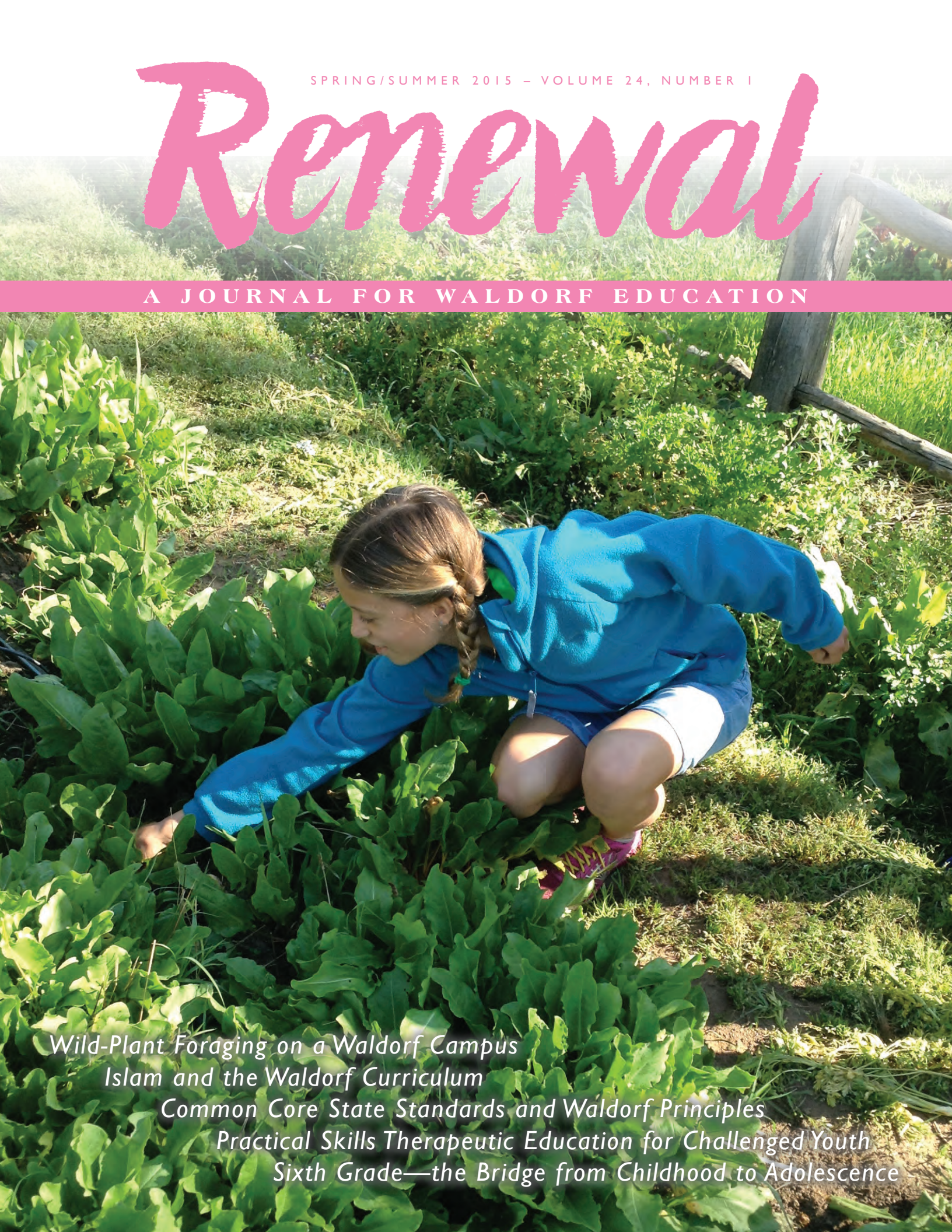


SPRING/SUMMER 2015 – VOLUME 24, NUMBER 1

Renewal

A JOURNAL FOR WALDORF EDUCATION



*Wild-Plant Foraging on a Waldorf Campus
Islam and the Waldorf Curriculum
Common Core State Standards and Waldorf Principles
Practical Skills Therapeutic Education for Challenged Youth
Sixth Grade—the Bridge from Childhood to Adolescence*

DEPARTMENTS

Waldorf Alumni Forum

2 Bringing Waldorf Education to the West Bank

by Lauren Hickman, MA

A leading early childhood educator helps introduce Waldorf Education in Palestine.

From the Association

4 Historic Agreement Signed

by Melanie Reiser and Shanna Mall

The Association of Waldorf Schools of North America and the Alliance for Public Waldorf Education agree to collaborate in fostering Waldorf Education in the United States.

From the Editor

5 Preparing Our Children for the Global Culture

by Ronald E. Koetzsch, PhD

Life in the 21st century will require both a broad knowledge of the world and a cosmopolitan soul.

Transitions

8 John and Jane Wulsin Retire

The baby boom generation has been crucial in the development of Waldorf Education in North America. Here we honor two representative teachers of that generation who are retiring after more than thirty years of dedicated service.

Student Voices

25 Three Days in the Inner City: A Service Learning Trip

by Emily Hand, eighth-grade student, Halton Waldorf School

Students spend three days in downtown Toronto, talking with and helping the homeless.

28 “The Best of Waldorf Art”: A Facebook Page by and for Waldorf Students

by Paul Miele-Herndon, Green Meadow Waldorf High School

Two high school seniors create a virtual meeting place for Waldorf students and a gallery to share their artwork.

Children’s Health

30 Eurythmy as Therapeutic Movement

by Thomas Poplawski, MA

Eurythmy plays an important role in the healthy development of the child and can also be a specific therapeutic intervention.

Book Reviews

16 *Organic Physics: In Search of a Science of Life* by Bertram von Zabern, MD

37 *Assessment for Learning in Waldorf Classrooms* by Sara Ciborski and Helen-Ann Ireland

COVER PHOTO CREDIT: “Harvesting Sorrel,” photo by Isabelle Tabacot, Sacramento Waldorf School



Photo by Shepha Vainstein

Lauren Hickman (right)
and Anna Rainville
in Jenin



Courtesy BOWA

Mosaic, Molly Rajewski,
12th grade, RSS of
Ann Arbor

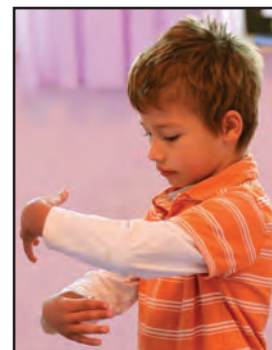


Photo courtesy of Medical Section, The Goetheanum

The eurythmic gesture
for “B”

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ARTICLES

- 6** Of Miner's Lettuce and Little Hogweed: Foraging on a Waldorf Campus
by **Isabelle Tabacot**
"Munch, munch, munch"—Students graze and glean from Nature's local botanical bounty.
- 10** Education for Balance and Resilience: Cultivating the Multiple Intelligences through Waldorf Education
by **Jeff Tunkey**
The special subjects in the Waldorf curriculum foster well-rounded human beings who are intelligent in many areas of life.
- 14** Nurturing the Inner Life: A Practical Guide for Families
by **Helene McGlaufflin, MEd, LCPC**
A school psychologist and mother gives advice on fostering an inner place of peace in adults and children.
- 17** Integrating Islam into the Waldorf Curriculum
by **Anjum Mir**
A Waldorf early childhood educator who is a Muslim suggests ways teachers can help students learn about a faith whose followers comprise one-fifth of all humanity.
- 22** The Sixth Grade: Crossing the Bridge from Childhood to Adolescence
by **Eileen Hutchins**
Though written over half a century ago, this article explains with current relevance how the Waldorf curriculum helps twelve-year-olds through a challenging transition.
- 26** A Winning Waldorf Robotics Team—Did Rudolf Steiner Foresee This?
by **James Madsen, MS**
PolyGnome, a robot created by students at Green Meadow Waldorf High School, has been sweeping up the wiffle balls and the competition.
- 34** Ruskin Mill Trust: Applying Waldorf Principles to Help Challenged Young People
by **Aonghus Gordon**
An intensive, traditional craft curriculum based on Rudolf Steiner's educational principles has helped hundreds of young people in Great Britain and is coming to the United States.
- 38** The Common Core State Standards: A Waldorf Perspective
by **Patrice Maynard, MA**
The federal government's intrusion into the realm of education, inimical to the principles of Waldorf Education, may also be unconstitutional.
- 42** Making a Small Waldorf School Financially Sustainable
by **Jocelyn Demirbag, EdD**
Faced by a dip in enrollment, the Haleakala Waldorf School on Maui recovered by clarifying and articulating its identity and mission.



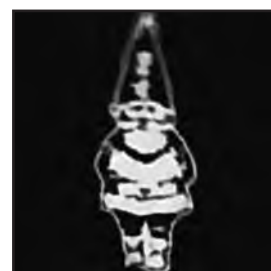
Drawing by Freya Picciotto

Miner's lettuce



Drawing by Eva Aikew

Medieval Muslim astronomers



Robotics team logo



Courtesy of Ruskin Mill Trust

Making a greenwood table

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Waldorf Alumni Forum

Bringing Waldorf Education to the West Bank

BY LAUREN HICKMAN, MA

Lauren Hickman attended the Sacramento Waldorf School and was in the very first ninth grade at the school. She has a degree in chemistry from American River College. After spending a gap year in Cairo, Egypt, where she worked for the U.S. embassy, Lauren switched majors to international relations and earned a BA from the University of California, Davis. She holds a diploma in Waldorf early childhood education from Rudolf Steiner College and an MA in education from Touro University. Lauren has been a Waldorf educator for over twenty-four years, as a parent-infant, parent-child, nursery, and kindergarten teacher. She has also worked as a Waldorf school administrator and as executive director of Rudolf Steiner College, and has served on several nonprofit boards. Lauren is currently chair of the early childhood department at Rudolf Steiner College. She is a passionate advocate for young children and their families. A particular interest is bringing Waldorf Education into everyday life, by teaching parenting classes to homeless mothers, working with at-risk families, and bringing festivals, puppetry, and storytelling to the greater community.

In February 2015, Lauren's interest in peace, the Middle East, and in the well-being of young children took her to the city of Jenin on the West Bank, where she was a key figure in the first West Bank Waldorf-Inspired Institute (WBWII).

—R. E. K.



Lauren Hickman with friends

The rays of the setting sun illuminated the minaret of the mosque as the call to prayer sounded. We had finally arrived in Jenin, a city in Palestine, and with the start of the West Bank Waldorf-Inspired Institute, a workshop introducing Waldorf educational methods, we represented the beginning of a dream coming true.

This is the dream of providing a healing education—ethical, compassionate, artistic, inspirational—to all the children in this part of the world, Palestinian and Israeli, Muslim, Jewish, and Christian. It is the dream of creating classrooms filled with peace, truth, beauty, and goodness, classrooms where children can truly learn. It is the dream of educating generations of children to be cooperative, empathetic, resilient problem-solvers, who can bring peace to the land. This dream has long been held by Shepha Vainstein, the president of reGeneration, an interfaith organization that strives to bring Waldorf Education to the Middle East.

We were seven women—Muslim, Jewish, and Christian—hailing from three countries, united in

our mission to bring the healing methods of Waldorf Education to the Palestinian educational community. Anna Rainville, Aida Awad, and I provided the Waldorf curriculum for the workshop, covering early childhood through grade four; Julia Katerina, a Waldorf graduate from Michael Hall in England and a trained opera singer, brought Arabic songs and artistic classes; Karen Gierlach, also a Waldorf alumna, taught about biography and temperaments; and Shepha Vainstein lectured on brain development and trauma response. Our team was completed by Itaf Awad, a counselor trained in “The Way of the



A rocky hillside on the road between Jenin and Nablus



Telling stories using hand puppets is an important part of Waldorf early childhood education.

Council.” This is a group communication process based on inclusivity, mutual respect, and shared values. Itaf worked daily with an enthusiastic group of school psychologists during the WBWII.

The WBWII was supported by Dr. Wael Abu Hassan and Dr. Rolla Jadallah of the Arab American University in Jenin. We met in the Al Qu’uds Open University. Most of the participants were local elementary and early childhood public school teachers from the Jenin Teachers Forum and the Kindergarten Forum. The first day started with television interviews and speeches by local dignitaries in a crowded room with 180 participants—far more than the 65 to 100 who were expected to attend the workshop. We later discovered that many university students had heard about the event and had come out of curiosity. Our team hastily recalculated how to bring the lectures and practical activities to everyone all in one room. Eventually we were able to split the groups into early childhood and elementary groupings throughout the ten-day workshop, but it was difficult to get adequate space and supplies.

Each day began with song and a rainbow bridge of silk, with the workshop leaders greeting each participant with joy. I became a queen of improvisation, creating a nature table by using an old plastic bottle as a vase for a clump of mustard flowers, gathering a few pieces of sandstone in the street, and draping it all artistically with silk. The students decorated the windows with colored tissue paper, and as the week went on, we hung up watercolor paintings, drawings, and charts in both Arabic and English.

Anna Rainville lectured each day on the basic tenets of Waldorf Education, bringing practical singing games to introduce math concepts. The Waldorf approach to academics and child development was explored in depth, sparking many spirited conversations. Anna led the teachers through a beautiful

Waldorf kindergarten birthday celebration. I co-taught with Aida Awad, the first Arab Waldorf kindergarten teacher, who teaches at the Ein Bustan school in Israel. We brought circle games, puppetry, doll-making, and practical classroom management. Through experience, the teachers found that watching a puppet show evoked a “relaxation response,” in which one’s breathing slows and one becomes very calm. We capitalized on this phenomenon, pointing out that when the teacher can create this type of atmosphere in a classroom, the children are then ready and able to learn.

As we taught, we learned from the teachers that the schooling system in Palestine was a traditional one, based on the British educational system. Televisions in every classroom were the norm, even in kindergarten, and parents pressure teachers to teach early academics. The idea of working together with the parents as a team to foster student success was new for many participants. The country is very poor, and the teachers are paid very little (\$125 per month). Many teachers chose to forgo their salaries so they could attend the WBWII for the ten-day workshop. Each day the teachers showed me photos on their phones of how they had incorporated the daily Waldorf lessons into their school programs.

In the evenings, we met with local leaders in the town of Jenin. The director of education, Mrs.



Palestinian teachers having perhaps their first experience with wet-on-wet watercolor painting

Salam Jawal, was incredibly supportive of our workshop. She is now actively exploring how we can bring Waldorf Education to Palestine, perhaps first with the creation of a demonstration kindergarten in Jenin. We are hoping this will transpire in the near future. Shepha Vainstein worked tirelessly

for ten years raising funds to make this dream of introducing Waldorf Education to the Palestinians come true. Now we need to make the next steps possible.

We came to Palestine with open hearts and we were met with love, enthusiasm, and countless hugs

continued on page 21

From the Association

Historic Agreement Signed

BY MELANIE REISER AND SHANNA MALL

On March 22, 2015, a joint letter went out from the Association of Waldorf Schools of North America (AWSNA) and the Alliance for Public Waldorf Education (APWE) announcing that a licensing agreement and a memorandum of understanding (MoU) had been signed by both parties. We feel the announcement marks a crucial, historic moment in the development of Waldorf Education in North America—the beginning of active, collegial cooperation between AWSNA and APWE.



Melanie Reiser,
Leader of
Programs and
Activities,
AWSNA

AWSNA is an association of independent Waldorf schools that strengthens and nurtures Waldorf Education and advances Waldorf principles through collaborative regional work, professional and resource development, accreditation, community outreach, and advocacy. The Alliance is an organization that promotes and supports the development of high quality Public Waldorf Education.

The trail of events leading to this agreement goes back to 1990, when the first publicly funded school inspired by Waldorf Education, a magnet school in inner-city Milwaukee, was founded.

With the enactment of “Goals 2000” during the Clinton administration, certain state governments began to fund “charter schools.” Soon, a number of charter schools inspired by Waldorf Education were founded, and the right of those schools to use the term “Waldorf” became an issue.

The Alliance for Public Waldorf Education was founded in 2007. Negotiations between AWSNA and the Alliance began in order to address questions of name usage and of how the two organizations might be able to collaborate. Since then, the leaders of both organizations have worked long and hard, sometimes with the aid of professional mediators, to create goodwill and to achieve a mutual understanding.

The newly signed agreement empowers the Alliance to use the term “Public WaldorfSM”—guided by mutually agreed upon “Core Principles” of Public Waldorf Education. These Alliance Core Principles

were derived from the set of concepts, practices, and standards considered essential to Waldorf Education, as articulated by the Pedagogical Section Council of North America. The section is a branch of the Pedagogical Section at the Goetheanum in Dornach, Switzerland. The principles for AWSNA member schools have been defined in the Association’s path to membership and are being updated as part of a larger project to update all aspects of Association membership.

The MoU lists three areas in which the two organizations will work together.

The first area is the protection and strengthening of the integrity of anthroposophically inspired education in North America. Each organization will work to ensure that all the core principles are observed in their member schools. Once the Alliance has implemented a sustainable path to membership toward this end, the two organizations will work to establish a sublicensing agreement that permits members of the Alliance also to use the term “Public Waldorf.”

Secondly, the two organizations will share resources that support Waldorf Education. For example, *Renewal: A Journal for Waldorf Education* and books from Waldorf Publications will be available to Alliance member schools at reduced rates as they are to AWSNA member schools.

Third is the cultivation of collegial relationships. Member schools and institutes of both organizations will abide by a professional protocol that will ensure the development of positive collaborative relationships. Also, the Association and the Alliance will continue to be in dialogue about the evolving nature of Waldorf Education and Public Waldorf Education.

Both organizations extend deepest gratitude to the many individuals who helped over the years to make this work together possible. It is with tremendous excitement and hope that both AWSNA and the Alliance look toward a future of working collaboratively in service to the children of North America. ☺



Shanna Mall,
Board
President,
APWE

From the Editor

Preparing Our Children for the Global Culture

Please pardon me for beginning with some personal history. I do so to contrast the education of days gone by with the consciousness that is needed today and that Waldorf schools can awaken.

