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Renewal



Helping Children Know That the World is Good and Beautiful • Inner Work and Meditative Verses • Childhood Vaccinations • Computer Science in the Ninth Grade • Waldorf High School Education Around the World

A JOURNAL FOR WALDORF EDUCATION

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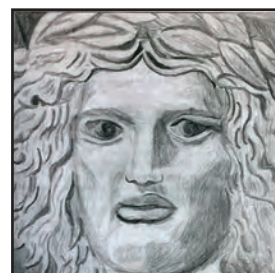
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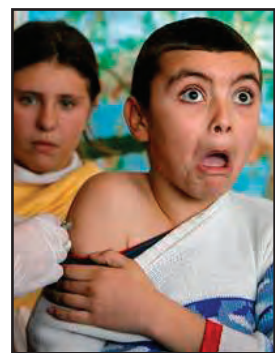
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Main lesson book cover
drawing of Apollo by
Anna Feldstein



Tying one's shoes
involves crossing
the vertical and
horizontal midlines.



Not all children being
immunized react with
equanimity.

COVER PHOTO
Kindergarten students
head off on a spring day
to explore the grounds of
Michael Hall in Forest
Row, England; photo by
Lorna Hendley

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Photo by Ronan Ireland

An upright teacher and a seventh-grade aspiring violinist start the day with a handshake.



Drawing by Phillippe Holmstrom

Copy of a medieval painting of a pope by a sixth grader



Musical production at the Waldorf high school in Harduf, Israel



Kathy Faltin leading children to a year-opening Rose Ceremony at the Potomac Crescent Waldorf School

From the Association

Waldorf on Capitol Hill and in Other Legislative Arenas

BY BEVERLY AMICO

Executive Director, Advancement

Association of Waldorf Schools of North America (AWSNA)

In today's political landscape, the admonition "Don't blink!" is certainly apropos. For someone who tracks educational policy initiatives in the United States, it appears as if new state bills relevant to education are being proposed every hour. In California, for instance, during the current legislative session, at least seventy bills that may affect independent schools have been introduced.

On the federal level also, major changes in educational policy are afoot. The Trump administration is aiming to pass an education bill that funds school choice

programs. The stated aim of the proposed bill is to support disadvantaged youth. The bill stands on the premise that families should be free to choose the public, private, charter, magnet, religious, or home school that is the best match for their child. In this context, the national debate around educational reform and school choice is becoming more intense.

The nation's first private school choice program was established in Milwaukee twenty-five years ago, and since then the movement has grown in popularity. Since 2011, states have enacted at least thirty-six school choice programs, and more than thirty bills are currently under consideration.

The school choice options that relate to independent schools currently include: educational savings accounts (ESAs), tax-credit scholarships, vouchers, and individual tax credits and deductions. Educational savings accounts allow parents to withdraw their children from public schools and receive a deposit of public funds into government-authorized savings accounts to be used in alignment with identified restrictions. For instance, these funds may cover school tuition and fees,

private tutoring, and some higher education expenses and/or approved learning resources. Tax-credit scholarships allow taxpayers to receive tax credits when they donate to nonprofits that provide private school support. Vouchers give parents the freedom to choose a private school for their children using public funding that has been set aside for their children's education. Individual tax credits and deductions allow parents to receive tax relief for designated educational expenses.

AWSNA promotes educational pluralism and generally supports the idea that parents should have a choice in the schooling of their children. We believe that school choice initiatives may help make Waldorf Education available to all children regardless of economic standing. However, educational choice programs do have potential drawbacks for AWSNA member schools. In particular, school choice may involve burdensome regulations that can impinge upon our Waldorf schools' freedom in educating their students.

AWSNA has a seat on the executive board of the Council for American Private Education (CAPE), which represents eighty percent of all students enrolled in private schools nationwide. We support this organization's position on school choice, which includes the following points:

- Funds relating to school choice should flow through parents rather than directly to schools.
- School choice initiatives should not in any way infringe upon the existing right of private schools to control the hiring of staff.
- School choice programs should safeguard the right of private schools to control the instructional program and curriculum, and should not add restrictions or regulations in this regard beyond what may already exist in state law.
- School choice programs should allow schools to retain their admission policies.
- Test scores should never be allowed to become a sole or dominant indicator of achievement or failure.
- Benefits should vary with family financial need to ensure that families with the greatest need receive the greatest benefit.
- Choice legislation should not give rise to additional regulation of private schools.

AWSNA is committed to participating in the national debate on school choice in the spirit of its policy statement, *Principles for Waldorf Schools*, and in a manner that supports and strengthens human relationships rather than exacerbates divisiveness. We

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Beverly Amico speaking at the Dept of Education, Washington, in Fall 2016.

From the Editor

Help in “Interesting Times”

BY RONALD E. KOETZSCH, PhD

The phrase “May you live in interesting times” can be understood in two ways. Usually purported to be a Chinese curse, it assumes as such that an “interesting” era of change, conflict, and disorder is less conducive to human happiness and longevity than an “uninteresting” era of peace and harmony.

The phrase may also be understood as a blessing. Crises, difficulties, and challenges can be seen as an impetus to growth and development. “Interesting” times can help us develop our positive human capacities—such as courage, strength, patience, compassion, and fortitude. The German philosopher Friedrich Nietzsche observed, “What doesn’t kill us makes us stronger.”

We certainly live in “interesting” times. Each day the local, state, national, and international news includes accounts of events that surprise, amaze, dismay, and mortify. The recent change in government in the United States has exacerbated the situation. About half the country’s population apparently have accepted Donald Trump’s tropes that the country is a “mess” and rife with “carnage.” The other half are distressed or terrified at the new president’s personality and policies and foresee four surreal years ahead. From one point of view, we already have one foot in a pre-apocalyptic dystopia. From another, we are, with each middle-of-the-night presidential tweet, hurtling toward it. Our neighbors to the north and south and much of the rest of the world also are deeply affected.

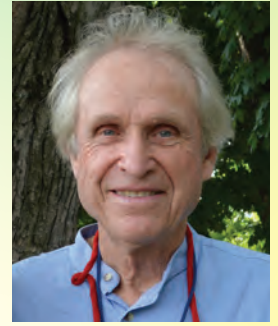
In her article beginning on page 6, Waldorf early childhood educator Susan Weber reminds us that our primary responsibility toward our children is to help them experience that the world is good and beautiful. To do that, of course, we have to have within us that same soul experience. Weber offers several strategies for cultivating that essential inner optimism, including the meditative use of a particular verse given by Rudolf Steiner.

