try though we may to split light into fundamental atomic pieces, it remains whole to the end. Our very notion of what it means to be elementary challenged. Until now we have equated smallest with most fundamental. Perhaps for light, at least, the most fundamental feature is not to be found in smallness, but rather in wholeness; it is a single thing with the universe inside.

It would seem that in our looking we are more personally involved with the world than we realize. Even what we regard as physical phenomena, depending on how we look at them. This is a serious problem if we want to think of the human as separate from the world, able to look on from afar, from outside, "objectively."

Zajonc sums up the consequences:

The challenge of quantum phenomena is a challenge to our complacency of mind, an incentive to reach beyond ourselves.

His conclusion:

. . .our consciousness is not immutable. Our habits of thought become perceptions, and while powerful and pervasive, these are not universal or "true." We should learn to take responsibility for them. Do they accord with our deepest intentions and the good of our society and planet? Or do we need to "reimagine" ourselves and our world?

Catching the Light is an extraordinary, comprehensive exploration of human perception and thought. It is also a work of art, even of poetry. There is a musicality in its form and substance,

with themes and variations appearing and reappearing, echoing and reinforcing one another, layering meaning on meaning, and demonstrating that human experience and expression cannot be reduced to any common denominator. In one instance the strivings of a painter elucidate a particular mood in science; in another, the drawings of an architect introduce the most contemporary questions of quantum optics. Words, phrases and conventional analytic divisions are stretched and expanded. Yet always the text is warm with enthusiasm, and clear as crystal.

Arthur Zajonc's own words sum up his approach, his aim and, I would say, his accomplishment:

The organs of insight we bring are neither fixed nor limited, but malleable and expansive. Thus the importance of integrating the insights into light gained by artistic and spiritual disciplines as well as scientific ones.

Christian Sweningsen grew up in the suburbs of southern California and in the foothills of the Sierra Nevada mountains. He attended Claremont Men's College and the University of California at Santa Cruz. He worked as a carpenter and as a designer and installer of solar heating equipment for fifteen years. His interest in the renewal of science led him to study at Emerson College in England and at the Rudolf Steiner College in Fair Oaks, California. Christian taught physics for nine years in three Waldorf high schools. Presently he is completing a degree in physics, with a concentration in perception and the history of consciousness, at Skidmore College in Saratoga Springs, New York.

Book Review:

Waldorf Schools: Kindergarten and Early Grades (Volume I)

Edited by Ruth Pusch. Chestnut Ridge, New York: Mercury Press, 1993

Reviewed by William Ward

Answering the question, "What is Waldorf education?" is a difficult task not unlike trying to "describe" Beethoven's Ninth Symphony. One wishes to give more than clichés, formulae, or brochure catch-phrases – to do more than hum a few salient bars. One wishes to give an answer that provides a glimpse of the vital reality.

Waldorf Schools, edited by Ruth Pusch and published by Mercury Press, gives just such a living portrayal of Waldorf education. This book, Volume I of a two-book set, contains articles published originally in *Education as an Art*, the bulletin of the Waldorf Schools of North America from 1940-1978. Volume II contains articles about the upper elementary grades and Waldorf high school. For nearly forty years *Education as an Art* was published by the Rudolf Steiner School of New York, and was the voice and beacon of inspiration for the Waldorf movement in this country.

The cosmopolitan roster of contributors to *Education as an Art* included: Herbert Hahn, Erich Gabert, A.C. Harwood, Francis Edmunds, Henry Barnes, Christy Barnes, John Gardner, Allan Howard, Rene Querido, and other leading teachers in the Waldorf school movement, both in North America and abroad. While addressing spe-

cific issues in their chosen disciplines, these figures sought to describe the essential spirit and ideals of Waldorf education to an ever-widening circle of friends, parents, and fellow teachers. *Education as an Art* for decades nourished the gradually expanding Waldorf school movement in North America.