From kindergarten through high school, I attended very good public schools in New York City. The education, however, was decidedly Americentric and Eurocentric. The world history class in eleventh grade touched on some other parts of the world but did so very lightly. My undergraduate education at Princeton was, for the most part, similarly parochial. There were no required survey courses in world history or world cultures.

In my junior year, I opted, as a religion major, to take a survey course called “Religions of the World.” We studied Islam, Hinduism, Buddhism, Confucianism, Taoism, and Shinto. The world opened up for me. For the first time, I had a clear sense of the wonderful diversity of human culture, of religious beliefs and practices, of different ways of viewing the world and human existence. This experience was so profound that, two years later, I was a graduate student at Harvard University’s Center for the Study of World Religions.

For the next several years, I lived and studied at the Center (known sometimes, because of its architecture, as “God’s Motel”), located on a quiet street at the periphery of the campus. The requirement for residence was that one was studying a religion other than one’s own. The little community that resulted was stunningly international. There were students from many countries (including Ceylon, Iran, Lebanon, Israel, Pakistan, India, Korea, Japan, the United States, and Canada) and hence from many faiths—Sunni Islam, Shi’a Islam, Theravada Buddhism, Mahayana Buddhism, Hinduism, Taoism, Christianity, and Judaism.

We, mostly young men and women—some with families—lived and studied together, socialized, played games, made music, and celebrated each other’s holy days. In the process, we came to know about, experience, and respect each other’s cultural and religious traditions. Each of us learned “to see

the world through other eyes.”

In the decades since, the world community has become totally interconnected and interdependent.

What happens in Yemen or Venezuela this morning will be known by us almost immediately and will have some effect, obvious or subtle,

on our consciousness and lives. The

world in which our children will live out their adult lives will be yet more tightly interconnected and interdependent.

A century ago, Rudolf Steiner foresaw that the future world situation would require “world citizens”—individuals who are knowledgeable about other cultures, who have respect, tolerance, and empathy for people who see the world and human life in a different way. To that end, Steiner included in the Waldorf curriculum study blocks that introduce the children to the various world cultures and religions. In the fifth grade, for example, the children learn about Indian culture and religion and then Buddhism.

As teachers and parents, we want to prepare our children for the future. Providing opportunities for them to learn about the major religions and cultures of the world and to experience, through imagination, how others see the world is one crucial way to accomplish this goal. Through this knowledge and empathetic experience, our children will be more fully human and be well able to contribute to the welfare of humanity. Fortunately, the flexible and embracing Waldorf curriculum offers many opportunities to foster in the children this cosmopolitan consciousness. Please see page 17 for Anjum Mir’s excellent article on integrating Islam into the lower school curriculum. ☺



The editor with Amelia, his assistant

Of Miner's Lettuce and Little Hogweed

Wild-Plant Foraging on a Waldorf Campus

BY ISABELLE TABACOT

Waldorf schools have long pioneered school gardens. Throughout the grades, gardening provides children with fresh air, physical exercise, and community, and fosters a healthy connection with the land. But one should not underestimate a related activity: the joyful picking and eating of (mostly) wild, edible plants on and around a school campus. Such free-range gathering instills a sense of wonder, nurtures environmental responsibility, and helps to educate children in making appropriate, lifelong nutritional choices.

At the Sacramento Waldorf School, this process begins in preschool and kindergarten. On weekly walks, teachers introduce the children to plants they can sample and point out those they should avoid. Later in the grades, gardening periods and botanical studies build on these early, invaluable encounters. With a growing body of knowledge and experience, the children develop confidence in regard to

foraging. Then, during recesses, they roam around campus and pick and peck from a variety of plants. In and around our campus there are many delicious and nutritious edible plants.

Miner's lettuce (*Claytonia perfoliata*) is native to North American western mountains and coastal regions and thrives in the Sacramento Valley. With late winter rains, miner's lettuce covers large patches on the campus and on the adjacent Sacramento Bar next to the American River, which runs right behind our school grounds. Bright green, this lovely, little plant relishes dampness and will spring up like magic after heavy rains, delicate pink flowers rising above heart-shaped

leaves. Plant names reveal to us bygone eras and cultures. The gold rush miners, starved for greens, survived on miner's lettuce, hence its moniker. Like the forty-niners of old, children (and grown-ups!) love to graze through a particularly nice patch by the school's administration building. Miner's lettuce is slightly crunchy, mild-tasting, and fresh. One serving, according to the American Dietetic Association, provides a third of one's daily requirement of vitamin C, nearly a quarter of vitamin A, and a respectable ten percent of iron—a perfect snack.

Common purslane is another prolific, edible ground cover. It has a ponderous mouthful—*Portulaca oleracea*—as a Latin name and many colorful, entertaining common names, including little hogweed, pigweed, red root, and moss rose. An annual succulent, it can, like miner's lettuce, sprout anywhere and

cheerfully tolerates tough playground soils and droughts. Stems, leaves, and the yellow flowers, all are edible. While purslane is similar in taste to miner's lettuce, the children proclaim purslane crunchier and juicier. Its flavor is also more sour, a bit lemony and salty. A great last-minute addition to lunchtime sandwiches, purslane contains more omega-3



Miner's lettuce
sans gnome

Drawing by Ayana Jaycox



Miner's lettuce
complete with gnome

Drawing by Peyton Blankenheim-Brown



A scientific experiment to
determine if stinging nettle really
does sting

fatty acids than any other leafy vegetable plant, as well as plenty of vitamins. The purslane's tap-roots break compacted soils and bring up moisture and nutrients that other plants can use. It is a modest and generous weed.



Drawing by Masina DeCive-Lowe

Stinging nettle loses its sting when boiled to make soup or steeped to make tea.

Stinging nettle (*Urtica dioica*) is another hardworking, nutritious plant and another campus favorite. Nettles grow year-round, and ours prosper on fallow garden patches and fencerows. Stinging nettle resembles the proverbial fairy tale's thirteenth door: You've been warned not to open it, but you can't help peeking! Everyone knows not to touch the tall, broadleaf plant and its fascinating, bristly stinging hair, but little fingers slowly reach forward anyway. In the front office, Ms. Valerie soothes the bumpy, blistered skin. Wise gatherers wear ratty gloves and deftly cull nettles by the pasture fence. Ms. Katy, the school's gardening assistant, brews the leaves into a refreshing tea, rich in vitamins A and C, iron, potassium, and calcium, often served at the end of gardening class. Nettle soup and nettle pancakes

make a delicious and healthful lunch.

Still, you can't quite pick a nettle and pop it into your mouth without cooking it first. With wild fennel or anise, however, the feathery, bright green fronds can be plucked and chewed on the spot. And catching a whiff of *Foeniculum vulgare* in the air can give one a heady feeling! We find fennel growing by the creek and

around the outdoor stage. A little goes a long way; it tastes like sweet licorice and is good for digestion. With the fifth graders, we make a sweetened fennel seed candy.

Recently, the school turned a much-trampled area in front of San Juan Hall, a charming, wooden building used for eurythmy, into a garden for aromatic plants. The flourishing garden abounds with lemon balm, edible pansies, mint, lavender, and lemon verbena. Children crush the leaves to release and inhale their scent. One child admitted that he picks a lemon balm leaf every day: "I smell it in class and it makes me feel so good."

Strong, fragrant smells can stimulate hunger. When that happens, we head to the school's back fence for a handful of California wild grapes. The vines, rambling over and up posts and nearby trees, are perfect to swing on while one picks the small, purple fruit. By late winter, that harvest is over, but the vines' sour leaves and tendrils remain tangy and tasty.

In a strip of wood behind the high school, we find California mugwort (*Artemisia douglasiana*). Erect and gray-green, with bell-shaped clusters of flowers, this perennial's numerous rhizomes prevent erosion. The leaves are edible, though bitter, but are perfect to rub on rashes and abrasions and even help in treating mild cases of poison oak. Horehound (*Marrubium vulgare*), with its characteristic crinkled and hairy leaves, also grows nearby. The leaves and white flowers are picked to be used in making homemade throat lozenges.

Gathering-expeditions at recess usually end up at the school farm. Students from the fourth grade on are allowed to wander at will and munch (with permission) from the well-tended rows. One can feast on sorrel, listen to the river rushing beyond the pasture, and swing by the farmhouse. While waiting for their turn at the swing, adventurous eaters chew on soft, fuzzy, and silvery lamb's ears (*Stachys byzantina*)—a bit bland, but with a nice, faint hint of apple. Then the bell rings and children run back



...and on lemon balm, a relaxant, with many healing virtues.



Between classes students enjoy snacking on fennel, good for digestion...

continued on page 9

Thank You to the Baby Boom Generation

The 1970s and 1980s were an important time in the development of Waldorf Education in North America. Until then, there were just a handful of schools—the Rudolf Steiner School of New York (founded in 1928), Kimberton (1941), Garden City (1947), Highland Hall (1955), Sacramento (1959), Honolulu (1961), Toronto (1968), and a few others. But starting in the early 1970s, Waldorf schools sprang up all over the continent like desert flowers after a rain—Great Barrington (1971), Cincinnati (1973), Hawthorne Valley (1973), Live Oak (1977), Montreal (1978), and scores of others.

The Waldorf educators who founded those schools, the teachers and administrators who staffed them, and the parents who enrolled their children and paid the tuitions were almost entirely out of the postwar baby boom generation. They were born in the mid-1940s and afterward and came of age in the liberal, idealistic, and hopeful 1960s. Waldorf Education appealed to them as the natural expression in education of a worldview that celebrated the limitless potential of the human being, contact with nature, openness and honesty in human relations, and intimations of a higher spiritual reality.

Those halcyon days are now several decades in the past. Almost all of the schools founded in that era are today established, flagship Waldorf schools. The pioneering parents of that time are very likely grandparents of current Waldorf students. And those founding and pioneer teachers are approaching, are at, or have passed retirement age. In my comedy show about the Waldorf subculture, I say that Waldorf teachers don't need pensions. They are expected to teach until they die, and some of them do their best teaching after they have died.

While this jest has a grain of truth, fortunately it is not wholly the case. Waldorf teachers of the baby boom generation are now stepping back and retiring from teaching, handing the work over to the next generation, and seeking new areas of activity. Here we pay tribute to two of the remarkable and representative members of that cohort of Waldorf teachers—who, typically, were also Waldorf parents. The tribute to them is meant also as homage to all the thousands of dedicated, self-sacrificing teachers and parents who helped establish Waldorf Education as a significant presence in education in North America.

—R.E.K.



The Wulsins in the Andes above Santiago, Chile, 2004

Jane and John Wulsin Retire

Jane Wulsin and John Wulsin will retire in June 2015 from the Green Meadow Waldorf School in Chestnut Ridge, New York. Together they have rendered seven decades of dedicated service to the school, its students, and to Waldorf Education.

Jane Murrell was born and grew up in Winter Haven, Florida. She went to Florida State and to the University of Florida, studying mathematics and elementary education.

In 1973 Jane saw a slide show about Waldorf Education. The experience led to her becoming a teacher at a fledgling Waldorf school in Denver for a time and then doing the Waldorf teacher training in Detroit. Jane arrived at Green Meadow Waldorf School in 1979 to teach the new first-grade class.

John was born in Cincinnati, Ohio, and grew up mainly in Cincinnati, but for periods also in Japan, Switzerland, and Massachusetts. He graduated from Harvard College as an English major and later received an MA in English and American Literature from Columbia University. In 1971 John, then an instructor with Outward Bound, visited a friend at Emerson College in England for ten days. Discovering Waldorf Education there, John stayed on at Emerson for two years and completed the Waldorf teacher training course.



Ca. 1988, perhaps the last time John wore a three-piece suit

The karmic paths of Jane and John crossed in 1980



Jane's first sixth-grade class. These children are now in their early forties!

when John went to Green Meadow as a teacher in the high school. However, Jane and John were both so busy teaching that it took them until 1987 to recognize a romantic connection! They got married that same year. It was the second marriage for each, and each had two children from the first marriage.

Having taken four classes through the eight years of elementary school, Jane has taught "almost

everything under the sun." Meanwhile, John has been a pillar in the high school, teaching English and literature (he is a *Parzival* expert) and co-directing plays. John has also been an invaluable member of the editorial advisory board of *Renewal* for many years. Asked about the most important things he has learned from Waldorf teaching, John replies that "the most challenging learning can yield the deepest joy."

John and Jane will move to Austin, Texas, where two of their daughters (and five grandchildren) live, where the weather is warm and the music is cool, and where they will have time to reflect, explore, and work in new ways.

Thank you, John and Jane, for your incalculable contribution to Waldorf Education and to the lives of generations of children and young people.

—R.E.K.



John is already sartorially prepared for the move to Austin.



Tabacot, continued

Line based on a drawing by Dylan Gold

Sorrel



Drawing by Jaden Clark

Sorrel has a slightly sour taste and is rich in vitamins A and C.

to class, picking a last few leaves of miner's lettuce to see them through the next math period.

Foraging in this way imparts profound lessons, ones nurturing independence, competency, and above all *trust*. Even unpromising urban or suburban grounds are richer than we first perceive; humble weeds have their uses and may yield surprising flavors and benefits. This is the gift of years spent on the same few acres: children experience the natural environment intimately. They taste, smell, and touch what the ground offers, again and again, and learn to decipher stories, both natural and cultural, written in the language of soil, plant, and weather. From such palpable, tangible roots, our

dedicated gardeners and foragers will bloom and tend, care for, and protect the Earth. ☺



ISABELLE TABACOT was born in France and grew up nibbling on wild greens. She happily consumed her fair share of miner's

lettuce in twenty years of class teaching in the Sierra Foothills and at the Sacramento Waldorf School. After her eighth-grade class graduated in June 2014, Isabelle took a one-year sabbatical that included teaching at Rudolf Steiner College. Isabelle's many interests range from American history to hiking in Iceland and running on the American River Parkway.



Lamb's ear, an edible but also a fuzzy, pet-able plant, is used medicinally as an antimicrobial.



Education for Balance and Resilience

Cultivating the Multiple Intelligences through Waldorf Education

BY JEFF TUNKEY

In Waldorf schools, much time is devoted every day to nonacademic specialty subjects such as eurythmy, handwork, woodworking, gardening, form drawing, painting, music, and games. In addition, during the first twenty minutes of the daily morning main lesson, the students do movement and singing

activities that might seem unrelated to academics; and at midday the students have up to an hour for lunch and outdoor play.

This schedule means that in a school week of thirty-five hours, specialty subjects (twelve hours) plus lunch/recess (five hours) take up about half the total time the children spend in school. The basic academic subjects—math, science, English, plus foreign languages—take the remaining half.

This allotment of time and energy in a Waldorf school goes back to Rudolf Steiner, the founder of Waldorf Education. Steiner maintained that the primary task of educators, particularly in the elementary grades, is to teach the children “to breathe.” With this statement, he was not

literally suggesting the use of breathing exercises. Rather, he was indicating the importance of teaching the children to self-regulate, to strengthen what is now called “executive function,” and to find a healthy balance in daily life.

In a lecture on June 12, 1921, the first in a series of lectures published as *Education for Adolescents*, Steiner said:

Essentially our lessons consist of two interacting parts. We instruct, we exhort the children to participate, to use their skills, to be physically active. Be it in eurythmy, music, physical education, even writing or the mechanical processes in arithmetic—we try to engender activity. The other part of our lessons is concerned with contemplation. Here we ask the children to think about, to consider, the things we tell them.

Although these two aspects always interact, they are fundamentally different. It is not generally appreciated how much the teacher of a contemplative subject, such as history, owes to a colleague who is more concerned with skills and aptitudes. Concentrating merely on contemplation leads the children to a stunted, prosaic adult life, with a tendency to boredom. They will have a superficial view of life, will not feel inclined to observe accurately, will not pay attention to events around them.... We really owe a great deal, as teachers of contemplative subjects, to the teachers of handwork, music, and eurythmy. We can go so far as to say that the history teacher actually lives off the music or singing teacher and that, vice versa, the singing and music teachers live off the contemplative elements in history, and so forth.

Thus, a cycling between active and contemplative moods throughout the day has been a basic aspect of Waldorf Education from its inception. The active subjects foster receptivity to synthesis; the contemplative subjects help create readiness for experience, observation, and analysis. In the early grades, the



Waldorf first graders learning to knit with the help of eighth graders



Second graders doing freehand geometric drawing

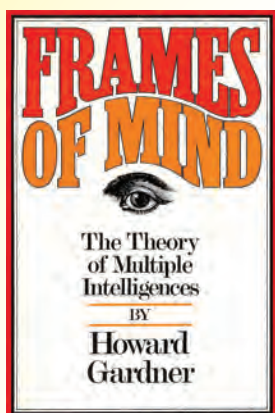
rhythmic alternation of quiet to active and back again may occur several times within an hour. In the upper grades, students possess enough balance and resilience for the cycles between active and contemplative to be longer.

As Waldorf educators, we cannot simply rely on what Rudolf Steiner said almost a century ago. We also need to be aware of contemporary research and current educational theories, so that we are in touch with our teaching colleagues in the world beyond Waldorf and have the vocabulary to speak with the wider community in accessible terms. This keeping abreast of current trends also helps us avoid accepting, without examination, Steiner's indications. Blind acceptance was not what Rudolf Steiner wanted.

All true learning requires inner movement; therefore, both inner composure and physiological readiness are vital. In Waldorf Education, the students are every day presented with academic challenges for

which they are, or almost are, emotionally and physiologically ready. The rhythmic, breathing nature of the schedule, as indicated by Steiner, alternating between contemplative and active lessons, is a key to helping the students meet the progression of academic challenges.

In the context of Steiner's indications for a curriculum and daily schedule that "breathes," that balances a variety of active subjects with the more academic subjects, the modern theory of multiple intelligences is very relevant. For much of the last century, "intelligence" was defined as the verbal and mathematical skills measured on the ubiquitous (Stanford-Binet) IQ test and also on the SATs (Scholastic Aptitude Tests). Howard Gardner, a professor at the Harvard School of Education, had the fundamental insight that academic intelligence doesn't necessarily translate into intelligence in other domains of human activity. A



Harvard professor Howard Gardner and the book that awakened awareness of multiple intelligences



Fourth graders in eurythmy class

mathematics prodigy is not necessarily a good athlete, and a brilliant writer may not be able to carry a tune. Gardner proposed that there are various kinds of intelligence and in 1983 published *Frames of Mind: The Theory of Multiple Intelligences*. The book has had a major effect on education in North America.