Over his long career as a spiritual teacher, Dr. Steiner offered many such meditative verses, sometimes to particular individuals or groups, as a source of inspiration and strength. The thoughts, aspirations, and images contained in a meditative verse when it is spoken

aloud, attentively, and with care, go inward and enrich and strengthen the soul of the speaker. The words—their sound, content, and intent—also radiate outward. They live on “in the ethers” as an invisible but potent nexus of tone, light, and wisdom. That living remnant, like a potentized homeopathic medicament, may have greater impact on the world at large than we can expect or imagine.

Thus, regular, perhaps daily, recitation of and meditation on a verse whose intent is to uplift and inspire can help us deal with the stresses and challenges of our times. And such practice may also create an impalpable force for good in the world.

Below are two meditative verses given by Rudolf Steiner that speak to the needs of our times. ☉



Meditation for Courage

We must eradicate from the soul
all fear and terror
of what comes toward us from the future;
We must look forward
with absolute equanimity to whatever comes,
and we must think only
that whatever comes is given us
by a world direction full of wisdom.
It is part of what we must learn during this age,
namely to act out of pure trust
in the ever-present help of the spiritual world;
Truly nothing else will do if our courage is not to fail us.
Therefore let us discipline our will,
and let us seek the awakening from within ourselves,
every morning and every evening.

Verse for America

May we be centered in the feeling
of compassionate love in our hearts
as we seek to unite with human beings
who share our goals
and with spirit beings who, full of grace,
look downward on our earnest, heartfelt striving,
strengthening us from realms of light
and illuminating our love.

Waldorf Alumni Forum

They Cared What We Thought

BY ANNA FELDSTEIN, Waldorf High School of Saratoga Springs (NY), 2002

It was crazy—they cared what we thought. “We” being the students—the high school students. They cared what we thought. “They” being the teachers. This was my first impression on my first day of eleventh grade at the Waldorf high school, a fresh-faced public school transplant—eyes just barely beginning to turn hard under all the goth makeup.



Anna in goth mode

I attended public school in a small rural town in upstate New York in the 1980s and '90s. My school did not treat me kindly. From the first day of kindergarten, I was bullied by my peers, worst on the school bus, but not much better in the classroom. More of the same came from punitive teachers. By the second day of school, it was clear to me that not only did nobody care what I thought, but it seemed that nobody cared if the unpopular kids lived or died. I soon learned that unless you were a teacher's kid and also happened to be popular, you kept your head down and your mouth shut. This did not stop me from trying, ad infinitum, to win the approval of the popular kids, the semipopular kids, the teachers, the “evil” lunch ladies (about whom I would write vengeful songs after school)—or anyone who could possibly have it in them to smile at me or listen to my storytelling.

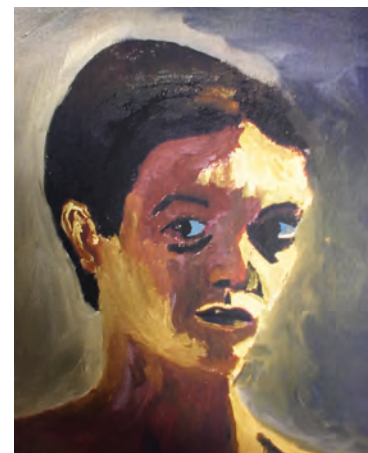
Academically, I was at the top of my class, making straight A's all the way through public school. The exception was a lone worksheet that I remember distinctly, from third grade, an exercise in following directions. I didn't get the instruction memo. I answered every question perfectly, in complete sentences, but without using capital letters or punctuation, and thus got a zero for not following instructions. Humiliated, I shoved the worksheet to the back of my overstuffed desk,



which earned me a loud bark from the teacher. I went home that day and told my mother I wanted to change schools.

The bullying, the endless, meaningless busywork, the punitive teaching style—I wanted to verbalize them but couldn't. Still, my parents took my concerns seriously. My parents looked at two private schools about an hour away. They took me to see one of them. The local Waldorf school they dismissed out of hand for reasons they never explained fully. They just said they did not like the class teacher. Back to public school I went for another year, and another, and another—until ninth grade, when I was hospitalized for an eating disorder. This was hardly a big surprise, since, accurate or no, the biggest topic of ten years of bullying was my weight, body, shape, size. I was out of school for a large portion of ninth grade, and when I returned in tenth grade, I received home tutoring, paid for by the school district. And then I applied to Waldorf for eleventh grade.

I was quite skeptical. I couldn't imagine an educational system that cared about its students. I wanted to go to a different public school in a larger town where my boyfriend was going, but my parents would have none of it. Why, they reasoned, pay tuition to have me in a system just as punitive as the one I left? But I didn't know there was any other way.



Self-portrait in oils, twelfth grade

Then I visited for a day at what was then called the high school at Spring Hill Waldorf School, which is now the Waldorf High School of Saratoga Springs. My experience there was like having been in a dark coatroom all your life, and it's close and stuffy and pitch black in there and you have never even heard of anything called light before and that's what you think the whole world is like, and then one day someone opens the door and flips on a light switch and opens a window and suddenly your whole coatroom is filled with this Thing, not quite substance and not quite energy, and you can see your surroundings and you can see that there's actually a way out of the coatroom entirely.

The tenth-grade class, the class I would be entering the next year in eleventh grade, if I chose to apply, was just finishing their play—the night before was their final production—and they were a sleepy but united crew that day as I walked in. Or rather I walked *out*, for they were having class *outside* in the gorgeous front yard with the pond and the walkways and where, two years later, we would place our class gift: a beautiful, painted bench. But back then, on that first visiting day, I only knew that this was a place where there was space to breathe, to see, to feel, to be, and I knew intuitively that such a place was indispensable to me, and the moment to grasp onto it was now.

The class I visited was eurythmy, although that day they were discussing the class play. (The sheer fact that a class could receive academic credit for putting on a play was unheard of, to me, and so welcome.) The camaraderie of the class was more than evident to me, an outsider, and I longed to be a part of it. And, to make the whole thing even more poignant, I, Anna, goth, child of darkness (or so I tried to tell myself), was confronted, beautifully, by the eurythmy teacher, whom I had never met before, dressed so ethereally, with no hint of darkness at all. It was as if the school was whispering, “Here, here, you can have light, too!”

I went home that night and told my father, “I’m going to that school.”

He said, “Well, you’ll have to get yourself accepted then.”

“Watch me.”