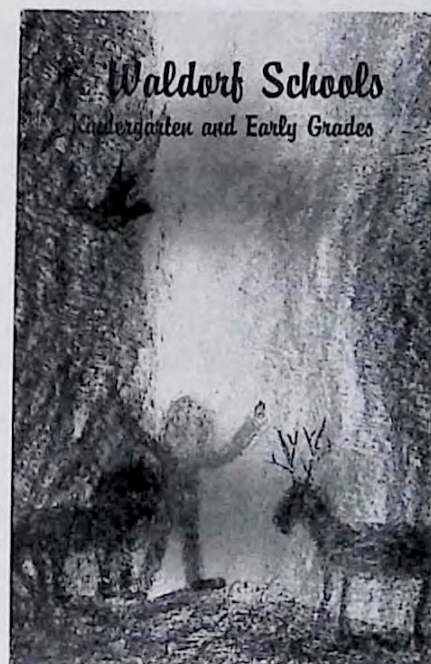
With prophetic insight many of these essays anticipate and strike to the heart of today's continuing crisis in education. The essays demonstrate what it means to "live" Waldorf education, when theory has become practice. Insights which have been won through the fire of experience are presented, supported by down-to-earth examples and observations valuable to parents and teachers alike. One hears the authentic, highly individual voices of those who struggled to make spiritual-scientific research their own through daily work with the children. Growing out of classroom life, these articles are explorations of new territory, maps of the psyche of the developing child, creative research, testimonies to self-transformation, and trail markers for those who would follow. Listening to the individuals who took responsibility for cultivating the first promising seeds of educational renewal on this continent, one finds direction, wisdom, encouragement, and practical advice for the future.

As long-time editor of *Education as an Art*, Ruth Pusch was uniquely aware of the wealth of knowledge, wisdom, and inspiration for a new generation of teachers and parents that lay hidden in the back issues of this seminal periodical. In her own words, "These ancient teachers are too lively still to be shut up in the closet!" In the midst of the noisy rhetoric about educational reform, how stimulating it is to discover the practical insights, warm enthusiasm, and earnest dedication of these creative teachers "on the front lines."

The essays collected in *Waldorf schools* mediate the ground-breaking spiritual-scientific research of Rudolf Steiner for parents and teachers newly aware of Waldorf education. In the age of the sound bite, one's response to "What is eurythmy?" can become: "I'm glad you asked that question. Here is a brief, excellent article on *How Eurythmy Works in the Curriculum* by a great teacher, Kari van Oordt."

The spectrum of topics ranges from *Children's Quarrels to Gratitude, Love, and Responsibility*, from *The Pressure and Spirit of Play to Modern Physics in the Waldorf High School*, from *Of Machines and Men* to *The Study of Man*. The symphonic unity of the curriculum emerges from this choir of individual perspectives. Wonderfully, the whole Waldorf education is revealed in each part, with the image of the emerging human being the guiding archetype.

These essays do more than acquaint parents with the depth and breadth of the Waldorf



Volume I: Kindergarten and Early Grades

curriculum. They are a vital resource for the beginning (or experienced) teacher, who at the start of a new lesson block is swamped by the subject matter, the challenges presented by the children, and by the need to put pedagogical theory into practice. The teacher finds within these pages wise mentors who offer no recipe, but who articulate the what, how, and why of a particular discipline for a particular age, setting the keynote for the young teacher's own creative endeavor.

Today teachers in public school systems are increasingly free of bureaucratic constraint and can explore new curricula and methods, such as the whole language approach, interdisciplinary

studies, the integrated day, site-based management, "frames of intelligence," and developmentally-appropriate curricula. Many of these "new" initiatives are presaged in the Waldorf curriculum. And public school teachers looking for a new impulse in their work will find the seeds of a living, artistic process of education in the many-faceted unity of Waldorf education as presented in this book.

To take one example, consider the implications of Francis Edmund's eloquent appeal to educate rather than ignore the feeling life in his piece *Feeling in the Growing Child*:

The time has come for the "pale cast of thought" to be permeated with the warm lifeblood of the human heart so that there may arise a new perceiving, a new understanding and a new caring for others and the world.

Edmunds makes the case for "art for man's sake" with the powerful conviction which springs from knowledge of the growing child:

If we are not to override our feelings or be overridden by them, we need to know them, understand them, and above all educate them. Only by educating the feeling can we hope to rise above the personal. To feel deeply may indeed mean to suffer more, but it also means to understand more, to enjoy more and triumph more greatly – to be more of a human being. . . .

The greatest educator of feeling is undoubtedly art. . . .

Art calls for skill, form, and style. Its practice educates right feeling and right judgment. True art has its source in what is invisible in us – in what makes us by our very nature more than a thing or a conditioned animal. To educate through art is to awaken human beings to their nobler attributes, to quicken their faculties for a higher perception of the world they live in.