Gardner, who has since written a number of books developing his theory, holds that a bona fide intelligence fulfills a number of conditions:

- It is a set of skills for solving genuine problems.
- It is able to create an effective product.
- It has the potential to find or pose problems.



A Waldorf kindergartner in the school garden

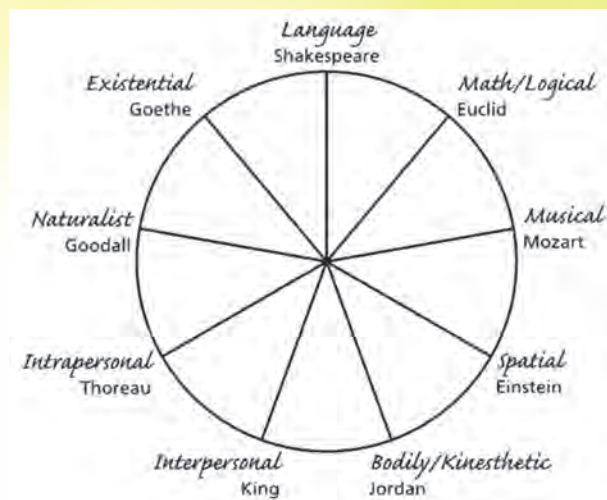


Figure 1: The nine intelligences with an example of a genius for each



A Waldorf high school choir in performance

- It is important and valued in a cultural setting somewhere.
- There need to be geniuses in relation to the intelligence—persons possessing it to a very high degree. Please see figure 1.

Also, the intelligence must be vulnerable, capable of being diminished or lost, such as when a person loses language function after a stroke.

Gardner has theorized that there are at least nine types of intelligence, each related to a specific area of human activity. The following list of these nine intelligences includes some of the professions and fields of endeavor related to each intelligence:

1. Language intelligence – poetry, fiction, law, religious ministry
2. Math/logical intelligence – mathematics, engineering, philosophy
3. Musical intelligence – music
4. Spatial intelligence – architecture, navigation, team athletics, the fine arts
5. Bodily/kinesthetic intelligence – athletics, dance, acting
6. Interpersonal intelligence – education, politics, sales
7. Intrapersonal intelligence – poetry, philosophy
8. Naturalist intelligence – natural science, gardening, agriculture
9. Existential/spiritual intelligence – all of the above areas

The Waldorf curriculum and schedule is a uniquely effective way of developing the nine basic intelligences—including the linguistic and the mathematical—in a balanced, healthy way. One common and erroneous criticism of Waldorf Education is that the schools are “artistic” and that core academics are not emphasized enough. In fact, the academic classes are amply present and emphasized in an

approach that strengthens long-term capacities rather than sacrifices them for the sake of short-term testing goals. The various movement, artistic, and craft activities that are an integral part of the Waldorf school day prepare and support the students in their more directly academic work. Those activities, besides being valuable in themselves, prepare the children physiologically and emotionally for their math, language, science, and history classes. Figure 2 shows the various subject classes found in a typical, mature Waldorf school, and how each helps to develop the nine distinct intelligences.

Almost a century ago, Rudolf Steiner created an education that helps the child grow into a well-balanced and resilient human being, possessing capacities and skills in a wide range of activities, able to take responsibility for his or her life and to imbue it with meaning. He was ahead of his time ... and very relevant in our own. ☉



Cello section in a Waldorf school orchestra



JEFF TUNKEY has been teaching both physical education and the Extra Lesson (a Waldorf-based remedial approach) at Aurora Waldorf School, near Buffalo, New York, since 1993. The school's unique movement program incorporates traditional games, life sports and team sports, weekly tumbling/gymnastics, and whole-class developmental movement based on the Extra Lesson. Students have three or more periods a week of this program, in addition to two periods of eurythmy. Jeff is also a member of the board of the Association for a Healing Education and teaches in its professional development courses. Jeff is a graduate of the Spatial Dynamics® in-service training. His website is www.movementforchildhood.com

Figure 2:

How the Waldorf grade school subject classes help develop all of the nine intelligences

Intelligence	EURYTHMY	FOREIGN LANGUAGE	GAMES/GYM & GYMNASTICS	HANDWORK	MUSIC	PRACTICAL ARTS, GARDENING	WOODWORK
Visual/Spatial	◆◆◆ Large-group choreographic forms; angles of movement	◆ Recognition and identification of pictures; movement & gestures	◆◆◆ All movement is space/time related	◆◆◆ Design, patterns, beauty; ability to move between 2 dimensions and 3	◆ Musical notation, instrument fingering patterns, awareness of surrounding musicians	◆◆ Form and detail	◆◆◆ Balance of form, function and beauty
Math/Logical	◆◆ Dance elements support math*	◆ Grammar/logic connections; counting and applying 4 operations	◆◆◆ Lower senses as foundations for math*; sequencing, rules	◆◆◆ Success in math requires neat and orderly processes	◆◆◆ Notation requires knowledge of basic math; internal counting in all music	◆◆ Measurement, ratio, project steps, garden grid	◆◆ Measuring, leveling, calculating; geometry of parts; steps sequence
Language	◆◆◆ Language made visible; stories, poetry, rhythmical and picture language	◆◆◆ Enhancing vocabulary abilities through constant stimulation	◆◆ Links between movement development and speech articulation	◆ Learning technical vocabulary; asking process questions	◆◆ Lyrics, prose, poetry & music from different lands builds literacy	◆ Terminology for tools and processes	◆ New vocabulary for technical aspects
Intra-personal	◆◆◆ Whole being becomes vehicle of personal expression	◆ Sense of accomplishment in mastery of foreign language	◆◆ Opportunities for self-evaluation and actualization; life sense	◆◆ Meeting oneself in the work and adjusting for personal abilities	◆◆ Listening to oneself; bringing inner to outer	◆◆ Awareness of personal capacities; overcoming obstacles; patience	◆◆ Awareness of capacities; reaching beyond expectations; patience
Inter-personal	◆◆◆ Coordinated and cooperative group movement	◆◆ Learning to communicate effectively with new conventions of thought	◆◆◆ Cooperative and coordinated movements; gaze and teasing; sportsmanship	◆◆ Helping or being helped; appreciation for others' abilities	◆◆◆ Being "in harmony"; give and take with other voices; staying in unison	◆◆◆ Collaboration, taking turns, helping others, service to community	◆◆ Projects usually require group effort; or can be compared
Bodily/Kines- thetic	◆◆◆ Physically very demanding – lightness, agility, awareness of own and group motion	◆ Classes include games to help students who are movement-style learners	◆◆◆ Widest variety of movement	◆◆◆ Eye-hand coordination, eye tracking, fine and gross motor, posture for work	◆◆ Postural control; fine & gross motor for vision, speech, and playing instruments	◆◆◆ Fine and gross motor skills; stamina	◆◆◆ Fine and gross motor; tools as extensions of hand and eye
Nature	◆ Many forms (stars, spirals, etc.) drawn from nature	◆ Interaction outdoors Cycle of nature through poetry, prose and music	◆◆ Outdoor classes	◆◆ Use of natural materials	◆ Songs to celebrate seasons, life, growth and humanity	◆◆◆ Outdoor work, natural materials (wood, seeds, beeswax, clay, etc.)	◆◆ Finding beauty "hidden" in a block of wood and other materials
Musical	◆◆◆ Melody, beat, different voice tones	◆◆ Rhythmic movement to sounds, singing in rounds and in harmony	◆ Circle games, folk dance, games with sequencing and rhythm elements	◆ Rhythm in movement of stitching "creates music in the soul"	◆◆◆ Music promotes whole-brain learning	◆ Rhythmic movements in many tasks; sequencing; singing at work	◆ Rhythmic movements in many tasks; sequencing
Meta-physical	◆◆◆ Language and movement become soul experiences; the universe in movement	◆◆ Furthering understanding of the world and others	◆◆ Experiencing the beauty of human movement	◆◆ Projects that help awaken the intellect	◆◆ Experiencing the beauty of the tone world	◆◆ Work is good for the soul; service to the earth and mankind	◆◆ Morality of finished projects

KEY: ◆ = Somewhat ◆◆ = Quite a bit! ◆◆◆ = Tons **FOR EXTRA CREDIT:** add a column for lunch and outdoor recess and see how many diamonds you can add!

* To learn more about the reasons that math abilities arise from and are strengthened through movement in general, through folk dance, and through the lower senses, see "For Teachers: Conferences and Seminars on Arithmetic" by Karl König — available online at www.waldorfresearchinstitute.org/pdf/Arithmetic.pdf

Nurturing the Inner Life

A Practical Guide for Families

BY HELENE McGLAUFILIN, MEd, LCPC

Today as we multitask through many moments, absorb information at an exponential rate, race through the day, and at sunset combat the stressed exhaustion that threatens family life, it is an act of courage to cultivate an inner life for ourselves and our children. An inner life provides a refuge, an inner sanctuary, that is a source of strength, healing, identity, and personal development.

It is not easy to define the inner life. In each individual it is something private and unique. It is referred to by many names, including soul, spirit, heart, conscience, intuition, inner voice, self, even God. For me, the inner life is the inward experience of the self and the world. It includes our thoughts, feelings, reflections, opinions, memories, and our perception of ourselves in our talents and limitations. It is intimately tied to spirituality: our sense of wonder and awe about life and the meaning we ascribe to our human experience. A person with a rich inner life is self-aware, consciously engaged with the mysteries of life, and deeply grateful for what other human beings and the world have given.

What nourishes an inner life varies from person to person. The following are those elements and habits of life that I have discovered support and cultivate

a rich inner life both in adults and in children, learned from my experience with my family. I believe that, taken together, they create an inner space where one has time to think, feel, dream, or meditate, to survey one's life, one's relationships, and destiny.



Sitting quietly together at home or in nature...

Quiet Time

Family life is not usually quiet, and a constant cacophony can deplete the inner life's reserves. Quiet time can be created anywhere, but our family has found it most readily in nature, while watching a sunset, for example, or at home sitting together, radically doing nothing! Although the children when small did not always want to quiet down, when we insisted, they seemed to grow into the quiet and to benefit from silence. As they grew, they became used to just sitting quietly together at times. Important conversations often arose from the quiet, especially in the teen years.

Doing Less / Taking Things Slowly

We are subliminally encouraged to always be efficient, fast, and busy. The inner life, however, needs time and space and cannot be rushed, harried, or stressed. While it has been difficult, our family has been able to establish realistic time frames for daily tasks, to say "no" to activities or events that will overcrowd our schedules, to cancel plans too hectic to carry out, and to insist on time between experiences. These choices have required strength of conviction and a clear evaluation of lifestyle, and have not always been understood by others or by our children. The reward, however, is experiencing the fruits of a cared-for inner life: more tranquility, ease, and enjoyment of everyday activities.

Doing One Thing at a Time

We eat while driving, listen to music while working, check email while playing a game, talk on the phone while cooking. Multitasking may be efficient, but it limits the care and attention we give to what we are doing and dilutes our experience of each activity. When our children were young, modeling "doing one thing at a time" was sufficient. In the teenage years, some limit-setting was required, including a ban on electronic devices at the dinner table.

Solitude

Solitude, the art of being creatively alone, is essential to sustaining an inward sense of ourselves. In a family context, solitude can be created if each family member is left alone and given uninterrupted time:

time to play imaginatively, read, write, sing, walk, listen to music, time to use our inner resources to discover what we want and need, time to recharge. Sometimes this retreat into solitude will occur spontaneously, sometimes when one person announces, “I need time alone.” Solitude in nature, while hiking or at the seashore, is particularly valuable.

Rest

In addition to the eight hours or so our bodies need for physical rest, we need periods of emotional rest, “down time,” when nothing is required of us, when we are free to do exactly what we choose, or to do nothing at all. Having this respite is important for adults and for children. Both young children and teens should be encouraged to take this kind of rest. My children have found their own ways—staying

home, writing poetry, going to the beach. Afterwards, there is a feeling of inner refreshment.

Freedom from Screens

A “screen” is any electronic device that possesses a screen and thus can be

a smartphone, computer, television, or any of their myriad variations. These devices can be entertaining and fun, but they all provide excessive external stimulation and impoverish the inner life. Overuse can lead to irritated fatigue, manifested in whininess, inattention, inability to engage in other activities, or moodiness. These symptoms can afflict adults as well as children. Limiting use is essential as well as engaging in counteracting healing activities—taking a walk in the woods, playing a game of ping pong, or just having a conversation.

The Simple Comforts of Home

A true home is where everyone in the family feels safe, relaxed, and comfortable being their authentic selves. As such, it is a place where the inner life of each family member can flourish. The basic activities of home life—cooking, baking, cleaning, tending a garden, sharing a meal—provide a sense of comfort and security. Keeping home life simple, unburdened

by gadgets, games, toys, and other “stuff,” is important.

Recognition

Despite the importance of the inner life, we tend not to recognize it overtly or talk about it. Hence, in our family we have tried to acknowledge the feelings, thoughts, dreams, creative impulses, and other expressions of the inner life. With our children, this meant reading their poems, looking at artwork, listening with respect and interest when they shared what they were thinking and feeling, and supporting pursuits that fed the inner life.

Protection

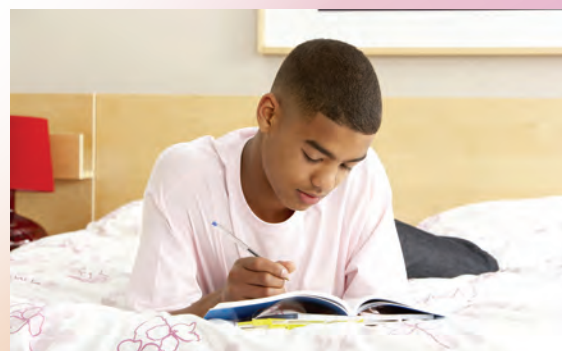
Our fast-paced technological, consumer culture with its constant stimulation, noise, activity, and overwork is intrinsically inimical to a rich inner life. One has to consciously set limits on one’s participation in the culturally normative. The inner life is a small, glowing ember we have had to guard, keeping it from being extinguished.

Gratitude

Experiences, good and bad, can be easily trivialized by the “been there, done that” or “whatever” attitudes. Conscious gratitude for the good (and the bad) that comes to us is a mark of a rich inner life.

Discernment

A day at an amusement park or a crowded beach can be fun and even relaxing, but it can also deplete the inner life. In our family we learned to make decisions about activities (Do we really want to go to the movies?) by examining how we felt afterward. Did we feel drained and irritable or content and energized?



...or taking time to keep a journal all nourish the inner life.



...or alone on a beach...



Screens nourish neither the inner life nor the communal.



Doing household tasks together—such as preparing a meal—strengthens family bonds and gives children an inner sense of purpose.

Effort

Nurturing an inner life in our family required conviction, conscious effort, and limit-setting. It has not always been popular with the children nor understood and appreciated by others. But the rewards have been

great. We are acutely aware of our own inner lives, hear our inner lives whisper to us, and see the inner life manifest in our family and the world around us. As our children enter adulthood, we sometimes see the glimmer of an inner life within them and hope

it will be a lasting light they will carry, guard, and cherish all their lives. ☺



HELENE MCGLAUFLIN, is a counselor, educator, writer, and yoga teacher. She has been in public education for thirty years as a teacher and counselor and has written numerous articles on helping children for parents, educators, and mental health professionals. Her fiction, nonfiction, and poetry have appeared in books, professional and literary journals, and magazines. Her book of poetry, *Tiny Sabbath*, was published in 2010 by Finishing Line Press. Helene has two grown children and a granddaughter and lives with her husband in Bath, Maine.

A version of this article appeared in *Motherverse: A Journal of Contemporary Motherhood* in Issue 8, May 2008. Used with permission.

Book Review

Organic Physics: In Search of a Science of Life

BY BERTRAM VON ZABERN, MD, reviewed by Ronald Koetzsch



The vision of the world and of the human being that informs this book differs from the materialistic/mechanistic worldview that dominates the scientific/academic world today. The latter sees matter (what has mass and dimension and can be perceived and measured by the five senses) as the primary reality and all nonsensical phenomena (such as human thought, ideas, and ideals) as epiphe-

nomena of matter. Human thought and consciousness are considered to be the result of electrical and chemical processes in the brain.

The author is a medical doctor and an ardent student of Rudolf Steiner, Anthroposophy, and the Goethean approach to science and the study of the natural world. For him, matter is the epiphenomenon of a limitless, sacred world of Spirit. Creative energies come in from the invisible periphery and condense into the visible and material. Human

thoughts, while reflected in the physical processes of the brain, have their origin in the higher, spiritual essence, or “I,” of the human being. Hence, the human being can grasp the true relationship between matter and spirit and experience and understand the sense-perceptible world in a new and direct way. The organic world that the author posits is “a world in which every detail is part of the whole, in which every incident is part of an evolution, in which wisdom, not chance, rules . . .”

Research into and understanding of this world begins with careful observation of a phenomenon with the five physical senses and without any attempt to conceptualize or to explain what is perceived. It proceeds then with an inner, imaginative observation. This inner working involves bringing together the outer observation, memories, and an imagination of future development. It can lead to an experience of the true nature of the phenomenon, of its spiritual origin, and of its material manifestation—to an inner, visible, comprehensive “idea.”

continued on page 33

Integrating Islam into the Waldorf Curriculum

BY ANJUM MIR

"Maybe you are searching among the branches for what only appears in the roots."

—Jalal ed-Din Rumi (1207-73), Sufi poet and mystic

As I stood before the sixth-grade students in my third round of teaching Islamic history, I was almost struck silent by the palpable connection the students felt with the subject. On day one, as I unfolded the story of pre-Islamic Arabia and the story of Muhammad, I could already observe the students enter into the scene. Their keen capacity for imaginative participation and their prior experiences of the stories of the Old Testament, native cultures, India, Persia, Greece, Rome, and Medieval Europe enabled them to be fully present. They were able to become the Bedouins in the vast, arid desert of Arabia and to imagine the life of the sedentary city tribes because, in many ways, they had already been there and could recognize the archetypes. By the second day, during the review, they described Muhammad as if they knew him, even affectionately speculating how he might have handled social or political situations during his lifetime. While I laid out the basic facts and initiated the imagination, they were learning out of their own experience.