I was nonplussed by the writing assignment that was essentially the ENTIRE application. I had to describe a room. That’s it—describe a room. Nothing I had ever learned in public school about essay writing, and

nothing I had ever learned on my own as a poet helped me in the slightest. I suppose that was my first attempt at creative nonfiction. Apparently it passed muster, because, despite my atrocious interview (goth makeup and all), despite a teacher’s distasteful first impression of me, I heard back quickly that I was in, in, in! And this sullen goth girl did a happy dance.

This meant that for my first main lesson block, I was going to be reading *Parzival*. I was not one for great works of literature—or so I thought. First impressions? “The teacher is terrifying and impressive.” “Wolfram von Eschenbach digresses a lot.” “The book is FABULOUS.” “I actually like reading literature.” “The teacher actually cares what I think.” “Oh, and I might actually have thoughts that he seems to respect and value.”

Prior to my first day at Waldorf school, I thought of myself as a stupid kid who got good grades. Post-first day at Waldorf school, I began to think of myself as a maybe-smart kid who also got good grades.

Waldorf school was not without its challenges. The work was tough, far tougher than the work in public school, because it had meaning, and I worked harder. I applied myself equally to art, academics, poetry, drama, and practical arts ... but never to eurythmy. (I am ashamed to say my class tortured our eurythmy teacher—I have since apologized.) I have never before or since felt so challenged and simultaneously so valued.

I also had my own personal challenges during my two years at the Waldorf school. Though goth no longer, after the first few months at Waldorf, I was still a troubled adolescent. Waldorf did not fix that, but rather gave me a safe place to be troubled without it spilling over into other parts of my life. I questioned the roles I played in my life—friend, daughter, student, mentee—but because of Waldorf, I never questioned my fundamental role as a human being on this planet. I never wondered if anyone would care if I suddenly ceased



In the Rose Ceremony at the start of her senior year, Anna presented a rose to her younger brother, Kai, who was entering first grade.

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Helping Children Know That the World Is Good and Beautiful

BY SUSAN WEBER

In difficult times such as these, it is not easy to feel the goodness in life and to communicate an experience of goodness to children. When there is a crisis in the world, we often feel compelled to listen to and watch the news and to share our feelings with other adults. As a consequence, it is easy for the children around us to be exposed to things that they cannot understand and to become fearful about situations they will never see and cannot change. This

Each day, the news is filled with accounts and images of human suffering. Here, Syrian and Iraqi refugees arrive at the Greek island of Lesbos.

fear can arise, even if the children do not seem to be attending to the media or to adult conversations. Even preverbal children can sense profoundly the distress in our inner being.

But nothing brings stamina for life and daily well-being to our children more directly and strongly than surrounding and immersing them in an atmosphere of goodness and joy. The message that they seek from us adults, that they want to make their own inner experience, is: “I am happy to be alive, I am interested in the world around me, and I want to find a place for myself within it.” Children are born with an openness to meet whatever their lives will bring. Despite their individual destinies and challenges, this openness is present, and—as the adults in the child’s world—we have tremendous potential to cultivate this openness.

For children just beginning life, there is one single mantra that needs to guide those early steps and years: *the world is good*. No other belief will carry them forward with confidence and eagerness, through the tumbles and stumbles, through the mysteries of their various encounters. Without this overarching rainbow

of trust in life around and above them, children shrink back into themselves and lose the shine in their eyes. They forgo the impulse to experiment, to see things as the adults around them never have, to imagine new solutions to the simplest experiments—piling blocks, washing a dish, dressing themselves upside down. Children need to feel that “*the world is good*—and therefore I enter into it, explore it, wonder, stop and look, touch, encounter, and meet what comes to me with interest and growing confidence.”

Fear paralyzes children. It reverses children’s natural gesture of trust, openness, and interest in the world. To develop in any way—cognitively, emotionally, physically—children need to be able to enter easily into life around them. They need to feel welcome and, above all, safe. For who of us is able to take risks or try new things, when we have a question about the safety of our surroundings?

There are times when circumstances beyond our control create uncertainty or worse for our families. And one could say that our times are, in fact, uncertain. However, our children are just beginning their lives. We owe to them their birthright: “*The world is good, and I am grateful and happy to be in it. It is a safe*



Three toddlers venture out into a green and flower-filled, good and beautiful world.

place for me to grow in. And later, much later, I will be able to take on its pain and burdens. But give me time, peace, and space in which to discover the goodness in life for myself, in which to grow strong, capable, brave, and enthusiastic for life. Protect me from the challenges of adulthood until I am ready.”

How can we do this for our children?

- We can protect them from information that they cannot comprehend or digest—saving our adult conversations for later, turning off televisions and radios in their presence.
- Give them the strength-building elements of rhythm, form in daily life, and predictability that reassure them of the goodness and security of each day.

I was once told that young children are very good observers, but poor interpreters. I, and many other parents, have found this to be true. Whether it be the larger world and its difficulties, political situations near and far, our professional work and its daily challenges, or our own personal frustrations, angers, and fears—young children are not able to interpret any of these. None of these areas of concern is suitable nourishment for young children. The negativity goes inside of them, remains undigested, and can be expressed in ways that seem unrelated to what they have heard. Information about these realms of life will often bring anxiety, nervousness, fear, withdrawal, sleepless nights, or aggressive behavior.

As the adults in their lives, we have the responsibility to stand there beside the children with confidence for life, offering them a model for imitation. We lead them out into our world: we walk alongside them. We have seen much, experienced much. Life is an amalgam of joy, pain, suffering, discovery, celebration, disappointment—and at times of fear and questioning. All these experiences and feelings will have come to us by the time we reach parenthood. As adults, we have tremendous freedom to explore these feelings and to reflect upon our own experiences.

If we adults listen to the outer world as it often presents itself, how do we then find our own paths to believing confidently in the goodness of the world? It is of utmost significance that we strive toward this belief, because our children look to us for signals, for images of where to begin seeking their places in the world. The children imitate our deepest, innermost feelings and beliefs. When these are positive and uplifting, they will be pillars of strength, supporting the children as they go through life.

How then can we cultivate and maintain our own confidence in the goodness of the world? The things we can do include:

- Begin and end our day with gratitude for the good in our life.



Phenomena in nature, large and small, such as this sunrise on a beach in eastern Australia, bespeak the goodness and beauty of the world.