Edmunds is not interested in perpetuating the misapprehension that Waldorf schools merely emphasize the arts. He demonstrates instead how the artistic process – integrating the parts to serve the whole, achieving balance and harmony, sensing proportion, and developing the senses – is essential to clear, active, creative think-

ing. The artistic process not only expands the scope of the mind, but refines the life of feeling, where the meaning of one's thoughts resides. Art has the power to synthesize and to integrate.

Nor will there be order in freedom till there is right judgment, a balance between the directing forces of thought and the impelling force of will which can come only through sound, disciplined feeling.

Such a radical paradigm shift is not likely to be instituted overnight as educational reform in our "information society." But at least the profound questions concerning the meaning, goals, and means of education clearly advanced in this essay can contribute to the debate.

Throughout the essays in *Waldorf Schools*, one experiences the vitality of Waldorf education. It fairly jumps off the page! There is here no teacher's manual, no teacher-proof textbook. Instead there is the warm interest and wonder of the teacher as learner and seeker, united with a deep respect and understanding for children. These combine to inspire the lively art of teaching. The teachers who speak through these pages with such depth, clarity, creativity and heart point the way for a new generation to continue education as an art.

William Ward is a graduate of Columbia University and the Waldorf Institute of Adelphi University. He has been a class teacher at the Hawthorne Valley School in Harlemville, New York, since 1976 and is presently the first-grade teacher there.

Workshops, Conferences and Special Events, Summer 1994

Antioch /New England Waldorf Teacher Education Program

Roxbury Street
Keene, NH 03431
(603) 357-3122 ext. 289

The Waldorf Program at Antioch New England Graduate School in Keene, New Hampshire, is now accepting applications for the Experienced Educator Waldorf Certificate Program which begins July 1, 1994. This program is designed for practicing teachers and will feature courses in New Hampshire over three summers and will include a full year of independent study and a one-semester practicum. Completion of the three-year program leads to a Waldorf Certificate. Contact the Admissions Office for further information and applications.

Rudolf Steiner College

9200 Fair Oaks Blvd.
Fair Oaks, CA 95628
(916) 961-8727

The Rudolf Steiner College welcomes requests for information regarding their summer programs. Included this summer are Arts for Waldorf Teachers; The Art of Teaching in Grades 1, 2, and 3/4 and 5/6, 7, and 8; Waldorf School Administration; Teaching Gardening; Mothering the Willful Generation; Waldorf in the Public School Classroom and the Remedial Education Program (beginning in April); and many weekend workshops.

Rudolf Steiner Centre

9100 Bathurst Street #4
Thornhill, ONT L4J 8C7 Canada
(905) 764-7570

A five-week course in Anthroposophical Development will be held April 5 to 22 and May 9 to 20. Tuesday evening lectures at the Centre throughout the Spring. Contact the Centre for brochures and specific information.

Rudolf Steiner Institute

P.O. Box 0990 Planetarium Station
New York, NY 10024-0541
(212) 362-2624

Brochure available upon request. Three-week courses and one-week courses offered July 2 to 23, 1994 at Thomas College, Waterville, Maine.

Waldorf Institute of Sunbridge College

260 Hungry Hollow Road
Chestnut Ridge, NY 10977
(914) 425-0055

Sunbridge College offers an extensive calendar of summer courses. Included are: Introduction to the Waldorf Kindergarten; Threefoldness in Social Life; Teaching Languages in the Waldorf School; plus many more. Contact the Institute for brochures and further information. Ongoing part-time programs include the Master's Degree Program, the Kindergarten Associate Program, the Non-Profit Administration Program, the Community Development Program, and the Remedial Training Program for Waldorf Teachers.

Waldorf Institute of Southern California

17100 Superior St.
Northridge, CA 91325
(818) 349-1394

Contact WISC for details regarding their Anthroposophical Studies Program and their Teacher Education Program.

Spatial Studies Institute

423 Country Route 71
Hillsdale, NY 12529
(518) 325-5806

The Ninth Annual Waldorf Movement Education Conference will be held July 30-31, 1994 at the Toronto Waldorf School. The theme is "Movement Education: More Than Physical Education." Contact the Institute for a brochure.

Association of Waldorf Schools of North America

3911 Bannister Road
Fair Oaks, CA 95628
(916) 961-0927

Waldorf School list and publications list available on request

Waldorf Kindergarten Association

9500 Brunett Ave.
Silver Spring, MD 20901
(301) 699-9058

Waldorf kindergarten and playgroup list available on request.