In ebru, or marbling, a "painting" on water is transferred to paper, as in this example by a sixth grader.

That our children have this true experience of shared humanity is one of our greatest wishes for them. As Waldorf schools strive to find the most authentic way in which to honor the diversity that exists in our world, many of us are finding that the curriculum itself is the transcendent agent for this work. With truth, beauty, goodness, and a deep empathy, the curriculum meets the students at every milestone of their growth. Rather than imposing an external model of multiculturalism—which can awaken the children in the wrong way at the

wrong time—the curriculum introduces other cultures in an integrated way, through the roots, so that the capacity "to be the other" is part of their natural

developing being. In this way, Waldorf Education can help heal the world.

In light of the current world situation, this question of how to sow the seeds of mutual respect and knowing is pressing, especially when it comes to Islam and the Muslim world. The escalation of hardened violence in the Middle East and the increasing misunderstanding and hatred has made the task yet more urgent. Even a century ago, Steiner could see the metastasis of the unhealthy elements in the world: "...human beings will more and more have to find within education a healing process against all the things that make them sick in their environment." If we can bring Islam—and other world and local cultures—into the curriculum in a respectful, imaginative, and living way, the students will develop the tolerant, embracing, cosmopolitan consciousness that is needed for this time.

The study of Islam and its history has a developmentally appropriate role in the sixth-grade year. But Islamic culture, like any culture, can be artfully woven into the curriculum from the earliest years. The universal archetypes with which we work in the kindergarten and in the early grades exist in every culture. Because it is vital to the truthfulness of teaching that we bring what lives within us, our work is to find the folktales, fairy tales, and fables that resonate with us from any culture, including the Islamic. With the familiar archetypes embedded in them, these stories bring rich pictures and organically expose children to new rhythms, new sounds, and new imaginations from unfamiliar lands. Even in my work as a parent-child teacher of the very young, I am able to bring finger plays using the sounds of another language but paired with quintessential gestures that are recognized the world over.

To bring an impression of Muslim culture, teachers can dip into the well of Islamic literature, which is rich with nature stories and fables. Stories from *Tales of the Hodja* (written by Nasreddin, a thirteenth-century Sufi) feature a wise fool from Turkey, and can bring beauty and humor into the kindergarten and the early grades. The introduction in grade one to the letters of the alphabet also is an opportunity to bring in Islamic culture. The fairy tale

or story introducing any of the letters might come from a Muslim land. The grade-two curriculum can be enlivened by fables about Khalila and Dimnah, two clever jackals in Persia, who struggle with right and wrong and tell tales of the travails of other forest animals. In these animals and their antics, students can find reflections of themselves and their own attitudes as they grapple with honesty, morality, and their growth as social beings.

In the second-grade study of saints, holy men and women from the Muslim world can also be featured. Students can see that goodness and its struggle with evil exist in all parts of the world. Rabia Basri (died 717 AD) was a female saint and poet from Basra (Iraq) who was known for going from a life of hardship to a life of spiritual attainment and the service of the unfortunate. The images of her life are full of beauty, kindness, and devotion, and they can well serve children at this age.

In both grades three and five, there are curriculum areas where Islamic culture can be naturally integrated. In grade three, as the children are learning how to be on the earth through their exploration of habitats and dwellings, one can look at the tents of desert Bedouins in Arabia, the adobe dwellings in the Muslim lands of Northern Africa, or perhaps the tropical dwellings in Indonesia, the most populous Muslim country. In grade five, geometric drawing can include some of the basic design elements of Islamic art. And later, in grades six and seven, these simple designs can transform into a study of tessellation and arabesque, which are arranged according to the laws of geometry. While highly mathematical, both of these geometric forms illustrate the endless potential for beauty and artful design that characterizes Islamic art.

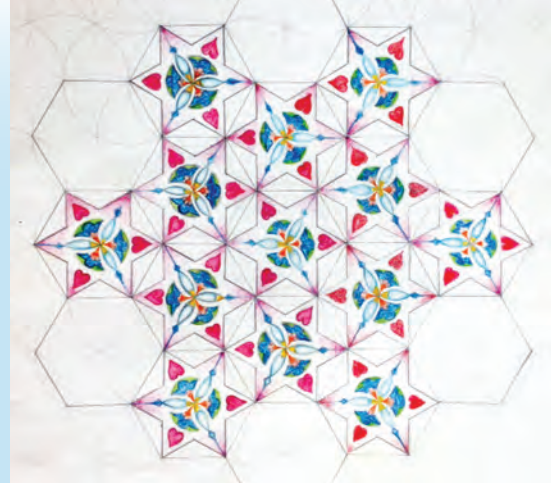


The Blue Mosque, built in Istanbul, 1609-1616, as rendered by a sixth grader

Islam makes, or should make, a formal appearance in the grade-six classroom when the adolescent forces of the children are beginning to rise and they are increasingly interested in the wider world. I am always surprised at the dearth of Islamic history in the curriculum of most Waldorf schools. In my research I have found that, although Islamic history is listed as a study block in many schools, grade-six teachers typically devote very little time to it and, then, only in the context of the Crusades.

In the current world situation, it is important that students build a picture of Islam and Muslims that will translate into a positive understanding as the students mature. Steiner maintained that the curriculum should not be rigidly fixed, but rather should reveal for students the many connections between all subjects of study. Islam and its history can be presented along with its interweaving with European history, allowing students to see and appreciate the dialogue that existed between Islam and the West from the seventh to the fourteenth century. As Steiner points out in *Practical Advice to Teachers*, we can show the students the challenges as well as the exchange, growth, and good that burgeoned between the two civilizations.

Medieval history as a whole presents an outward reflection of the inward struggle experienced by the child approaching adolescence. The sixth grader is experiencing powerful new, inner impulses that threaten a breakdown of order. Both European and Islamic cultures were going through something similar. In Europe there was chaos, as people struggled for land, security, and order, and, in the deserts of Arabia, warring Bedouin tribes fought over resources and power and made alliances that would ensure their survival. Like the sixth grader dealing with new inner forces, both civilizations struggled against their own wild impulses and deep-set habits in order to create a new identity and order. For one, this order came in the form of feudalism and then the Church, while for the other, with Muhammad and Islam.



A traditional Islamic tessellation used to decorate architecture and earthenware

The sixth grader is also in the process of redefining her- or himself as a social being. Now acutely aware of gender differences, the students are looking for guidance in how to act toward members of the opposite sex. Here, the codes of chivalry, integrity, and honor that existed in Islam and in Christianity can be helpful. In both medieval Arabia and in Europe the students encounter the disparity between the sexes, but also find examples of figures who overcame the disparity in order to advance. And, among the knights, caliphs, kings, and warriors of the medieval world, Islamic and Christian, they find inspiring examples of courage, purpose, strength, truth, kindness, and inner struggle (*jihad*). Students are drawn to these pictures because they can relate to them. In fact, they grow to love the charismatic figures because these heroes bring the order that the

students crave in their stage of development.

A study of the five basic tenets of Islam speaks to this need for order. In my teaching about Islam in the sixth grade, I use as a graphic a star in which each of the pillars of the faith is a point. The top point is the thinking element—the

declaration of faith (*shahada*); the arms and legs of the star are the willing elements—prayer (*salat*), almsgiving (*zakat*), fasting during Ramadan (*sawm*), and the pilgrimage to Mecca (*hajj*). At the center of the star, there is the feeling element—belief (*iman*). The hope is that quietly, for the future, students might also notice that the order that eventually came to the Islamic world, and then to Europe, made it possible for each to transform itself from a society shackled by a basic struggle for survival to one in which culture, art, education, spirituality, and individual freedom were possible.

Europe's encounter with the Islamic world and the intellectual treasure (including ancient Greek philosophy and science) that was transferred from the Muslims, energized Europe and ultimately kindled the Renaissance. There were many points of contact and cross-fertilization—in the Holy Land during the

Crusades, in the parts of Spain, Italy, and France that were part of or bordered on the Islamic empire, and in the diplomatic exchanges between Muslim and Christian rulers. There are many opportunities for comparing aspects of the two civilizations—kings and caliphs, cathedrals and mosques, religious and social customs, social attitudes and structure, education, and societal challenges. A striking comparison can be made between chivalry and the codes of honor in the Islamic world. Students can begin to picture a world in which a knight such as Gahmuret in *Parzival*, a Christian knight, could travel to Muslim lands, serve Muslim caliphs, and be renowned for his honor and loyalty. They can see how despite being enemies, Muslim conquerors such as Salahuddin and knightly kings such as Richard the Lionheart, shared a mutual respect and how, even in war, they conducted themselves with integrity and honor.

Perhaps the richest material for the study of Medieval Islam comes from its Golden Age (786–1258) and from Andalusia. While Europe was mired in the Dark Ages, the Islamic world was flourishing. The Islamic empire stretched from Baghdad to Spain, and its sophisticated form of governance created an environment in which exploration, science, and culture flourished. Andalusia is the southern part of Spain, and includes the cities of Seville and Malaga as well as Gibraltar, Europe's closest point to North Africa.



Carved stone pillar, "Court of the Lion," The Alhambra



The five pillars of Islam



Chalkboard drawing of an astronomer in the Golden Age of Islam (8th through 15th century)



For eight centuries Andalusia was under Muslim control, and that time provides an inspiring example of tolerance, peaceful coexistence, and collaboration between Muslims, Christians, and Jews. Members of the three faiths worked together harmoniously to leave a legacy of sciences, architecture, art, music, and scholarship that drew from the best gifts of each community.



A seventh grader's portrait of al-Khawarizmi (780-850), the father of algebra, with accompanying explanation on an arabesque-enhanced page

Inspired by the Qur'an edict to "Seek knowledge from the cradle to the grave," the Muslims throughout the empire devoted themselves to the pursuit of knowledge in all areas. They preserved and built on the wisdom of India, Persia, Greece, and Rome. They established think tanks, such as the House of Wisdom in Baghdad, where scholars from many lands and many traditions gathered to work together. This collaborative effort led to advances in the sciences, technology, agricultural practices, art, and other areas that influence world culture to this day. Hundreds of Arabic words, such as *alchemy*, *nadir*, and zero, found their way into Western languages and, because of the Muslim interest in astronomy, many stars

still bear Arabic names. Steiner said that practical items of daily life provide an insight into the world. The modern sofa, for example, is a legacy of Muslim Persia. In studying this grand era of Islam, students will find much that is relevant to their own world and lives.

Islam can be integrated in an interdisciplinary way into other sixth-grade blocks. The development of astronomy, chemistry, physics, mathematics, and geometry have all been deeply influenced by Muslim discoveries and concepts during the Golden Age. Engaging the will of the student with artistic and craft work can deepen the experience of the mood

and spirit of this time. Activities might include learning the Arabic letters and doing right-to-left Arabic calligraphy, *ebru*, the art of paper marbling, and carpet design using the art of arabesque.

The seventh-grade curriculum also offers opportunities for including Islam. The study of human anatomy and physiology can be enriched by bringing in Muslim thinkers such as Al Razi (865–935), Ibn Sina (980–1037, also known as Avicenna) both of whom wrote and illustrated comprehensive treatises on the human body and organs. Study of the work of scholars such as Al-Khawarizmi (780–850), the father of algebra, can enliven the mathematical subjects.

In the seventh-grade block "The Age of Exploration," Muslim contributions can play an important role. Muslims were key in the development of cartography, navigation, and navigational instruments, such as the astrolabe. The navigators on many of the European exploratory and trading expeditions were Muslims from Andalusia and Northern Africa.

While European explorers generally traveled west, Ibn Battuta (1304–1368), a Moroccan explorer, traveled east. Over thirty years he traversed almost the entire Muslim world and made his way to China in the process. He wrote a journal of his adventures, *The Travels of Ibn Battuta*. Students can compare his travel narratives with those of Marco Polo, who wrote of his journey on a similar route fifty-five years earlier. Steiner recommended practical, experience-based writing exercises for seventh graders, and both Ibn Battuta and Marco Polo provide good examples of such writing.

In the history block that encompasses slavery, students can learn of the large number of Muslims



Gahmuret, Parzival's father, departing for the East, where he will serve a Muslim caliph and bridge Christian and Islamic cultures

from Africa who were taken into slavery and transported to the American South. Omar ibn Said (1770–1864) was among these. A respected scholar in his homeland, he wrote books on theology and history as well as an autobiography, *The Life of Omar ben Saeed*, while a slave in the Carolinas.

As our Waldorf communities and classes become more diverse, our students must be able to see

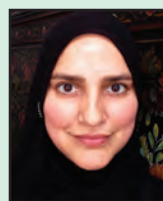


Harun al-Rashid (763-908), fifth Abbasid caliph, who founded in Baghdad the House of Learning as a cosmopolitan center for research and scholarship

themselves in the curriculum. At one time, children were healthy enough to see themselves only in the archetypes. Now, most of our children experience so much interference in all of their senses and especially in the sense of life, that we should consider bringing not only true archetypes that they can relate to, but true pictures of the world as well.

As teachers, we need to know the world in which we live so that we can truly ready the path into that world for our students. Steiner spoke often of the necessity of this practice, encouraging educators to penetrate the world in its practical reality. In the conclusion of his lectures, *Practical Advice to Teachers*, he urged teachers to take an interest “in everything happening in the world and in whatever concerns humankind

... and in anything, great or small, that concerns every single child in our care.” Today, when there is so much misunderstanding, this undertaking is particularly vital. We need to bring, with strength and grace, an education that nurtures within each child the capacity to see the value and humanity in each and every person. ☺



ANJUM MIR studied journalism at Boston University and then did post-baccalaureate work in education at the University of Texas in Austin. She began her career teaching high school and middle school English and history. For the last ten years, Anjum Mir has led parent-child classes at the Westside Waldorf School in Pacific Palisades, California. She takes great joy in being invited to contribute to the sixth-grade curriculum each year. She and her husband, Jihad Turk, president of an Islamic theological seminary, live in Los Angeles with their four children, all longtime Waldorf students. Anjum’s presentation on Islam in the Waldorf curriculum, given at Rudolf Steiner College in 2014, can be seen at: www.youtube.com/watch?v=UV_MbQI4UOY

Hickman, continued

and kisses from the participants. Tears were shed on both sides when we took our leave. The message we wished to leave with the teachers was “You are teaching children who will see a future that you will not see. Help cultivate their imaginations so they can imagine a future filled with peace and collaboration. You are co-creating the change that is needed, each day with your love for the children. Thank you.”

Our hope is that we will be joined by others who will help create a different future for the children, so they can safely grow and learn. Let us all collectively access the power of imagination. By imaging a peaceful future for this land, we can help bring it about. ☺

For more information about reGeneration and its work, visit the website: regenerationeducation.org

The Sixth Grade

Crossing the Bridge From Childhood to Adolescence

BY EILEEN HUTCHINS

Some years ago, Patrice Maynard, now director of publications and development for the Research Institute for Waldorf Education, was a class teacher at the Hawthorne Valley School in Ghent, New York. About to start the sixth grade, Patrice asked her mentor, Rudolf Copple, longtime teacher at the Rudolf Steiner School of New York, for advice. Copple gave Patrice a copy of an article published in 1953 in *Child and Man*, a magazine about Waldorf Education in England. Patrice recently shared that article, written by Eileen Hutchins, with the Renewal editorial board. The board realized that the basic principles of helping twelve-year-old and thirteen-year-old children make the transition into adolescence have not changed much. Hence we are happy to present this ageless gem of practical pedagogical wisdom.

—R.E.K.

The sixth-grade teacher sees the students in the class change within a few months from children to adolescents. The change is as striking as when a heavy spring shower turns thin, green shoots in a garden into luxuriant foliage and suddenly the breath of summer is in the air. Soft, unformed facial features become defined and the way of moving less natural and instinctive. The faces of the girls bespeak

a new self-awareness, sometimes with a touch of mischief or mockery, and the boys do not respond so quickly to instructions. They have a new, easygoing self-assurance that seems to say, “I will do my task but in my own time.” At this age, the children are beginning to exercise their own critical judgment and to chafe against authority. These changes do not always come exactly in this way, but there is a huge gap between the naïve youngsters of grade five and the boisterous, long-legged colts of grade seven. Grade six is the time when this gap is traversed in a few rapid strides.

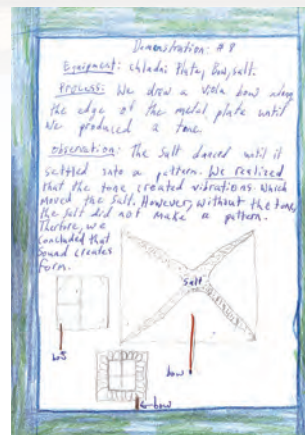
The sixth-grade Waldorf curriculum helps the children to make this

transition. In the main lessons of grade six, recorded history replaces the legends of grade five. There is also the introduction to the science of physics. These subjects correspond to the children’s own inclinations. The budding adolescents are less interested in romantic stories of the far-away past and want to hear about the adventures and experiences of people more like themselves. They are also more keenly interested in the day-to-day phenomena of the world around them.

The physics block, which covers several topics, can be the most impressive of the year. The children are losing their feelings of wonder and reverence for the world of myth and legend and want and need to discover a new world accessible to their senses. This new world can be as magical as the one they are leaving behind. In each physics class, the students should find an unveiling of marvelous mysteries.

In physics, the exploration of sound provides many such revelations. In the first lesson of the block, the children listen to the sounds made by concealed objects. They realize that a copper chain, a silver bowl, a hollow seashell, and the string of a violin each produces a distinctive sound. They experience that although the mineral world in itself is dumb, different objects and substances can be made to sound an expression of their inner nature. A violin bow is drawn across a flat, metal saw on which grains of salt have been scattered. As the saw begins to hum, the grains of salt begin to whirl and dance until they form a beautiful, interweaving pattern. Experiments with the Chladni plate reveal that each musical note creates a unique form, that music and form are related.