- Recall some of our many blessings.
- Take a walk in nature.
- Observe closely something in nature—a wildflower, a crocus perhaps, emerging through the receding snow in late spring, or a single acorn. Each can remind us that we live in a wondrous world of miracles.
- Look up at the stars on a clear night and remember that all of humanity is united by living under this marvelous dome of light.
- Find a poem that affirms the goodness of life and the beauty of the world. Tape it on the refrigerator.
- Recall a friendship that has enriched and sustained us.

These and many other similar acts can help us cultivate the inner experience that the world is truly good. Rudolf Steiner provided a verse that can bring us strength in difficult times:

Steadfast I stand in the world.
With certainty I tread the path of life.
Love I cherish in the core of my being.
Hope I carry into every deed.
Confidence I imprint upon my thinking.
These five lead me to my goal.
These five give me my existence. ☉



SUSAN WEBER is a founding board member and the current director of Sophia's Hearth Family Center in Keene, New Hampshire. She also directs and teaches in the Center's Waldorf early childhood teacher education program. She lectures widely on early childhood education, most recently in Spring Valley, New York; Khon Kaen, Thailand; and at the Goetheanum in Dornach, Switzerland. She is an editor of *Creating Connections*, a recent *WECAN* publication on parent and child work.

The Sense of Touch and the Birth Experience

BY JENNIFER KENNERK

According to Rudolf Steiner, the sense of touch is one of the four “foundational” or “lower” senses, the others being the senses of life (or well-being), self-movement, and balance. An article in the Fall/Winter 2016 issue of Renewal described these four senses. This article, focusing on aspects of the sense of touch, is a complement to that previous piece. An article dealing with the four middle senses appears in this issue from page 12.

—R.E.K.

The four foundational senses are primarily developed during the first seven years of life. They are related to the physical body, to the metabolic-limb system, and to the will. When properly developed, they allow us to have an objective experience of our own subjectivity. The foundational senses build three significant capacities in children:

- **Awareness of body geography**—knowing the geography of one’s own body and how to use the whole and all its parts
- **Spatial orientation**—knowing where one’s body and its various parts are located in space and are related to the surrounding physical environment
- **Dominance**—having established either the right or the left side of the body as dominant

The healthy development of the four foundational senses and the three capacities above are the prerequisite for the wholesome unfolding of the emotional, social, and academic life of the child. They are necessary to the acquisition of all new skills.



Our sense of touch both informs us about and separates us from the world outside ourselves.

These four senses, and particularly the sense of touch, are of the utmost importance to parents and educators. A child experiencing difficulty—emotional, social, academic—may have a problem connected to the foundational senses.

The Sense of Touch

The sense of touch does not involve merely the sensations that we feel when we touch something. For instance, when I touch an ice cube, I can have various thoughts and feelings. I think, “This is cold!” or I feel how the ice is wet, or hard. I may even feel pain if I hold the ice for too long. However, none of these thoughts or feelings is derived from our sense of touch. The sensation of *cold* actually comes from the sense of warmth (or temperature). The awareness of *wet* or *hard* has more to do with our own sense of self-movement than with actual *touch*. The experience of pain is linked to our life sense.

The sense of touch has to do with the experience of myself as a being separate from the world. When I hold the ice in my hand, the ice and my physical body come into contact with one another. I experience the ice and myself as two separate things. It is not the sensations that I experience when I touch the ice that represent the sense of touch, but the boundary I come up against. The sense of touch informs me that I am an individual, distinct from and separated from the outer world, with my own evolving consciousness and self-awareness. The sense of touch is the inner sense of where I end and where the outer world begins. It allows me to understand my own individual place in the world, and also to understand that others have their own individuality as well. The sense of touch provides the human being the ability to understand his or her own uniqueness, and therefore the uniqueness of others. It is the only reason that an “other” can exist at all, because the sense of touch provides a barrier between ourselves and



Human fetus in womb shortly before birth

everything that surrounds us. The sense of touch separates us from each other and separates us from the world.

Without the sense of touch, we would all feel totally at one with the cosmos, with no awareness of where we end and where anything else begins. Touch provides the experience of human individuality in the midst of nature and the mass of humanity. The touch sense is expressed in the zodiac as Libra, the scales, representing the balance between our inner and outer consciousness. It is the balance between inner and outer worlds—between our microcosm and the macrocosm.

Paradoxically, it is the same sense of touch that we use to seek connection. When we want to feel closer to others, we reach out and touch them, and it is this touching of an “other” that allows another layer of intimacy to be reached. Whatever I touch also touches me and I feel a connection. The sense of touch is what allows us to be in a constant exchange with the external world, while at the same time being completely self-contained within the boundaries of our skin.

Touch is the basis of the three other foundational senses—life or well-being, movement, and balance. When we touch anything, as in the experience of holding a piece of ice, the senses of life

(or well-being), movement, and balance then interpret the experience.

The Birth Experience

Before birth, each child resides in a watery world of warmth and comfort. The fetus is nourished and

protected in the womb and has no experience of gravity or boundaries. She is at one with the cosmos and at one with her mother. This inner experience changes as the birth process begins.

As the child prepares to enter into the physical world, the astral body begins to join with the physical and etheric bodies for the first time. A new level of consciousness begins. The child can

now experience himself and his surroundings in a different way.

As the contractions of labor intensify, the child experiences the compressions of the uterine wall, activating the sense of touch for the first time. Next, the fetus descends into the birth canal. It passes through the bony constraints of the pelvis, encountering a hard and definitive boundary for the first time. Finally, she emerges from the pelvic outlet, and must then force her way through the tight compressions of the vaginal walls. Throughout this process, the fetus is also experiencing the sensations of expansion and contraction, as the uterus contracts and releases.

The experience of birth is not only a birth into the physical world. Just as importantly, it is the birth of budding consciousness. It is the birth of the sense of touch, and therefore it is the birth of individuality.

Problematic Birth Experiences

This initiation into the physical world and into consciousness begins with this first experience of the sense of touch. If this experience is compromised, the healthy development of the sense of touch may be obstructed.

In the increasingly common medicalized type of birth, drugs are given to the mother that induce labor and create contractions that are much stronger than those in a natural birth. This can cause the child to experience sensations that are much more powerful than he would have experienced ordinarily. This may affect the child's healthy development of touch. Such a birth experience sets the threshold for the stimulation of the sense of touch much higher than is intended by nature.

A child or adult born in this manner may need greater than normal tactile pressure in order to feel a boundary. The child may seek out excessive, rough contact with friends or need big, long bear



The sense of touch establishes separateness but also makes intimacy possible.



A newborn, until now in the womb and at one with the cosmos, begins to experience, through touch, the world as “other.”

hugs to feel that he is being hugged at all. The adult may have a handshake that, while appropriately firm to him, may be painful to others.

In contrast, excessive pressure during the birth process may cause the child to be overly sensitive to the sensations of touch. Normal amounts of physical contact with others can invoke a strong



reaction of distress and fear, and the child will avoid it at all costs. The child may even find certain types of clothing to be too restrictive and anxiety-producing.

If a cesarean birth can lead to a high threshold for touch stimulation, one or both of these huggers probably came into the world in that way.

These symptoms of insensitivity and hypersensitivity are

also found in children who were born by cesarean section. The surgical removal of the fetus directly from the womb eliminates the tactilely rich passage down the birth canal out into the world. Children who experienced a very short labor and an easy birth may also develop these symptoms, since their first experiences of touch were minimal.

The lesson here for expectant mothers is to plan for a birth that unfolds in a natural, unimpeded manner. Sometimes complications arise and a cesarean section or induced labor may be necessary. Whether the birth has been natural or not, there are things to be done that can help the child to develop a healthy relationship with her sense of touch. These include creating a quiet, calm, and peaceful birthing environment so that the child will feel safe in her new environment; maximizing skin-to-skin contact; breastfeeding; avoiding separation of mother and baby; and minimizing external sensory stimulation (no bright lights or intrusive noises). While a homebirth setting is ideal for creating a gentle transition, much can be done in a hospital as well.

Waldorf educators are increasingly aware of the birth experience as an important formative factor

in the development of the child, particularly in relation to the sense of touch. Hence, it has become common for teachers at all grade levels, not only in the preschool or kindergarten, to ask parents about the birth circumstances of their children. Many parents today will volunteer that same information.

At Home

Regardless of what a child's experience of initiation into the physical world is, a healthy tactile environment will further a healthy relationship with her sense of touch. When we touch something, we experience it with our entire body through the organ of the skin. It has a deep and direct impact on our inner life. This is particularly true of the infant or young child, who has no filter through which to reduce or mitigate the sense impressions that impinge upon her. Parents must protect and insulate the young child. Taking the child to the shopping mall or for a long drive into an urban environment does not serve the child. The child should be surrounded by soft and natural materials, such as wool, cotton, and silk, that allow harmonious communion with the external world. Rough, coarsely textured, or synthetic materials and bright lighting create discord. Objects made of plastic have no specific vibrations at all and oppress the soul.

In addition, sleep is of great importance for the infant. No matter what the birth process was like for the child, it was to some degree traumatic. Before birth, we are at one with all that surrounds us, experiencing no separation between the cosmos and ourselves. When we are born, we are tossed out of this blissful, harmonious state of existence into a new and harsh experience of separation. For this reason, infants not only need but also want a great deal of sleep. They are not yet at home here and yearn for their pre-earthly existence. Sleep provides a much-needed retreat for the infant to connect with his pre-birth state of being. o



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author of *Out of the Garden and into the Desert*, a book on the nine-year change, and also has written several articles on Waldorf Education and childbirth. Jennifer is currently the educational support coordinator at the Cincinnati Waldorf School. She has been a student of Anthroposophy for over fifteen years.

to exist. This inner assurance was diametrically opposed to what I experienced every day in public school (and home tutoring) from kindergarten up through tenth grade. All this left me wondering if the eating struggles, which did not go away even amid the nurturing of Waldorf school, would not have been so insidious if I had gone to Waldorf in third grade when my parents looked at it all those years ago. But regret and blame only hurt the regretful person and do not change the past, in a situation like this. The reality is that the class teacher's personality and my personality, back then, apparently were not a good fit, and so I contented myself with that explanation.

And I contented myself with two incredible—if too short—years doing absolutely everything I loved. And eurythmy—if I had it all to do over again, I would apply myself, I swear! I did some things I never dreamed of doing, such as working with stained glass, oil painting self-portraits, and reading *Moby-Dick* in its entirety in three weeks for my senior research paper (having missed out on the freshman main lesson block). I also read Dante's *Divine Comedy* in its entirety—also in three weeks, while everyone else was having Christmas. I loved it, but, oh my goodness, I could read a whole page in *Paradiso* and not have a clue what Dante was talking about.

My senior year, the school suddenly—or so it seemed to me, at least—decided to put on *The*



Photo of the class of 2002; Anna in second row, far left

Shepherds' Play (part comedy, part nativity play) every year at Christmas, and it fell that year to my class to do it. I love drama, and had taken acting classes every year since I was young, but had not been in an actual play since fourth grade.

To make matters worse, I was out sick the day the teacher assigned parts. When I unsuspectingly walked back into class the next day, the English teacher said with a smile and in a sweet voice, "Welcome back, Anna, you're our Angel." She proceeded to explain to me that it was one of the larger parts in the play, with little character interaction, but with three solo songs. I was more than a little panic-stricken. As it turned out, my experience in *The Shepherds' Play* was a combination of bald-faced stage terror, wonder, reverence, and irritation, as I came down with another cold on the day of the first performance and had to relearn all the songs as an alto. Still, the play turned out a hit, and—though I tried to hide this fact from my classmates—my reverence for this medieval play that year rivaled a child's wonder at Christmas.

Inner Graduation was a ceremony I will never forget. In the "Evoc," the special eurythmy piece reserved specially for graduates and faculty, I caught a glimpse of the beauty and sacredness of one of the disciplines unique to Waldorf Education, which I otherwise would have gone to my grave despising. It made me wish I could do it all over and give it another try. I knew without a wavering of doubt that I had been given, and from there had built for myself, the opportunity to shape for myself the most fulfilling life I could conceive of, directly because of my time in Waldorf school. I left Inner Graduation with tears in my eyes, knowing I was leaving behind one of the most beautiful, true, and good places and experiences I would ever have. ☉



Anna's graduation photo

ANNA FELDSTEIN took a gap year after graduating from high school, then attended Bard College, graduating with a bachelor's degree in literature in 2007. Since Bard, she has been writing, working in elder care, and reading her poetry publicly at open mics in Saratoga Springs, New York.



Photo by Natalie Brinkley

Kindergarten children help their teacher put dried aromatic herbs in jars.