Usually in sixth grade, we study the poem “A Song for Saint Cecilia’s Day, 1687” by John Dryden. Now, after the experiments with the Chladni plate, the opening lines of the poem take on new meaning for the students:



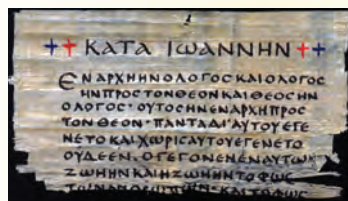
A sixth grader’s physics main lesson book record of the Chladni plate experiment



A Chladni plate, covered with fine salt, when stroked by a violin bow will create geometric patterns.

From harmony, heavenly harmony,
This universal frame began:
When nature underneath a heap
Of jarring atoms lay,
And could not heave her head,
The tuneful voice was heard on high,
“Arise, ye more than dead.”

We also consider the phenomenon of human speech and how, long ago, as often depicted in fairy tales, words conveying a blessing or a curse were considered powerful, tangible realities. The students realize that even today what we speak to each other has the capacity to wound or to heal. Each student copies by hand in Greek the opening verses of the Gospel of John. In my class, one boy, whose handwriting was usually a careless and slipshod scrawl, took great care and pride in forming all the letters beautifully. So great was the reverence he felt for the passage.



Prologue to the Gospel of John, early Greek manuscript

In the study of light, the students again discover new worlds. Experiments with a beam of light in a dark cellar teach them that light itself is invisible. Light illuminates everything around, but itself cannot be seen. The thought arises in the students: “Light is wonderful. It is invisible but makes all else visible. When light goes, all else disappears as well. Sound causes substance to take on beautiful shapes. Light makes these shapes appear. Both light and sound are magical. We cannot really understand them, but we can learn to know them by what they reveal to us.”



A student's record of the color afterimage experiment

The students work intensively with prisms. They perceive the colors that appear when a shadow is cast on an illuminated area and when light is cast upon a shadow. They observe the beautiful shades created when the two bands of color seen through a prism are brought together—the vivid geranium, emerald, and indigo when the bands intersect over light and the delicate peachblossom, turquoise, and pale gold when they meet over shadow. I show them a reproduction of a painting by Edmund Wilson (1872–1912) depicting a lunar

corona in Antarctica and the encircling bands of peachblossom, turquoise, and gold.

We also work with the after-images of complementary colors. The students gaze intently at a large scarlet disc mounted on white paper. They then focus on a blank sheet of white paper and are surprised that they now “see” a pale, luminous, jade-green disc. They ask, “Where does that color come from? It is much more beautiful than the color of the original disc.” Then comes the realization that our eyes can create colors, colors that we cannot imagine and that do not exist until we create them. What wonderful capacities lie within the human being that we can call forth into existence what did not before exist!



Lunar Corona, a watercolor painting by E.A. Wilson, done on an expedition in Antarctica, during which he died

The twelve-year-old has a love of constructing things and an increasing ingenuity in such matters. So the sixth graders make many of the items needed for the physics experiments—a simple lyre made out of a wooden box strung with rubber bands, a pinpoint camera from an old cocoa tin and a cereal box, and various periscopes of arrangements of small mirrors.

In the sixth grade, the study of geometry should be interwoven with the physics block. When a stone is dropped in a pond, the water ripples out in expanding circles. In speaking and singing, the human voice generates expanding circles in the air. While the rippling water comes up against the edge of the pond, the sound of a voice if loud enough travels out without limit. Likewise, a flower sends into the world its pollen and its fragrance. Can we know how far they go and what geometric forms they describe? At the same time, the flower contracts and creates a tiny seed. The children can begin to sense that the center point and the limitless periphery are always in relationship, are one.



In the study of the expanding concentric circles in a pond, geometry and natural science are brought together.

In their studies of science and math, the students can be reminded that the sense world is always in flux and that they must

be attentive and active if they are to understand correctly what their senses bring them. They need to realize also that the study of the external world is a gateway to “the world of the meaning of things,” that each phenomenon points beyond to something greater and higher. As the French writer Antoine de Saint-Exupéry (1900–1944) wrote:



Antoine de Saint-Exupéry, aviator, philosopher, and writer

The spirit has its homeland, which is the realm of the meaning of things. Not in things themselves does it rejoice but only in the visage which it reads behind them and which binds them into oneness. Grant me, O Lord, that I may learn to read.

In fifth-grade geography we studied the frozen North, the tundra, the equatorial forest, the great deserts, and then England and some of continental Europe. In the sixth grade, we travel to Africa and Australia. Both continents provide the extreme contrasts and the dramatic qualities of climate and scenery that appeal to children of eleven and twelve. These challenging environments open the door to stories of human courage and endurance. The children are approaching a time when they will step out into the world on their own and have to take the consequences of their decisions. They need to see how the outer world (both the natural and the human-made world) can be inexorable and punishing if one has not learned to read them well. The children also need to realize the power of human determination.



Sidney Kidman (1857–1935), Australian pastoralist and adventurer

A good story can help them grasp the potential of the human will and focused intention. Sidney Kidman (1857–1935), a cattleman in Australia, was on a journey across the central desert with a friend, when they discovered that all the water holes on which they were relying had dried up. Kidman’s friend gave up the struggle and lay down on the ground in despair. Kidman, however, vowed, “I will never give up.” On the journey he had observed that wild creatures—insects, mammals, and birds—can smell out water. He caught sight of a flock of birds, followed them, and came upon a hidden pool. He was able to save himself and his friend.

In the sixth grade, the students study ancient Roman civilization and then the rise of the Christian church. They admire the efficient and capable Romans

who could build, almost as well as we can today, sewage systems, roads, aqueducts, and houses with central heating. The children are impressed by Roman military might and administrative skill and the scope of the



Roman aqueduct of Tarragona, Catalonia, Spain built during the reign of Augustus (27 BC - 14 AD)

empire at its peak. But they also learn that within this world ruled by earthly force and characterized by oppression and hate, a community arose in which selfless love, forgiveness, and nonresistance to evil were the highest values. These contrasting pictures can be presented to the children without the teacher passing judgment on one or the other. It is appropriate that the students appreciate the grand achievements of Rome but also see the enduring and transcendent value of love and suffering.

Thus, if in the sixth grade the children discover the power of their own thinking and adopt the habit of soul of asking who, what, when, and most importantly why; if they awaken in wonder to the beauty and complexity of the natural world; if they delight in using their hands and mind in the making of practical objects; if they discover the sanctity of the spoken and written word; if they realize the power and potential of their own will; and if they sense that behind the visible, material world is an invisible world of meaning, then the sixth-grade Waldorf curriculum and the sixth-grade teacher have done their job. The children will be ready for the seventh grade, for adolescence, and for the next steps toward becoming responsible, fulfilled human beings and good citizens of the world. ☺



EILEEN HUTCHINS (1902–1987) graduated from Oxford University with an honors degree in literature. She began a career in teaching but soon became disillusioned with contemporary educational ideas. Her interest was revived

when she came across the pedagogical work of Rudolf Steiner. Eileen was a founder of the Elmfield Rudolf Steiner School in Stourbridge, England, and an important figure in the development of Steiner (Waldorf) Education in England. She was a poet, storyteller, author, Waldorf class teacher, and committed anthroposophist.

Three Days in the Inner City

A Service Learning Trip

BY EMILY HAND, eighth-grade student at the Halton Waldorf School, Burlington, Ontario

Service learning is an important part of the Waldorf curriculum. Usually beginning in the seventh or eighth grade, students are given an opportunity to help others less fortunate than themselves. Service experiences help the students become aware of social problems, become sensitive to the situations and suffering of others, and perhaps become committed to help more as they are able. The following essay indicates that service learning experiences can indeed achieve these intended goals.

—R. E. K.

In November 2014 our class—ten students, along with our teacher, Charlotte Jacklein—went into Toronto on a service learning trip. We arrived on a Wednesday morning and left on Friday afternoon, spending the two nights at a Mennonite church. Although it was an interesting and enjoyable trip, it was also a very sobering experience. I was exposed to problems that I didn't know much about; some of them I didn't know anything about. We were introduced to the “business” of human trafficking. Trafficking is a serious crime in which men, women, and children are taken away by force and exploited. They are used as slaves and as forced labor and for sexual purposes. The trip was quite an eye-opener.

On our first day there, we walked around talking to people who are homeless and living on the streets.



The \$1-per meal restaurant where the students volunteered one evening is run by Capuchin friars.

Every day these people wake up and sit there while thousands of people walk by. While most people just ignore the homeless—keeping them out of sight and thus out of mind—some people stop and yell or swear at them.



The writer (in center of photo, holding a blue sleeping mat) and her classmates upon arrival at Union Station, Toronto

We stopped, said hello, offered to buy them a tea or coffee, and talked with them. They were so happy and thankful. We really made their day.

One of the people we talked to was a man named Joseph. Joseph told me about his past, how he had moved away to travel but when a ghost from his past returned, he came home to Toronto, how he was auditioning for plays and wanted to become an actor. We enjoyed a great time talking to him, and listening to his stories. When we walked by again, a day or two later, he remembered us, just because we had stopped to say hello, and that made my day.

On our second day in Toronto, we were very busy. We started the day at the Good Shepherd Shelter, some of us organizing food and others helping in the kitchen. I was amazed at how much food was available, how big the shelter was, and how many people could come in and have a nice meal. But it's still not enough; they still need help. Around dinnertime, we headed out to St. Francis Table to volunteer for dinner. St. Francis Table is a restaurant where people living on the streets can come and pay one dollar for a meal. It has a full restaurant service run by volunteers. The restaurant is not supported by the government.

It was amazing yet also saddening to see how fast the place filled up. Right away we were put to work. My job was to bus tables after the customers were finished. They were all very thankful and some brought their dishes to me. After the restaurant closed down, we were given dinner. While we

continued on page 43

A Winning Waldorf Robotics Team—Did Rudolf Steiner Foresee This?

BY JAMES MADSEN, MS

The Green Meadow Waldorf High School in Chestnut Ridge, New York, does not have a football team. However, it does have a robotics team—the PolyGnomes—and within the rapidly growing world of competitive high school robotics, the team and its robot, “PolyGnome,” have been remarkably successful, proving themselves to be one of the top teams in the world.

The seven members of the PolyGnomes began working together in September 2014, coached by physics teacher James Madsen and math teacher Lisa Krogh. Just at that time, the game “Cascade Effect” came on the scene. Working within their engineering capacity and budget, the team designed and built a robot to compete effectively in the game and since January 2015 have taken part in a number of local and regional robotic tournaments.

In a tournament, each match lasts for 150 seconds. During the first 30 seconds, the robot operates autonomously using only its onboard computer program and sensors to guide and score. A 90-second

with new rules requiring feverish action, absolutely precise driving, and rapid strategy shifts. In a match, two teams are allied and compete against another alliance of two teams. During qualifying matches, twenty-four teams are paired randomly by computer, and rankings are determined by a team’s scores for five matches. An alliance partner in one match may be an opponent in a later match. Later in the tournament, the top-ranked teams choose alliance partners to compete in elimination brackets leading to the championship.

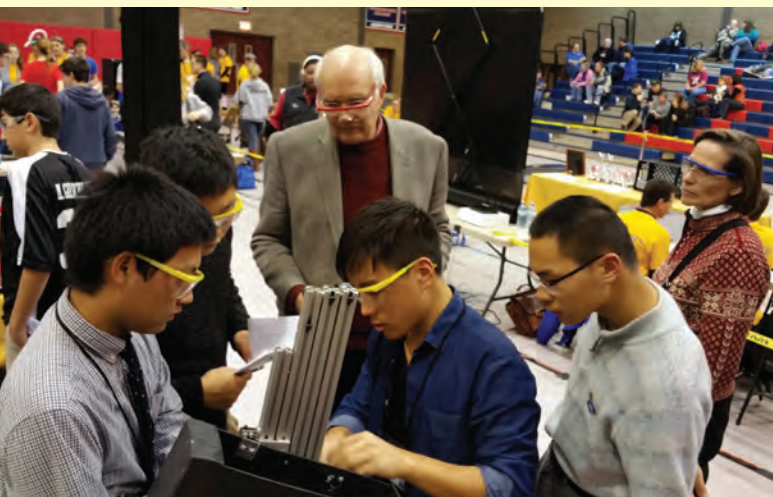
An organization called FIRST (For Inspiration and Recognition of Science and Technology) has been key in the development of student competitive robotics. One of the founders of FIRST, Woodie Flowers, professor emeritus at MIT, has developed the concept of “Gracious Professionalism” as a key element in robotics. “It’s a way of doing things that encourages high-quality work, emphasizes the value of others, and respects individuals and the community. Fierce competition and mutual gain are not separate notions.”

Thus teams help each other throughout the season and even during tournaments. They share advice, spare parts, and coding hints, and will even use their robot to right an opponent’s tipped robot during a match. Winning a match has little value if one’s opponents are not at their peak.

The Green Meadow team’s PolyGnome is a swift, powerful, and versatile machine that easily navigates the playing field, shoots up and down ramps, wrangles goals, rapidly sweeps up game elements



In competition, PolyGnome scoops up wiffle balls off the floor by means of a little spinning paddle and then deposits them in tall plastic tubes.



PolyGnome team members make last-minute adjustments as coaches Madsen and Krogh look on.

“tele-op” period follows with the robot controlled remotely by the drive team using joysticks. The match concludes with a 30-second “end game”

(wiffle balls), and drops them in increasingly taller scoring tubes. It does all this while avoiding stiff infractions and dealing with defensive actions by opponents. The PolyGnome is widely admired by other teams and coaches for its unique design and consistent high scoring, as well as the outstanding performance of its engineering and driving team.

The PolyGnomes performed at a high level throughout the FIRST Tech Challenge 2015 season. They won all three of the early qualifying tournaments and were finalists in both the New York Empire and New York City regional championships, in which high schools from fifty-three New York counties were represented. At the Eastern Super Regional in Scranton, Pennsylvania, they were one of the best seventy-two teams on the East Coast, from Virginia to Maine. There they were ranked #2 in their division and were captains of the finalist alliance. During this time, the team won two prestigious judged prizes—the PTC Robot Design Award and the Rockwell Collins Innovate Award.

The PolyGnomes' ranking in the Eastern Regional qualified them to go to the World Championships in St. Louis. Held in late April, this event brought together the top 2% of teams in the United States as well as thirty elite teams from all over the world.

At the World Championships, the PolyGnomes were 8-1 in the qualifying rounds. This earned them a place in the semifinals as part of one of the eight two-team alliances. Although they lost their semifinal match, the PolyGnomes ended up ranked



Left to right: Danny Chang, Chester Lee, Takama Saeki, Brian Frei, Bob Chang, James Yang, Lionel Miele-Herndon. Bob and James came to GMWS in high school, but the others have been at GMWS for between six and fourteen years.

in the top six among the 6000 Tech Challenge high school robotics teams in the world.

The senior leaders of the team are Danny Chang (captain, lead project engineer, and “CEO”), Chester Lee (engineer, strategist, and opposition scout), Brian Frei (perhaps the best robot driver in the state), Takama Saeki (student match coach and pit chief), and James Yang (engineering notebook scribe). The team members, all excellent science and math students, are also varsity athletes, outstanding musicians, and skilled writers. Many of the teams they competed against came from large, elite schools specializing in STEM (science, technology, engineering, math) and have much larger, corporate-funded budgets to work with. And some of the competing robots were technically superior to PolyGnome. But flexible thinking, focus, and the ability to work together effectively enabled the Green Meadow team to compete as peers with the best teams in the world. ☺



With two-team alliances competing against each other, four robots operate in a rather small playing area, creating a lot of excitement and a certain amount of bashing and crashing.

JAMES MADSEN is one of those stalwart baby boom generation Waldorf educators. (Please see page 8.) He has been teaching physics and math in Waldorf schools for thirty-eight years, most recently at the Green Meadow Waldorf School, where he is also Collegium Chair. He holds degrees in applied math and mechanical engineering and has been involved in school robotics programs for thirteen years. James will retire from full-time teaching in June and move to the coast of Maine.

Video clips of recent PolyGnome matches can be viewed at:
www.youtube.com/watch?v=2rPTb2pJQac
www.youtube.com/watch?v=Pjz6VDvECe0

THE BEST OF WALDORF ART

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BY PAUL MIELE-HERNDON

Recently the writer of this article, a senior at Green Meadow Waldorf School in Chestnut Ridge, New York, and his classmate and friend, Matteo Scher, created a Facebook page—"The Best of Waldorf Art"—dedicated to artwork by Waldorf students. Their initiative is an encouraging example of young people who identify themselves as "Waldorfians" realizing that they are part of a unique, worldwide community and wishing to cultivate that community.

The Best of Waldorf Art" began as a simple idea between two friends: that, through creating a Facebook page to showcase and view art by Waldorf students, we could get to know and appreciate the work of fellow Waldorfians and allow others to have the same experience. We wanted to get artwork from as many Waldorf schools as we could. Of course, at the beginning,

"as many as we could" meant getting artwork from all the schools where we knew people. But when the first week of the page's existence saw it get nearly five hundred "likes," we realized that we could set our goals even higher. We decided to try to receive art from every Waldorf high school in the country. Not much later, when we began receiving art

from countries such as France, Germany, and Argentina, we realized that we could expand worldwide—perhaps not to every Waldorf school in the world, but at least to many schools in many countries. Clearly, we were on to something.

I still don't know exactly why our page received such rapid success; however, I do have some clues. Waldorf communities are not well known for having a strong presence on the Internet, for obvious reasons. School media policies and no-TV upbringings have, for the most part, resulted in students who don't learn to use a computer until their high school years, although this pattern has been changing recently. Once Waldorf students finally do discover the vast fairground that is the Internet, they realize that there really aren't many places on it exclusively for them. There are plenty of places to learn about Waldorf-related things, to be sure—websites about hotels and salad rank high among these. But there aren't many places for Waldorf students to meet others like themselves, from different Waldorf schools in different countries and parts of their countries, to find and relate to students who hate blue paint and love the smell of beeswax in ways that only a Waldorf student can.