A century ago, Rudolf Steiner proposed that the human being has twelve senses. In an article in the Fall/Winter 2016 issue of *Renewal*, we discussed the first four, the “foundational” senses: the sense of touch, the sense of well-being, the sense of one’s own movement, and the sense of balance. Steiner also referred to these as the “senses of will.” He held that they are related to the limbs (arms and hands, legs and feet) and to the metabolic organs. What Steiner called the “middle senses” or the “senses of feeling” are the senses of smell, taste, sight, and warmth. These are related to the rhythmic system of the body based in the heart and lungs.

While the development of the foundational senses is central in the first seven years of life, between the ages of seven and fourteen the senses of feeling dominate. The first four senses relate to the inner workings of the physical body; the next four relate to the quality of the connections between the individual and the environment. The final four senses, which will be discussed in a later article, relate to the potential for our development as social/spiritual beings in connection with other people.

The Sense of Smell

The sense of smell involves stimuli (odors) that come to us from the environment. Unless we hold our nose—and thus stop breathing—we must simply accept the stimulus, which, borne on the air, enters the nose and reaches the olfactory sensors high in the nasal cavity. An experience of a smell is transitory. We can experience an odor only when it is present. We easily get used to a persistent odor

The Four Senses of Feeling and Their Cultivation in Waldorf Education

BY VIVIAN JONES-SCHMIDT, MEd

and can stop being aware of it. Once we do smell something, we either like it or we don’t. There’s not much gradation between these two extremes.

A substance or place that is not healthy for us reveals itself through an unpleasant odor. Thus, we know instinctively that putrefied food with its telltale stench is not to be eaten and that a room that smells of propane gas is dangerous. We often use the term “smell” in a metaphorical way. For example, when we say “I don’t like the smell of this situation,” we mean that we are uncomfortable with the moral or ethical direction things seem to be taking. We metamorphose our ability to judge an odorific substance as wholesome or not into an ability to judge the moral quality in our immediate environment.

The Sense of Taste

The sense of smell involves what comes to us unbidden from the environment. The sense of taste involves choice. If we want to taste something, we have to decide to put it in our mouth. The sense of smell involves myriad possible odors that are difficult to classify or group. The sense of taste deals with just five tastes—sour, bitter, sweet, salty, and umami, a savory taste described as brothy or meaty. The human tongue, locus of the sense of taste, has receptors for just those five tastes.

Most people will agree that certain smells,



The scent of a rose reveals its essential character.

such as that of a rose, are pleasant and that others, such as that of rotten meat, are not. Preferences for tastes, however, are highly individual and very



Photo courtesy of Ithaca Waldorf School

These kindergarten children, unperturbed by cold and snow, enjoy their mid-morning snack.

unpredictable. Our response, positive or negative, determines whether we will eat something or not, both in the moment but also in the future. Our taste experiences thus determine our dietary choices and hence also affect our health. Taste is directly related to digestion and the transformation of food into the substance of our bodies. Throughout the entire process of digestion, we are unconsciously judging the quality of the food and its nutritional value, as well as whether or not it is serving to build up or renew the body.



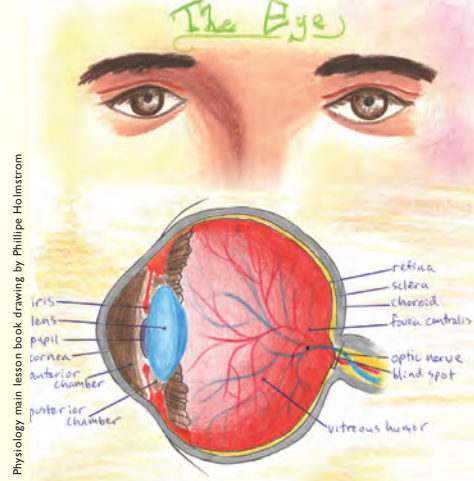
Taste areas of the human tongue

The Sense of Sight

The sense of sight is dependent upon our two eyes, which are embedded in the skull and connected to the brain by the optic nerve. However, as Steiner points out, our eyes function as two additional limbs. Constantly in motion, they reach out into the world and bring us information about what is happening around us. They analyze this information in conjunction with the information contributed by our senses of life, self-movement, and balance. Our sense of sight allows us to perceive the stars, millions of light-years in the distance, as well

as the dew-covered grass at our feet.

The sense of sight involves the perception of movement, form, and also color. Color reveals something about the essence of a substance. Colors also convey and influence mood. Red, for example, bespeaks movement and energy, while blue is more a color of quiet and inwardness. Ideally, the colors in a child's environment should be colors from nature and represent something true about the objects perceived by the child.



Physiology main lesson book drawing by Phillippe Holmstrom

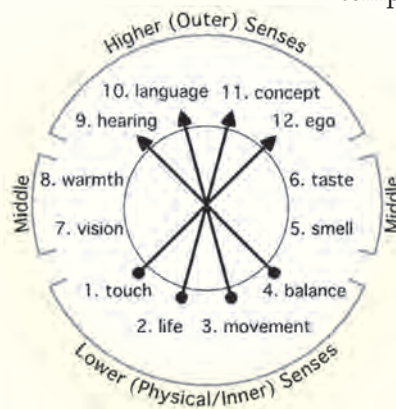
The miracle of the human eye makes us aware of color, form, and movement in our surroundings.

The Sense of Warmth

Another of the senses of feeling is that of warmth or temperature. This sense is not located in any particular part of the body. Thermoreceptors, the nerves that react to heat or cold, are found in the skin of the entire body. Some areas, including the face, cheeks, nose, and fingertips, are more sensitive to warmth or cold. Others, such as the calves and thighs, are sensitive, but less so.

The sense of temperature is essential to our well-being and survival. It warns us against picking up a hot frying pan or immersing ourselves in an icy stream. It also helps us maintain an appropriate

temperature in our immediate environment. Human beings function optimally when the environment and the body are neither too warm nor cold—the “Goldilocks” area of the spectrum of temperature. We should strive for balance between



The twelve senses of the human being as described by Rudolf Steiner

hot and cold. When exposed to either extreme for any period of time, we become lethargic.

The perception of warmth and coldness is often used metaphorically. We speak of someone being in the “heat of anger” and being “frozen with fear.” Warmth in a human relationship denotes interest and conviviality. Cold denotes avoidance, as in “giving someone a cold shoulder.”

The Senses of Feeling and Waldorf Education

Waldorf class teachers may not be consciously asking themselves every day, “How can I pro-

mote a healthy sense of smell, or taste, or sense of temperature?” However, the typical Waldorf school environment and many aspects of the curriculum do encourage the wholesome use and development of these senses of feeling.