Facebook has recently become the home for several communities like this, notably "Steiner School Memes," which bridges the gap between Waldorf and Internet trends and jokes, and "You Know You're A Waldorf Child When..." which allows users to post at will about what makes them intrinsically Waldorf. But there was no page yet that was focused on the arts, an essential part of the Waldorf curriculum and an area in which countless Waldorf students take much pride. When "The Best of Waldorf Art" appeared, that void was filled, and, like the other Waldorf Facebook sites, it has matured into a community filled with students, teachers, and parents, all enthusiastic about the beauty that Waldorf students can produce.



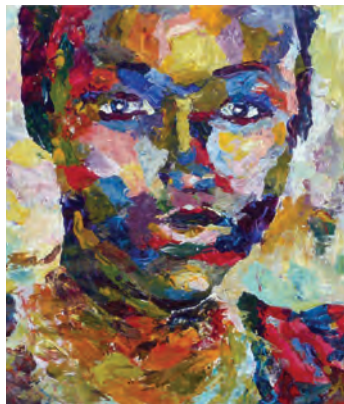
BOWA staff: Melike Baskoylu, Matteo Scher, Paul Miele-Herndon, each headed to college in September 2015, respectively to Rhode Island School of Design, Baruch College of the City University of New York, and Brown (or New York University)

At this time, “The Best of Waldorf Art” is a community of about 3,250 like-minded individuals. Each post we put up reaches an average of 1,500 people. We have received and posted art from thirty-three schools in fourteen countries. However, our ambitions reach beyond just numbers. Our dream is to become a truly global community, one that not only shares art from Waldorf students around the world but has members from around the world who can appreciate it as well. While we have a steady stream of art and attention coming in from the United States, Canada, and South America, we would love to have more from the UK and Europe, and perhaps even from China, since Waldorf Education is growing there very rapidly. We’ve discovered that there’s a strong artistic presence in South African Waldorf schools. The first artistic submission from there was absolutely stunning, and was one of the page’s most popular posts.

At the moment we are focusing on the two-dimensional visual arts. But sculpture, craftwork, and eurythmy are also important elements in the Waldorf curriculum. We definitely see those arts as being suitable for our page if we can get the necessary high-quality submissions.

Too often, Waldorf students feel as if there aren’t many people who share their experiences outside of their school. Our mission is to show them—through a community that celebrates Waldorf artists and connects people through their art—that this sense of isolation is unfounded. Thanks to the help of those thousands of fans, I feel like we’ve demonstrated, to some extent, that there is a real community. There might still be a long way to go, but because of the art that we receive each day, we’re optimistic about a bright and successful future. ☺

Contact BOWA at thebestofwaldorfart@gmail.com



Top from l. to r.: Lily Clee, Kimberton WS, 11th grade; Anushka Kempken, Michael Mount WS, Johannesburg S.A., alumna; Zuzu Tadeushuk, Green Meadow WS, 12th grade; Leah Breiss, Hawthorne Valley, 12th grade **Middle:** Tianyi Zhao, Hawthorne Valley, 10th grade; Andres Ponce, WS of the Peninsula, 12th grade; Tayla Phelps, Hawthorne Valley, 12th grade; Sam Martin, Kimberton WS, alumna **Bottom:** Paola Sanchez, Hawthorne Valley, 12th grade; Aaron Luiz Bertrand, WS of Lima, Peru, 11th grade

Eurythmy as Therapeutic Movement

BY THOMAS POPLAWSKI, MA

Eurythmy is a movement art, taught in all Waldorf schools, from the kindergarten on through the grades and through high school. Eurythmy classes provide physical exercise for the students and also training in moving one's body in a graceful, artistic way. But eurythmy can be understood further as a general healing discipline that benefits body, mind, and soul.

When Rudolf Steiner founded the first Waldorf school in 1919, in Stuttgart, the school had several unique features. It included both boys and girls, something that was uncommon for elementary schools in Germany at the time. In addition, one teacher was responsible for one class from grades one through eight. There were also two entirely new subjects, form drawing—the freehand drawing of geometric and rhythmic patterns—and eurythmy. Steiner, working with his wife, the actress Marie Steiner, had developed eurythmy beginning in 1912 primarily as a performance art. With the creation of the first Waldorf school, Steiner insisted that eurythmy be included in the curriculum. Several years later, he commented that it was the most important subject in the school.

Waldorf educators are concerned with the physical health and emotional well-being of the children

in their care, as well as with the children's intellectual development. They are also aware of another important dimension of the developing child—what Steiner called the “etheric body” or “life body.” Comprised of circulating non-physical, invisible energy, the etheric body animates, gives form to, and sustains the physical body. The etheric greatly affects a person's vitality and health and needs to be supported, nurtured, and strengthened. These insights were not new with Steiner. An understanding of the etheric body and its importance has been present in many cultures from ancient times. In China, the energy that forms the etheric body has been called *chi* and, in India, *prana*. Steiner revived and developed this ancient wisdom and used it in designing Waldorf Education to foster the healthy development of the children.

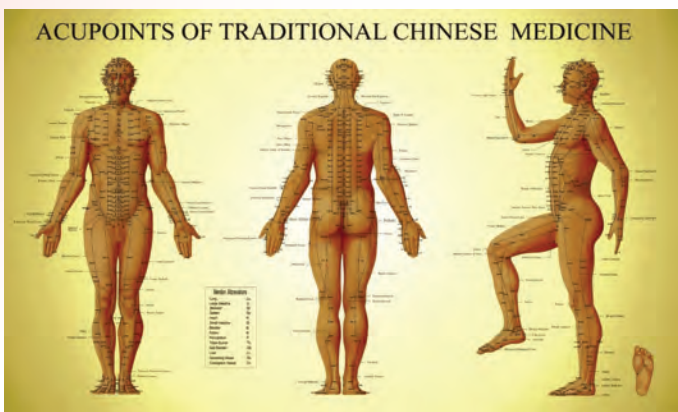
Much of traditional wisdom about raising children is based on an intuitive understanding of what promotes these healthgiving, etheric forces. Common practices include:

- Keeping the infant and the young child warm, protected from the cold.
- Establishing a rhythmic, regular daily schedule that includes predictable mealtimes, going to bed early and waking up each day at the same time.
- Creating gentle transitions between activities, particularly in the time before going to sleep.
- Providing wholesome food.

All parents experience the result of neglecting these principles. A chaotic daily schedule, erratic sleep, and poorly planned or unbalanced meals all can



Eurythmy therapy sessions are usually one-on-one, with the student imitating the movements of the therapist.



According to traditional Chinese medicine, the chi or etheric energy flows along specific meridians on the body and can be tonified or sedated through the use of needles, pressure, or heat at specific points.

undermine a child's sense of well-being and lead to irritability, distress, and even illness. Failing to protect and nurture the etheric body of the child can affect healthy emotional development as well as the ability to learn. Waldorf preschool and kindergarten teachers focus on building the life forces of the young children in their classes. In the grade school years that follow, one aim of the eurythmy classes is to continue the care to preserve and strengthen the growing child's etheric forces.

Most forms of exercise and movement disciplines enhance the etheric forces and promote good health to some degree. Eurythmy teachers, though, are acutely aware of the importance of rhythm, gentle transitions, and wholesome "food." In each class there are exercises to music and/or to speech that emphasize rhythm, beat, the regularity of rhyme, and repeated themes. The class typically involves the alternation of inbreathing and outbreathing, periods of activity and stimulation, and then of calmness. The transitions between segments are such that the children move harmoniously from one to the other. The nutritional aspect involves not physical food, but food for the senses, for the aesthetic capacity. The children move to and experience

through eye and ear great music and poetry. School eurythmy therefore is wholesome and hygienic, emphasizing healthy breathing and rhythms and creating a harmonious, aesthetic atmosphere. In this way, it rejuvenates and enlivens the child for all of the other subjects in the school day.

Eurythmy involves two distinct types of movement. One is the movement of the body in space across the floor in a form comprised of certain patterns, including straight lines, circles, and curves. The other is the movement of the limbs, primarily the arms as the form is being followed. The eurythmist moves her/his arms in certain gestures,

each of which expresses a sound of speech or a musical tone. The various forms and gestures each have an effect on a particular part of a person's etheric body. The etheric body is differentiated and includes an etheric counterpart of each of the physical organs. Thus there is an etheric heart and an etheric liver in addition to the physical heart and the physical liver. In the eurythmic rendering of a poem or musical piece in class, there are usually enough forms and gestures so that all the organs of the body receive a balanced stimulus.

Thus, educational or pedagogical eurythmy helps to keep the etheric body of the child in balance. However, it may not be sufficient for deep and/or longstanding difficulties, physical, emotional, or psychological. Consequently, another specialized discipline, eurythmy therapy (sometimes abbreviated as EYT), has developed. Eurythmy therapy, rather than a general energizer of the etheric body, is a specific therapeutic intervention aimed at dealing with a particular diagnosed condition.

The process typically begins with an examination by a physician who is practicing anthroposophically extended medicine and ideally has some experience of EYT herself or himself. The physician diagnoses the child's condition and, usually as part of an integrated treatment program that might include homeopathic, potentized remedies, prescribes specific eurythmic forms and gestures. Many years of observation and treatment have indicated that specific conditions or ailments are addressed through the action of certain movements or gestures. It has also been discovered that the effect of the arm—and sometimes the foot or leg—gestures is greater when they are



Consonants such as "T" help the young child to incarnate harmoniously.



According to the Indian tradition, prana flows through seven chakras.



The "metabolic K" helps with the digestive processes.



Work with copper balls provides a warming, rhythmic influence.

intensified or repeated. This directs a greater impulse to the specific area where the life forces are lagging and weak or too strong.

For example, a session with a child diagnosed with hyperactivity might begin with an introductory exercise of moving forward and then back again, with the arms moving forward in a contracting gesture and out again with expansion. This might be followed by some basic vowel exercises with the sounds for **U**(oo) and **A**(ah). Next might come the very first EYT exercise, which Steiner suggested for a child who was so “fidgety” that his teacher did not know what to do with him. The so-called “fidgety iambus” involves moving to the iambic beat (short long, short long) in a simple poem. Then a consonant exercise with **B** can provide an embracing boundary, helping to control nervousness and restlessness. The **P** gesture might supplement this and an **S** gesture might be added for a child displaying aggression. Finally, a sound sequence for the more extreme hyperactive child could end with **M-N-B-P-A-U**.

Since eurythmy and eurythmy therapy are working with invisible energies not recognized in mainstream

Western medicine, gaining credibility in the wider world has been difficult. This is true of virtually all movement and artistic therapies. Some anthroposophical colleges and universities in Europe—institutions that are accredited in their respective countries—are now offering a BA and MA in eurythmy. Some European national health systems have authorized insurance payments to cover EYT. Anthroposophical physicians and therapeutic eurythmists have been collecting evidence for the efficacy of eurythmy therapy for a long time. Much of this relevant

research has been published in anthroposophic and eurythmy journals, but it is somewhat anecdotal in nature. What is needed is more systematic “proof of efficacy.” There must be extensive and rigorously controlled research whose results are published in established, peer-reviewed scientific and medical journals.

Over the last decade, first steps in this direction have been made. In 2004 a small study on ADHD by Magdalena Majorek was published, followed by a two-year prospective study by a group of researchers under the leadership of Dr. Johan Hamre. Hamre is a research scientist at the Institute for Applied Epistemology and Medical Methodology at the University of Witten-Herdecke in Germany. He has coordinated a number of other studies of anthroposophic medicine and EYT, including multicenter studies of chronic disease, of acute respiratory conditions, and of ear infections. Other researchers have published studies involving treatment for anorexia nervosa, depression, low back pain, and for those who have experienced a heart attack. In general, all of these studies describe improvement of symptoms with the proviso that the results warrant cautious interpretation until more and larger or better designed studies are done.*

Other areas for which there is anecdotal evidence of efficacy of EYT merit careful research as well. EYT is often used for preventive treatment of constitutional weaknesses. These include postural difficulties,



Copper rod rolling helps develop fine motor skills and a sense for the body's boundaries.



The I-A-O exercise helps balance thinking, feeling, and willing.



Eurythmy therapy is beneficial for adults as well as children.

pallor, sleep disorders, lethargy, and dyslexia. Tooth displacement is reported to be treated more quickly by EYT than through orthodonture. These areas are important candidates for research as funding becomes available.

Eurythmy is a mainstay of Waldorf schools around the world. In a school setting it provides exercise, trains children to move harmoniously with others, and heightens aesthetic sensibility. This artistic movement also works with forces that enliven and restore the body's life forces, its *chi*, its vitality. School eurythmy promotes good health and social harmony. Eurythmy therapy focuses on enhancing, stimulating, and harmonizing the body's innate restorative capacities to address specific maladies. Reports on eurythmy therapy as an effective therapy are widespread in Waldorf and anthroposophic circles. However, attempts are now being made to do more systematic research and to publish the results in the wider international arena. ☉

* A recent compilation of these studies is available from the University of York, "Eurythmy therapy in clinical studies: a systemic literature review" by A Bussing, T Osterman, M Majorek, and P F Matthiessen. <http://www.crd.york.ac.uk/crdweb/ShowRecord.asp?LinkFrom=OAI&ID=12008103765#.VHCjdlvF9ck>



THOMAS POPLAWSKI, Renewal's staff writer, is a trained eurythmist, a psychotherapist, and a former Waldorf parent. His two sons attended the Hartsbrook School in Hadley, Massachusetts, where Thomas's wife, Valerie, also a trained eurythmist, is a kindergarten teacher. The new e-edition of Thomas Poplawski's book *Eurythmy: A Short Introduction to the Art of Movement* was released in March 2015 through Floris Books.

Eurythmy, Tai Chi, Sports, and Dance

Tai chi ch'uan and its related discipline chi kung began in ancient China and promote the health of the etheric body or *chi* through harmonious and rhythmical movement. Both disciplines are acknowledged as promoters of health and long life and are practiced by millions in East Asia. First-time observers of eurythmy often comment that it resembles tai chi, though Steiner had probably never seen it performed. Steiner's only exposure to the Eastern arts of movement was probably to the traditional dance troupes from India that were popular in Germany in his time. Tai chi is related to the martial arts, and the center of energy in the body is considered to be located three inches below the navel at a point termed *tan t'ien*, which corresponds to the second chakra, or energy center, in the Indian system. Eurythmy is

a fine art with its center at the level of the collar bone. Eurythmy seeks to stream through a higher chakra, and its movements are less connected to the ground. Tai chi involves kicking, punching, and defensive movements, whereas eurythmic gestures make artistic speech and tone visible. The Chinese movement arts, yoga, and eurythmy—the modern "tai chi with wings"—strive for a similar goal of keeping one healthy through caring for the needs of the life body.

Virtually all sports and movement activities foster the etheric body to some degree. Eurythmy lacks the competitive aspect of most sports as well as the often aggressive nature of the movements involved. It also lacks the latent sexual aspects of much of modern dance and even of "social dance." Here again it is focused on a relatively higher, more refined chakra and type of energy. —T.P.

Book Review, continued

The teaching of science in Waldorf schools is deeply influenced by the worldview and the research processes that von Zabern espouses. Students are encouraged first to simply observe phenomena in nature and to describe them in a clear, objective way. They are also urged to enter into an empathetic, inner, imaginative relationship with the phenomena. Waldorf students, of course, are also introduced to the mathematical, quantifying, materialistic methods

of modern science. But that approach is complemented and mitigated by the Goethean research method, which involves imagination, intuition, and warmth of heart.

This book is challenging, requiring an open and flexible mind, but is well worth the effort.

Mercury Press, Chestnut Ridge, NY, 2013 • 255 pages • \$18.50

Ruskin Mill Trust

Applying Waldorf Principles to Help Challenged Young People

BY AONGHUS GORDON



Aonghus Gordon was born in England, lived his early life in Venice, and received a Waldorf education. Trained as a potter, he was drawn early in life to social and cultural entrepreneurship—the betterment of society and culture. Gordon focused his attention on young people having difficulty integrating into society. Using the Waldorf pedagogical principles, Aonghus founded Ruskin Mill Trust in 1986 and developed a unique method, “Practical Skills Therapeutic Education.” This method brings together Waldorf principles (particularly in the area of craftwork), biodynamic agriculture, anthroposophically extended medicine, and also attention to the genius loci (pervading spirit) of each locality. The Ruskin Mill Trust now operates eight centers in England and Wales. The young men and women it serves come with a variety of challenges, including ADHD, autism, and mental health issues.

—R. E. K.

Waldorf Education is a salutogenic (healthgiving) education. It helps children pass through the stages of development in an appropriate and healthy way. Through contact with the myths, fairy tales, stories, and the saga of human history, it allows children to relive the evolution of humanity. The curriculum

fosters in the soul positive, life-giving images. It inculcates a certain aesthetic sense, an impulse to ethical activism, and a sense of responsibility for self and for society.

The Waldorf curriculum can be applied for deeply therapeutic work with adolescents and young adults whose development has been obstructed. It allows them to “re-step” the stages of development. It supports in them a healthy imagination filled with positive images of life and service. By integrating this pedagogy with practical work in biodynamic agriculture,

we have been able to work successfully with young people with problematic profiles. Through Practical Skills Therapeutic Education (PSTE), a young person with an eighteen-year-old body, the emotional development of a nine-year-old, and an IQ of 150 can be drawn into a sense of belonging, service, and purpose, in which the “spikey” (inconsistent) profile is transformed into positive, creative action.

The Ruskin Mill approach draws directly from the landscape and from the school farm or garden for its craft and agricultural curriculum. From the animal kingdom come felt-making, weaving, and leatherwork; from the plant kingdom come green woodworking and basketry with willow; and from the mineral kingdom come clay work, blacksmithing, and glassblowing. Each material worked with has its own particular type of “resistance.” The student has to work with each material according to a certain lawfulness to bring into dimension, to incarnate, the end product. This product, be it a teapot, three-legged stool, or forged iron hook, has a “civility”—a social purpose



Copper-wheel glass engraving



Copper engraving wheels and engraved glasses

or utility—and thus the work of the student is a work of service.

The craft material works on the student, from the inside out, even as the student fashions and transforms it. As the student overcomes the resistances of the material, new muscle memories are being formed and new neurological pathways are being created. The student's executive function—the self-regulation skills that enable one to focus attention, to remember and follow instructions, to plan and to carry out plans—is being strengthened. The students are remarkably open to an appropriate relationship to the material and the useful item being created. They recognize that the material speaks the truth.

Students are engaged in all stages of the process, beginning with sourcing the primary material. For example, in making a three-legged stool out of green wood, the student is involved in cutting down the tree, sawing it into usable pieces, working those pieces on a treadle lathe, and in all the other steps that culminate in the creation of the stool. In making a pair of slippers, the student will have tended and shorn the sheep and then felted the wool into slippers. Likewise, in the blacksmithing, the students will have created the charcoal, used it in the fire at the forge, and formed a hook. The students are then encouraged in their daily life to use the hook to hang their coat, to put on the pair of slippers when they change shoes, and to find their place by sitting on the stool they have made. This sense of belonging, of “coming home,” integrates their work and their home life.

Each student is unique, with his or her own particular biography. Each place is also unique, having its own “spirit of place,” or *genius loci*. And, as a result, each center is different, has its own curriculum, which pre-exists and needs only to be found. Each location has its special character, which is formed

by various elements, including the landscape, the soil, the vegetation, the birds, insects, and animals, as well as the results of human activity there. It is important



Assembling the stool with the help of a tutor

that we understand and respect this *genius loci* and that the students form a deep connection to it. Thus, working the land to produce food according to biodynamic principles and practices is an important part of the program. We apply the principle of “from seed to table.” The students are involved in the planting, tending, and harvesting of the food crops. They cook, serve, and share the product of their labors. Through this sharing and through their social life together, the students develop empathy, compassion, and a sense of service.

In its work with young people, Ruskin Mill Trust uses a “contemporary apprenticeship learning” model. Each instructor is a master craftsman in the particular field. He or she teaches the craft but also serves as a mentor and role model for the students. The master is also a co-learner with the student.

By providing a role model and incremental practical challenges, the master helps the students reimagine their potential on their journey through life. This requires a deep empathy in the master. The unspoken message is “I do not have power over you but rather I can support you in reimagining your potential. I encourage you not to repeat patterns of failure and rejection but to look forward to the completion of the craft or service that is being performed and the gesture of generosity it manifests.”

Through the correct application of contemporary apprenticeship learning, the student gains a most



Making a stool spindle-leg on a treadle-driven pole lathe

precious prize—the development of self-generated conscious action. The craft activity or the service performed is a mirror providing self-awareness and consciousness of self and a change of action that comes from within. These gains contribute to the further prize of autonomy.

The development of self-generated conscious action lies in the integration of a number of key human



Pouring molten bronze (1800 degrees Fahrenheit) into the mold for a garden trowel

functions. In regard to vision, the student must move from gaze to focus to attention. Meanwhile, the hands must learn to grasp, to hold, and to discover boundaries, and the legs and feet must move with courage into the unknown. Karl König, founder of

the Camphill movement—based on Rudolf Steiner’s teachings and serving persons with special needs—said that “when focus, grasp, and step are integrated through the laws of movement in which the identity of the ‘other’ is recognized,” then the development of the Ego, or higher self, is taking place.



Putting the finishing touches on a hand-forged copper dessert spoon

Recently the Ruskin Mill Trust established the Field Centre to conduct “action research” into its assumptions and practices. Action research, popular today in education, is a disciplined process of inquiry conducted by and for those taking the action. The primary reason for engaging in action research is to assist the “actor” in improving and/or refining his or her actions. Action research includes establishing a focus, collecting and analyzing data, reporting results, and taking informed action for improvement. There are currently fifty master’s dissertations, completed

or in progress, focusing on different aspects of the Trust’s method. The Center is now cooperating with Lillehammer University, Norway, in offering a master’s program in working with persons with special needs. Thus, Waldorf Education as a salutogenic education is alive and well as Practical Skills Therapeutic Education in the Ruskin Mill Trust and is constantly being reviewed and researched through the Field Centre.

For more information on the Field Centre, visit <http://thefieldcentre.org.uk/>

Currently the Trust is also involved, through Meristem Center for Transformative Learning, in establishing a therapeutic program in the United States. The program will use PSTE as well as Transformative Movement, a therapeutic movement curriculum developed by Maureen Curran, a former Waldorf teacher and also a gymnast who has competed internationally.

The program is meant for young people, sixteen to twenty-five years of age, who are on the autism spectrum. It will begin in September 2015 in Fair Oaks, California, and will have both residential and day students. ☺



Students proudly display the cast-bronze trowel and hoe-head that they have made.



Aonghus Gordon, founder of Ruskin Mill Trust, at Brantwood, home of John Ruskin, in the Lake District of England

For more information about Meristem, visit www.meristem.pro For more information about the Ruskin Mill Trust, visit www.rmt.org

Assessment for Learning in Waldorf Classrooms

BY SARA CIBORSKI AND HELEN-ANN IRELAND, reviewed by Linda G. Williams, PhD

*Academica Press has just published an important new book on the ways students are assessed in Waldorf schools. The book, *Assessment for Learning in Waldorf Classrooms* by Sara Ciborski and Helen-Ann Ireland, was suggested by the Research Institute for Waldorf Education (RIWE) and funded by the Waldorf Educational Foundation. The following piece by Linda G. Williams, PhD, appears in the book as a foreword but also serves as an excellent book review.*

New measures of accountability and assessment have gripped the very souls of teachers, academics, and the American public since the fearful warnings published in “A Nation at Risk” in 1983, the subsequent rollout of federal programs, No Child Left Behind in 2002, and the more recent Race to the Top in 2009. Universal standards, high-stakes testing, and value-added modeling are all components of what has been called a “measure and punish theory of change.” According to this view, utopian outcomes are possible if the right standards are put in place; if the right tests are used to measure the achievement of those standards; and if teachers and administrative personnel are rewarded or punished when students either achieve adequate test scores, or do not.

Enter this important book: *Assessment for Learning in Waldorf Classrooms* by Sara Ciborski and Helen-Ann Ireland. Here two scholars provide a detailed and alternative view to the “measure and punish” scenario in a research project that focuses on the assessment practices of teachers in independent American Waldorf schools. This in-depth qualitative research describes how nine Waldorf teachers implement learner-centered assessment and how their schools support such practices. Detailed vignettes are included that show how academic, social, motivational, and arts-integrated curricula can be assessed authentically.

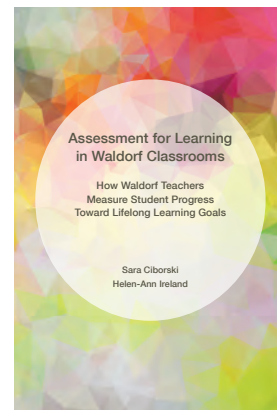
It is important to note that the learner-centered practices used by teachers in Waldorf schools are not entirely new or exclusive to Waldorf practitioners. In fact, in the not-so-distant past, most teachers in the United States were trusted to use observations, student portfolios, performance assessments, and student self-assessments to understand who their students were, what they needed,

and what learning had been accomplished. What Ciborski and Ireland show us, however, is that these practices can still be encouraged and sustained in a supportive environment that not only assures accountability, but that also maintains respect for the humanity of the teachers and students involved.

The authors suggest the probability of improved student learning outcomes as a consequence of using learner-centered assessment practices. They show how ongoing classroom assessments, embedded in curriculum and carried out by knowledgeable, supported teachers may help to promote deeper student learning and growth than the punishment model. This research is also a validation of what happens when groups of colleagues are trusted and supported to work together to professionally determine academic standards and assessment tools for the community in which they work and teach.

This is an important book for teachers, administrators, and policymakers in all schools. Ciborski and Ireland are to be commended for writing an informative, accessible, and engaging account of their research on the assessment methods in Waldorf schools. It focuses on the work of contemporary American Waldorf elementary teachers in a way that has not, to my knowledge, been done before. In addition, the authors weave Waldorf practice together with salient strands of mainstream research on school improvement and reform, such as backwards planning and the promise of small schools.

Most important, perhaps, is that Ciborski and Ireland remind us that fundamental questions about the purpose of education are driving today’s assessment strategies. While the architects of the measure and punish theory of change will argue that the goal of education is to create a workforce for the global economy, Waldorf and other progressive educators are more broadly concerned with the education of human beings who are able to think, innovate, and



The Common Core State Standards¹

A Waldorf Perspective

BY PATRICE MAYNARD, MA

The Federal Government and Education

The Constitution of the United States does not give the federal government any right to be involved in education. Founding Father Thomas Jefferson maintained that if the federal government intruded into and standardized education, diversity in ways of thinking would disappear and democracy would die. In the past half-century, however, the federal government in the United States has steadily increased its influence in the field of education. The 1965 Elementary and Secondary Education Act (ESEA)² was part of Lyndon Johnson's War on Poverty. The law funded primary and secondary education while establishing certain standards of accessibility, use of technology in education, and standardized testing as a means of determining student success. For over four decades, that law was renewed every five years. In 1983 the report entitled "A Nation at Risk: The Imperative for Educational Reform"³ asserted that American education was failing and launched a wave of local, state, and federal reforms.

In 1994 President Bill Clinton signed as a renewal of ESEA the Goals 2000: Educate America Act.⁴ The law set certain educational goals for the year 2000 such as:

- all children will start school ready to learn
- all children will demonstrate grade-level competence in English, math, and history
- American students will be first in the world in science and math

With the offer of federal funding to help achieve the goals, states accepted, and devised ways to achieve them.

George W. Bush's No Child Left Behind Act of 2001⁵ (NCLB) was a reiteration of Clinton's Goals 2000. NCLB was also a reauthorization of ESEA. Its basic premise was that educational outcomes could be improved by setting standards and goals and using testing to see if the standards had been achieved. The Act did not establish a national achievement standard. Each individual state could develop its

own standards. To receive federal school funding, states had to give assessments to all students at selected grade levels. NCLB expanded the federal role in public education through requiring annual testing, national report cards, teacher qualifications, and funding changes. The bill passed in Congress with bipartisan support. Like Goals 2000 but more comprehensive in purview, NCLB paid (bribed?) the states to increase early academics, introduce educational technology, and use standardized tests to monitor and demonstrate student progress.

In 2007 the ESEA and NCLB came up for renewal. The programs by any measure had failed to effect improvement. Teachers at every level had lost the freedom to create a curriculum that would address the needs of the particular children in their particular classrooms. Much time was spent "teaching to the test" and students were subjected to the stress of "high-stakes" testing. No one had a better idea, and the politicians in Congress, not wanting to take a risk preceding an election year, decided that no action was the best action. The laws lapsed.⁶ Thus at present there are no laws governing the federal Department of Education (DOE) or how the federal government relates to education. The DOE has taken this vacuum to pursue unencumbered its own agenda and aims.

The DOE has arbitrarily created policies and financially rewarded states, schools, and educators for implementing those policies. Waivers, financial awards for excellence, "Race to the Top" recognition, and public praise all flow from the federal government at the behest of the DOE, without any external control by elected officials or the general public.

The Plight of Independent Education

Early in 2010, the DOE, under Arne Duncan, Obama's Secretary of Education, issued a "Blueprint for Education in America."⁷ The blueprint referred exclusively to reform and success in public education, pointedly excluding the thousands of independent schools in the country. It did not include faith-based schools (such as Catholic parochial

schools and Lutheran schools), schools with an alternative philosophy and practice (Waldorf, Montessori, et al.) or even the top-tier prep schools like Groton and Phillips Exeter in its vision of the future of education in America. In part, this is a reflection of the common misconception that independent schools are “elitist, only for the wealthy.” In fact, all “private” schools, including Waldorf and the leading prep schools, have consistently “outperformed” public schools, even as they make special efforts to include children of diverse ethnic and socioeconomic backgrounds.



Arne Duncan, Secretary of Education since 2009, and at 6'5" an imposing figure in American education

The Blueprint was in effect a self-fulfilling prophecy. In recent years, in part because of the difficult economy and because of DOE policies that do not support nor any longer fund independent schools, hundreds of such schools have closed.⁸

Some have remained open by metamorphosing into charter schools. Those schools that have chosen this path and were originally religious or spiritually oriented must operate without teaching, representing, or communicating in any way the beliefs and values on which they are based.

The Common Core State Standards

Also in 2010, Secretary Duncan proposed that a set of common educational standards be created to which all the states would subscribe. This unanimity would eliminate the confusion of each state having its own set of standards. With varying degrees of enthusiasm and reluctance, all fifty governors agreed. The DOE formed a committee of prominent academics who set to work to draft the new “voluntary” standards. This “voluntary” indicator is important, since the federal government has no constitutional or legal right to create a national curriculum.

While the DOE claimed it was only responding to the request of the state governors and was relying on disinterested academics to create the standards, in fact there was considerable corporate influence behind the scenes. This situation is documented

in *Charter Schools and the Corporate Makeover of Public Education—What’s at Stake?* by Michael Fabricant and Michelle Fine of Columbia University Teachers College. There is evidence that Bill Gates took part in forming the grand vision behind the standards.⁹ And that grand vision was informed by considerations of corporate profit, the market economy, and dominance in the global marketplace, and was funded with billions of dollars by the Gates Foundation.

As the process went on, the restrictions placed on the states’ use of the new standards increased. States learned, following the issuing of first drafts, that if they did not like the drafts, they could reject them outright, but that each state’s DOE could not change them. If states wanted to add to the existing standards, they were allowed to add up to only 15% of content without changing any of the existing copy. If the states violated these rules or decided to reject the common standards, the states would be on their own and could expect no federal funding.

Early in 2014 the final version of the Common Core State Standards (CCSS) was released as law for all schools in America. The standards are well written, well referenced, and well intentioned. Using the popular “ends statement” approach, they exude confidence in such statements as: “The adept algebraic thinker will pause in problem solving to identify a strategy”; and “The good writer will develop an outline.” At their base is an idealism that holds that every child has a right to a good education and an optimism that says, yes, we can deliver a good education to every child. But the CCSS is more than standards. The CCSS is a very detailed list of what students in all the grades, from kindergarten through grade twelve, should learn and be able to do in mathematics, English language skills, and social studies. It is in fact a detailed, comprehensive educational curriculum.



Sixth graders in Dade County, Florida, preparing for statewide exams in English

All through the rollout, the DOE and the mainstream press gave the impression that support for the CCSS in the academic world was unanimous.

Common Core Math

"IF YOU HAVE 4 PENCILS AND 7 APPLES,
HOW MANY PANCAKES WILL FIT ON THE ROOF?
PURPLE. BECAUSE ALIENS DON'T WEAR HATS."



The Common Core State Standards have generated strong opposition among various groups, including concerned feline citizens, as this poster confirms.

Such was not the case.¹⁰ When asked about the predicted success of CCSS, one author of the standards answered that “No one knows” and called the standards an “unpiloted experiment in education.” Dr. James Milgram, professor emeritus at Stanford and a member of the CCSS validation committee, was one of five in the group who refused to approve the standards. Among the

several reasons given by Milgram is that “they will not improve education in the United States.” Other members of the authorship group have confirmed that the currently popular STEM (science, technology, engineering, mathematics) cluster, comprising a recent educational focus, is not addressed at all in the CCSS.

In recent months, many groups have complained about the standards and this latest intrusion of the federal government into education. Parents are concerned about the effect the standards are having on their children. The State of Louisiana is suing the DOE¹¹ and the executive office for seizing control of education without constitutional justification. West Virginia has just repealed its acceptance of CCSS.

The Waldorf Perspective

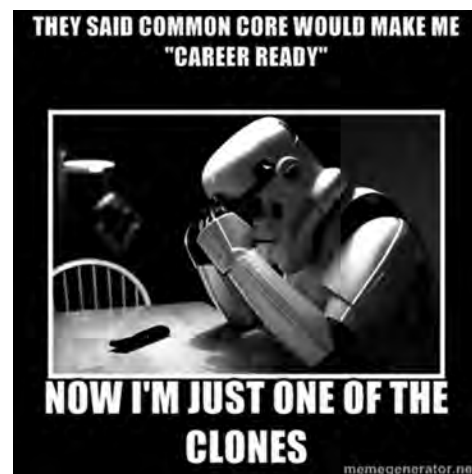
The perspective of Waldorf Education would question the underlying assumption of the CCSS—that government should play a leading role in determining the way children are educated. Rudolf Steiner saw human society as comprising three distinct spheres of activity—the political or rights sphere, the economic, and the spiritual/cultural.¹² Each has its own overarching principle or ideal—respectively, equality, brotherhood, and freedom. Each operates most effectively when independent, not impinging on another sphere or being impinged upon. For Steiner, education is within the cultural sphere and should be able to operate in total freedom. Government is part of the rights sphere and should not intrude into education. The economic sphere, where the immediate, appropriate goal is financial profit, also should not be involved in forming educational policy.

In the drafting of the CCSS, however, both the federal government and prominent corporations were highly involved. Since the announcement of the standards, by no coincidence, many expensive related products have appeared—books, webinars, software programs, apps, courses, and blogs—offering help in succeeding with CCSS. The corporate world has been eager to profit by what it helped to create.

This concern for freedom in the cultural sphere (where education resides along with religion and the arts) has caused the independent Waldorf schools in the United States to resist the encroachment of the government, including the CCSS. Waldorf teachers, teaching and learning with their students, know that, guided by the Waldorf curriculum and pedagogy, they can decide what and how their students need to learn better than can a bureaucrat in Washington. There are today a number of Waldorf-inspired charter schools that receive government funding. But experience indicates that such arrangements usually lead to increasing external monitoring and controls,¹³ as well as rules and prohibitions against the very things that distinguish Waldorf Education.

Earlier is Not Better¹⁴

Another concern is the “earlier the better” attitude that permeates the CCSS. The standards stipulate that academic learning should begin in kindergarten and become more intense with each grade. At the foundation of Waldorf Education is the idea that the child grows in distinct developmental stages. The young child is not ready for demanding intellectual work, and premature academics can permanently skew healthy development. This view is corroborated by current scientific research into child development and the brain. Throughout the grades, the CCSS seem to demand of the students more performance intellectually than appropriate. The predominant call for the use of computers and other technology from the early grades on is one symptom.