In the Waldorf classroom, all artificial scents are avoided. Virtually all schools use natural, organic cleaning agents. Potted plants, seasonal flowers, and beeswax products—crayons, modeling material, and candles—bring pleasant, natural smells into the daily experience of the child. In addition, the children are outside in all sorts of weather, experiencing the smell of rain, of freshly cut grass, of the earth as they plant seedlings, of the mud as they tromp through puddles. Thus, the sense of smell is well served.

Preparing and eating wholesome, natural food is an important part of the daily life in a typical Waldorf school. Schools that serve lunch typically provide vegetarian, organic meals. Kindergarten and lower grade teachers often make and bake whole grain bread from scratch. For teachers in the middle grades, the changing seasons and the topics of the main lesson blocks offer opportunities for cooking. The grade school curriculum, focusing on various world cultures, is rich in possibilities for classroom cooking. In the third grade, the Jewish festivals of Sukkoth and Pesach and the foods



Playing outdoors, rain or shine, develops adaptability and resilience.

related to them can be experienced. In the fourth grade, there might be a Scandinavian feast; in the fifth, Middle Eastern and Greek foods; and in the sixth, Roman and medieval banquets.

All these provide a variety of wholesome experiences of the senses of smell and taste. Also, typically, Waldorf students eat lunch together in the quiet of their classroom, often clustered into small groups rather than in a noisy, crowded lunchroom. Enough time is allotted so that the students can eat their food in a relaxed, appreciative manner.

The Waldorf curriculum also provides for the rigorous exercise of the sense of sight. In the study of science and nature, from the early grades through high school, careful visual observation of the phenomenon is always the starting point. The children are trained to focus on something—a cloud formation or a particular plant—and to discern it as a whole and as a collection of small characteristics. In addition, throughout their Waldorf careers, students are intensely involved with the visual arts—painting, drawing, and modeling. They are daily immersed in the world of form and color,



A typical Waldorf lower school classroom full of color and light

both actively/creatively and passively/appreciatively. They learn the emotional qualities associated with the various colors and the relationships between the colors.

Photo courtesy of Kimberlon Waldorf School



Gardening engages the senses of sight and smell of these Waldorf high school students.

The regular, daily experience of nature—rain or shine, snow and cold, or sunshine and heat—gives Waldorf children an experience of the extremes of warmth and cold. It also teaches them how to effectively deal with those extremes. Usually, children are able to take care of themselves in relation to heat and cold from about the age of twelve. Until that time, the teacher makes sure they are appropriately dressed for the weather and for the activity. Below 55 degrees Fahrenheit, children need enough clothing to protect them from cold. When children are dressed in multiple layers, the teacher can easily allow the removal or addition of a layer to avoid too much or too little warmth. If a child's hands are cold, a layer can be added; if the hands are hot, a layer can be removed. It is crucial that the core of the body be kept warm, as this is where the vital organs are located.

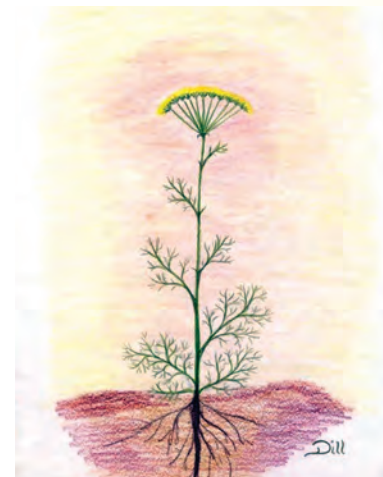
It is very important that relationships characterized by warmth are consciously and intentionally cultivated within a school: among the children, children and teachers, teacher and parents, among parents, and between the school and the community. This does not mean a lack of conflict,

but rather that when conflict arises, it takes place in an environment of mutual respect and caring. Developing such an atmosphere starts in the classroom, as teachers pay careful attention to the interactions of the children, as well as to their own interactions with the children. Warmth grows in the children's relationships with one another as the teacher models acceptance, humor, understanding, and the setting of reasonable human boundaries.

Of the middle senses, Rudolf Steiner says that they take one on a journey of increasing penetration of

the external world and of the multiple phenomena in it. The sense of smell can reveal to us something of the inner nature of a substance. The sense of taste, requiring physical union with a substance, reveals yet more. The sense of sight makes known the form and movement of an object, whether it is opaque or transparent, and also its color—the type of light the object can reflect. Finally, the warmth or coldness of a substance unveils its inner nature because if something is warm, it is warm throughout.

How marvelous it is that we possess these middle senses, which connect us ever more strongly with the world outside our physical bodies! It is very important that these senses be consciously considered, particularly between the ages of seven and fourteen, when they are most available for shaping and educating. ☉



Drawing of a dill plant from a fifth-grade botany class



Photo courtesy of Berkshire Waldorf High School (Mass.)

A high school student drawing from nature and refining his observational skills



VIVIAN JONES-SCHMIDT discovered Waldorf Education when her daughter was ready for kindergarten and has never looked back. She was a class teacher and specialty teacher at the Charlottesville Waldorf School and the Richmond Waldorf School for over twenty years and has served on the editorial advisory board of *Renewal* for over twenty years. Originally trained as a preschool teacher, Vivian now substitutes in preschool classes in Charlottesville.

Crossing the Vertical Midline—A Key Step in Child Development

BY INGUN SCHNEIDER, PT, MA

The vertical midline of the human body is a plane that bisects the body into right and left halves. This plane begins at the sagittal seam of the skull and goes straight down, bifurcating the nose and lips, passing through the navel, and going through the pubic bone. A physical action involves “crossing the vertical midline” when a hand, foot, or eye enters into the space of the other hand, foot or eye. We cross this midline when we scratch an elbow, cross our ankles, and read left to right.

By the age of five, a child can have acquired the bilateral capacity of efficiently using both sides of the body together, or separately, as needed for the task at hand. This is a good sign, because crossing the vertical midline of the body helps build pathways between the two hemispheres of the brain. Also, freely crossing the midline is an important prerequisite capacity for the appropriate development of various motor and cognitive skills. Young children who are able to freely cross the midline typically have little difficulty learning to read and write, acquiring self-care skills, and participating in various physical activities. These skills are built on coordination developed from cross-lateral motions—movements involving the simultaneous use of the left arm and right leg or of the right arm and left leg. For example, in coordinated skipping or running, as one leg swings forward, the arm on the opposite side also swings forward to support the body’s forward propulsion.



“Passing games” provide opportunities for crossing the midline.