CCSS arouses fear of regimentation and a one-size-fits-all approach to education.

The focus on standardized tests as a way of measuring the success of the student (and of the teacher) is also problematic. The Waldorf curriculum effectively develops the necessary academic and intellectual skills and gives the student broad knowledge in all the basic subject areas—including literature, history, mathematics, and science. Waldorf Education is not only about skill development and the acquisition of knowledge. And it is certainly not about educating children to be cogs in a successful national economy competing in the world markets. Waldorf Education seeks to help students become free and independent human beings, capable of giving meaning to their lives, with capacities of empathy and morality, a sense of beauty, artistic abilities, imagination, gratitude, and wonder, with keen interest in the world. The success of such an education cannot be measured by a standardized test.

There are no “common” children.

Ninety-Five Years of Success¹⁵

Rudolf Steiner based the curriculum of the first Waldorf school on a spiritual scientific view of the child and on careful observation of the natural unfolding of the human being. While the cultural environment has changed greatly since 1919, the stages of child development in seven-year periods—each with its own character, opportunities, and needs—remains true.¹⁶ The task of Waldorf educators is to carefully and energetically develop the educational principles and practices set forth by Rudolf Steiner. Steiner predicted that science would one day catch up with Waldorf Education and, in fact, all current research on brain development, executive function, and the value of play as a factor in skill building and in

children’s health and development support what is done in Waldorf schools.¹⁶

What we Waldorf teachers and parents are now doing has the best chance to promote the physical, emotional, mental, academic, social, and spiritual development of our children. Confidence in it is important. Our own research, based on the loving observation of the children and on what does and what does not promote healthy development in human beings, can engender such confidence.¹⁷

In a well-run Waldorf school, with trained and dedicated teachers, each child will receive the knowledge and develop the skills and capacities needed to lead a meaningful life. Each child will be recognized as a unique individual and will be taught accordingly. There are no “common” children. If we as educators and parents stay our course with confidence and without fear, our schools will be increasingly successful. Our campuses will be all the more glowing and harmonious in mood. We can then also explain ourselves effectively when confronted with a dominating approach such as the Common Core State Standards. ☺



PATRICE MAYNARD, *Director of Publications and Development for the Research Institute for Waldorf Education, taught for thirteen years as a class and music teacher at the Hawthorne Valley School in Harlemville, New York. She was on the founding board of the Merriconeag Waldorf School in Maine, is a former leader in AWSNA, and is the proud parent of three Waldorf graduates. She lives in Harlemville, New York.*

References are on page 43

Williams, continued

create in community: an essential skill in an ever-changing world striving toward more democratic and sustainable ways of living. The book shows us how assessment for learning that is based on the support and continued development of teachers, students, and institutions is intended to work. Ciborski and Ireland’s research turns away from the scaled-up abstracted test scores demanded by external bureaucracies to the scaled-down student-teacher relationships that are at the heart of education in a true democracy. That is what authentic assessment is all about.



LINDA WILLIAMS *was a Waldorf class teacher in Detroit and Milwaukee before earning her doctorate in education. She then was an associate professor in the Department of Teacher Education at Eastern Michigan University for eight years. In September 2014, Linda returned to the Detroit Waldorf School as the first grade teacher. She has also been active in teacher education for the Waldorf Institute of Southeast Michigan.*

A Journey to Financial Sustainability

BY JOCELYN ROMERO DEMIRBAG, EdD

Every Waldorf school struggles to achieve financial sustainability. To that end, we market for enrollment, we solicit donations, and we create and monitor realistic budgets. But understanding what Waldorf Education is and what stands behind it, and clearly expressing that identity and foundation on the campus and beyond, are also essential to becoming financially viable. That is our experience at the Haleakala Waldorf School.

During the great recession of 2008, Haleakala Waldorf School (HWS), like many Waldorf schools in North America, experienced a decrease in enrollment. To address this problem, we decided to plunge into the realm of social media. We hired an expensive expert who taught us a valuable lesson: We weren't ready to go viral because we could not articulate clearly enough exactly who we were and what we were doing. By looking at our website, the consultant could see that we focused on the unique individuality of each child. She pointed out, however, that we were not explicitly expressing this focus. Why not?

Helped by two sessions with the consultant, we were able over the course of a year to articulate who we are and what we want. We realized that, as a group, HWS families are on a journey toward a utopian vision—an environment and a community where both parents and children can participate and grow. Our tribe consists of seekers who yearn for their children's individuality to be celebrated and who also long for an encounter with

a sage for themselves. Our families are on an archetypal journey, searching for a community in which to evolve.

Another aspect is that teachers, parents, and staff are passionate about our school and its mission because it represents their personal values. This passion leads people to willingly make significant personal sacrifices for the school. Staff and teachers will work many hours beyond a forty-hour work week, willingly take on multiple roles, and forsake higher-paying opportunities elsewhere. Parents will do whatever they need to pay the tuition and to support the school through donations. And finally, we accepted that an important aspect of our identity is our spiritual view of the human being and of human destiny.

Realizing who we are enabled us to create our unique “brand” as a place for open-minded and spiritually minded seekers who value their children's individuality. Families having the same aspiration as the school comprised our most promising potential market. We consciously adapted our marketing with that in mind. Our tag line became “*Haleakala Waldorf School—as remarkable as each child.*”

When giving tours of the school to prospective parents, I spoke about the spiritual perspective that lies behind Waldorf Education. I talked about each child—every human being—as a spiritual being who has come to Earth at this particular time, to his or her particular parents to accomplish a particular mission. At our open houses, I told families we were looking for parents who were seekers on the journey with their children, and who were open to meeting their own guides along the way.

We also created a new look in our outreach materials that reflected basic aspects of Waldorf Education, such as the central role of the arts and of beauty, contact with nature, appreciation of the local indigenous culture, and global consciousness. Images of the honeycomb, the globe, and the Hawaiian culture were important in this pictorial presentation of who we are.

Results came quickly. Within a year, our enrollment went back to prerecession levels. Between 2009 and 2010, enrollment went from 228 to 258 and then, with the founding of our high school, to 288.

In native Hawaiian culture, it is believed that there is spirit living in the land. There is also the belief in



Lei Day is the annual May festival that celebrates Hawaiian culture and history. Here, as part of the festival, seventh graders play traditional rhythm instruments—polished sticks, smooth stones, and double-gourd drums—chant, sing, and dance hula.

‘aumakua, or the guardian spirit of a family or group. Some believe that this guardian may also exist for a school. These ideas are much like the idea of the “spirit” or “angel” of the school that is held in Waldorf circles. We wanted to articulate and express the nature of this guiding spirit standing behind our school, and we believe that effort has helped us to thrive.

We learned that financial sustainability depends on identifying and articulating the school’s true mission. This mission must be relevant within the current social environment. Examples of schools that have lost relevance today are military schools and ladies’ finishing schools. Once identified, this mission should be openly and honestly expressed within the broader community. If the mission is fully communicated, the school will attract people with similar values and aspirations. The school

will live as a passionately committed community, which is the basis for financial sustainability. ☺



JOCELYN ROMERO DEMIRBAG was the chair of school at Haleakala Waldorf School on Maui for fifteen years. In 2014 she completed her doctoral dissertation, titled “The Financial Sustainability of Maui’s Small Independent Schools” and earned an EdD in educational professional practice. Jocelyn is currently the administrative director at Honolulu Waldorf School. She is interested in studying the spiritual beings guiding Waldorf schools as well as their connection to the land and culture of the schools’ locations.

Maynard, continued

1. http://www.santafenewmexican.com/news/how-bill-gates-pulled-off-the-common-core-revolution/article_732341da-2a36-53dc-9bc7-967656df6368.html
2. <http://www.socialwelfarehistory.com/events/elementary-and-secondary-education-act-of-1965/>
3. A Nation at Risk: <http://www2.ed.gov/pubs/NatAtRisk/risk.htm>
4. Goals 2000: <http://www3.nd.edu/~rbarger/www7/goals200.html>
5. NCLB Act: <http://www2.ed.gov/nclb/landing.jhtml>
6. ESEA expiration: <http://www2.ed.gov/nclb/landing.jhtml>
7. Obama “Blueprint for American Education.”: <http://www2.ed.gov/nclb/landing.jhtml>
8. Private school closings in America: <http://nces.ed.gov/fastfacts/display.asp?id=84>
9. See reference number 1
10. http://www.corestandards.org/assets/CommonCoreReport_6.10.pdf
11. http://www.washingtonpost.com/local/education/louisiana-gov-bobby-jindal-sues-obama-over-common-core-state-standards/2014/08/27/34d98102-2dfb-11e4-bb9b-997ae96fad33_story.html

12. *Towards Social Renewal*, by Rudolf Steiner, is one publication that articulates the threefold social organism; also see *The Limits of State Action*, by Wilhelm von Humboldt, originally published in the 18th century, but reprinted in 1993 by Cambridge University Press, deals with the issue of state intrusion into education and is still relevant today.

13. http://www.waldorflibrary.org/images/stories/Journal_Articles/rb18_1beaven.pdf, and http://www.waldorflibrary.org/images/stories/Journal_Articles/rb18_2beaven.pdf

14. See the website <http://www.waldorfresearchinstitute.org/> for compiled developmental research.

15. http://www.whyywaldorfworks.org/02_W_Education/documents/Standing_Out-WGR11.pdf; See the website www.thewaldorfs.waldorf.net for examples of success

16. See the website <http://www.waldorfresearchinstitute.org/> for compiled developmental research.

17. <http://www.waldorfresearchinstitute.org/research-from-waldorf-education/> see: standing out without standing alone, Gerwin, and research on Waldorf graduates in North America.

Hand, continued

were eating, we met a nice volunteer who said that he had been coming every Thursday to volunteer for over twenty years. It was incredible to see someone who has invested so much to help these people have a better life.

Everyone seems to love the quote “Be the change you want to see in the world,” but are we really living up to that? So many people do want to help their community but they don’t know where to start. It is so simple. You can start by just finding a shelter near you and volunteering. You can try participating in Scare

Hunger next Halloween; organize a food drive with your community.

I have a lot of confidence that our generation can make a big difference regarding poverty. But if we want anything to happen, we will need all the help we can get. You don’t need to start big. All you need to do to start is to walk up to someone on the streets, say hello, and talk to them. We all have something in common and that thing is we are all human. Everyone has an idea for making the world better; we just need to start making that idea a reality. ☺



Research Institute for Waldorf Education (RIWE)
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The most recent issue of the *Research Bulletin* (Spring/Summer 2015) is in the hands of subscribers in North America, in the UK, and in Europe. Subscribe now at www.waldorfresearchinstitute.org to be informed of contemporary research and discoveries in Waldorf Education. This issue includes:

- Fred Amrine's forward to a new translation, published by Steiner Books, of many un-translated and unpublished comments, introductory remarks, and insights into the new art of eurythmy. His article builds a bridge from past, meditatively planned, ritual dancing of the Greeks and Egyptians, to the future as it is represented in eurythmy.
- Jaap van der Wal, in an essay from the recently released research of Douglas Gerwin, *Trailing Clouds of Glory: Essays on Human Sexuality and the Teaching of Youth in Waldorf Schools*, brings careful descriptions and penetrating evidence about the nuanced and miraculous moment of conception.
- Gary Lamb gives a comprehensive history of the charter school movement, its impact on the American educational landscape and in particular on independent Waldorf schools.
- James Pewtherer and Douglas Gerwin outline an arc of comprehension from elementary grades through high school on the merits of a developmentally appropriate curriculum as one of the Core Principles identified and articulated by the Pedagogical Section Council.

Some of the Research Institute's accomplishments since the fall:

- The support of two research projects - one on the impact of technology and electro-magnet fields on human health and development; and a study of "Action Wave" activities in elementary Waldorf classrooms, measuring the change in heartbeat and breathing.
- The support of "The Avalon Initiative," a think tank for educational renewal whose efforts include a conference on April 25, 2015 at the Omega Institute, gathering public and independent school teachers together with a panel of SUNY professors and a presentation on the newly published *Assessment for Learning in Waldorf Schools*, published by Academica Press.

Find our compiled research and more news at www.waldorfresearchinstitute.org
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Week 1:

June 21st to June 26th

The Green Snake and the Beautiful Lily:
Performing the Story with Marionettes
With Joan Almon, Janene Ping, and
Debra Spitulnik

The Paths of Intuition:
Educating with Insight, Courage, and Joy
With Christof Wiechert

***The Four Temperaments
in the Workplace:***
Transforming the Way we Work with
One Another
With Adrian Locher

Laying the Foundation:
Teaching Grade 1
With Christopher Sblendorio

Finding the Middle Path:
An Exploration of the Landscape of Grade 2
With Kate Golden

Out of the Garden and into the Desert:
Third Grade Curriculum and
the Nine-Year Change
With Neal Kennerk

***Working with the Image of Man at
the Heart of Waldorf Education:***
Teaching Grade 4
With Dennis Demanett

The Golden Age:
Grade 5 in a Waldorf School
With Patrice Maynard

The Turning Point of Childhood:
Teaching Grade 6
With Helena Niiva

The Brave New World of Seventh Grade
With Sue Demanett and Louis Bullard

***How to Survive the 8th Grade and
Come out Smiling!***
With Darcy Drayton

The Gift of Drawing:
Blocks and Blackboard Preparation for
the Classroom, Grades 1-8
With Elizabeth Auer

Music in the Morning:
Singing and Recorder Playing
in the Classroom
With David Gable

Foreign Languages in Grades 1, 2, and 3:
Kindling the Imagination,
Cultivating Understanding, and
Practical Language Skills
With Kati Manning and Lorey Johnson



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Week 2:

June 28th to July 3rd

***Healing Aspects to Address Trauma
in Childhood, Adolescence, and in
Biography***
With Michaela Gloeckler, MD

Anthroposophy and Buddhism:
The Reality and Possibilities of
Relationship
With Michael D'Aleo

Co-Workers, Sisters, and Friends:
Women Students and Spiritual
Researchers around Rudolf Steiner
With Christopher Bamford

Re-Imagining Mathematics
With Jamie York

Nature's Alphabet:
Explore the Relationship between
Word and World
With Paul Matthews
and Patrice Pinette

***Roots, Leaves, Flowers, Seeds,
and Spirit:***
The Ancient Art of Healing
with Herbs
With Deb Soule

Michelangelo for Beginners:
Carving in Marble
With Daniel O'Connors

The Art of Christianity:
A Journey through Art History
With David Lowe

Embracing the Darkness
With Charles Andrade

Social and Organizational Issues
With John Cunningham,
Barbara Richardson,
and Torin Finser

***Self-Education through Intuitive
Thinking and Artistic Perception***
With Signe Motter, Hugh Renwick,
Elizabeth Auer, and Douglas Gerwin

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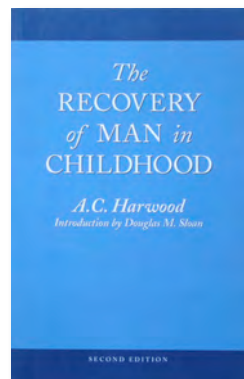
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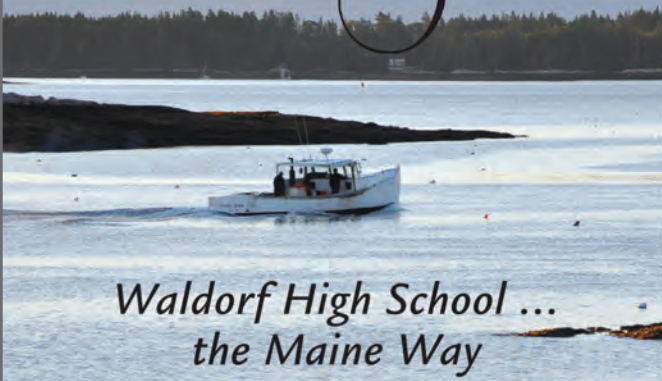
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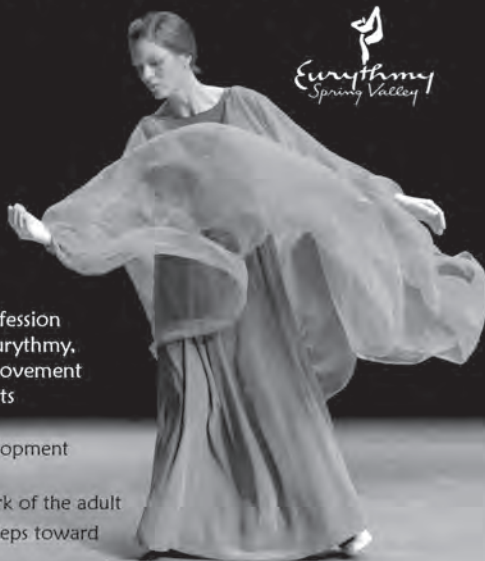


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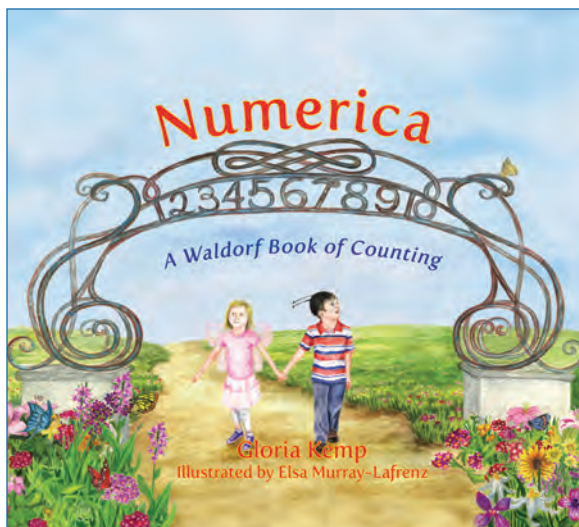
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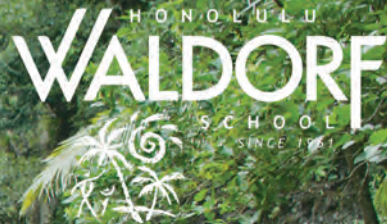
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