Free crossing of the midline is also a necessary precursor to another stage in the healthy development of the child—the establishment of a “worker hand” and a “helper hand.” The communication between the right and left hemispheres of the

brain, fostered by movements crossing the midline, allows the worker and helper hands to work together efficiently. This integration of left and right sides of the body (lateralization) indicates the gradual specialization of the hemispheres of the brain into various areas of focus.

Children over five who have trouble crossing the vertical midline and coordinating both sides of the body often delay establishing a hand preference. Instead, they alternate hands—sometimes using the left, sometimes the right—to eat, draw, write, or toss an object. They may appear ambidextrous, but actually they have a hidden neuroprocessing issue. Because these children do not fully cross the midline and do not organize their use of both hands, the two sides of the brain do not communicate well. This poor interaction results in decreased coordination, decreased motor control of movements, and difficulties achieving higher-level skills. These children may end up with two unskilled hands.



The vertical midline or “median” divides the human body into right and left sides.

The effects of poorly developed bilateral integration and coordination in a school-age child may manifest in various ways. The ability to read can be severely affected. When the child is moving her eyes from left to right across the page, the eyes may stop at the midline to blink and refocus, or they may jump ahead, thus losing the sequence of letters on that line. When this happens, the child will easily become confused as to where she left off. She may reread the same line and lose comprehension of what is being read. Handwriting is also affected, because writing involves crossing this midline. There are even children who stop in the middle of the page to switch hands while writing from left to right. Daily tasks that can be affected by delayed bilateral integration

Photo at left courtesy of Ingun Schneider

include putting on and taking off socks, shoes, or boots, pulling up a zipper while holding the bottom half of the jacket, grating a carrot while stabilizing the grater, and sweeping the floor in an efficient manner. These activities all require the coordination of the two hands.

Parents, early childhood educators, and elementary school teachers can use playful and creative bilateral activities to help children develop the ability to freely cross the vertical midline and thus more fully connect the right and left brain. Following are examples of exercises that can be incorporated into a child's day with a rhythmic song or verse or with rhythmic counting:

For Young Children

- The child reaches for bean bags, balls, or other objects located across the midline, then tosses them into a basket. The placement of the basket can vary.
- Seated cross-legged in a circle, children pass an object to the next person by moving it across the midline.
- Seated or squatting in a sandbox, the child scoops sand from one side of the body and puts it into a bucket on the opposite side of the body—without switching hands. The helping hand holds the bucket. Water can be transferred from one container to another in the same way, using a ladle.
- The child holds a large ball in both hands, pretends it is a steering wheel, and turns the ball in both directions, while sitting centered and straight. This might work well for a young child riding in a car.



Kitchen activities such as kneading dough and grating vegetables can bring the hands in movement across the median.

For School-age Children

- The child draws large, horizontal figure-eights on paper, or on the floor with a finger, or on the floor with the foot of the dominant side (i.e., if right-handed, with the right foot), or in the air with a finger—while keeping the body still, so that only the arms and hands move across the body's midline.
- Flashlight tag: In a darkened room, the

child lies flat on his back holding a flashlight and with his own flashlight beam tries to touch the beam of the parent's flashlight on the ceiling.

- Side stepping: The child stands at a right angle to a line with the middle of the feet on the line. Going left along the line, she crosses the right foot over the left foot, then steps to the left with the left foot. She continues this pattern to the end of the line. Then she returns along the line to the starting point, crossing the left foot over the right and side stepping with the right foot. In a more complicated version, the child crosses one foot first in front of and then behind the other foot.
- “Grapevine” walks: Two circles of children walk in opposite directions and greet each other by extending one hand to be grasped. They extend the other hand to the next person and greet that person in the same way.
- Knee slap walk: The child walks around raising each knee while touching/slapping it with the opposite hand or elbow—in cross-lateral fashion. Ideally, the leg comes high enough so that the child keeps his back straight. This can also be done with a high skip, with the child touching the opposite knee when it comes up.
- The child stands with feet spread apart and arms extended out to the sides, bends over at the hip joints with back straight to tap the right hand to the left foot, and/or shin, and/or knee. She repeats the action with the opposite hand and foot, shin, and knee.
- The child holds his nose and, with the other hand, crosses over to grab the opposite ear. Switch, switch, switch ...
- The child slaps her thighs with the same-side hands and then crosses over to slap the opposite thighs. Slap, switch, slap, switch, slap—alternating which hand is on top when crossing over.



Digging with a shovel involves crossing the horizontal plane, which divides the body into upper and lower halves, as well as crossing the median.

continued on page 23



The writer gives a warm greeting to one of his seventh-grade students on a chilly morning in Vancouver.

One of the signature aspects of life in a Waldorf school is “the morning handshake.” At the start of each day, the class teacher stands at the door of the classroom. As each student enters, teacher and student shake hands, look each other in the eye, and exchange greetings. Ideally, the student speaks first. “Good morning, Mr. Fertey” is met with “Good morning, John,” and perhaps a comment such as “It’s good to see you” or “I read your composition yesterday. You are becoming a strong writer.” Only when all the students have entered and all have been greeted by the teacher does the school day begin.

It is generally assumed that Rudolf Steiner instituted the morning handshake in the first Waldorf school in Stuttgart, Germany, almost a century

The Morning Handshake and Its Deeper Meaning

BY PHIL FERTEY, MBA

ago. However, that is difficult or impossible to verify. In any case, the morning handshake, now a basic feature of Waldorf Education around the world, is an effective pedagogical diagnostic tool that teachers use to assess the physical, emotional, and mental state of each child on a given morning. Is the hand dry or clammy, cold or warm, firm or soft? Does the child pause and make eye contact or try to slip by quickly? Does she have something to say that can’t wait to be expressed, or is there a more sensitive issue that is being manifested non-verbally? Is his gaze alert, foggy, or sleepy? Does she seem alert and ready for learning or disheveled and unprepared?

At this moment at the start of each school day, each student has the undivided attention of the teacher, and much can be gleaned from the interaction. The impressions gathered can guide the teacher as she relates to a particular child—and the entire class—as the school day unfolds. For example, if a child seems out of sorts at the moment of entering the room, the teacher might give that child some individual attention or special encouragement in the course of the morning. Or, if the children in general seem lethargic, the teacher might start the day with the class singing some vigorous, inspiring songs.

The morning handshake, accompanied by eye contact and the exchange of a few words, also recreates and deepens the connection between teacher and student. It fosters in the child the sense that school is a good, welcoming, enjoyable, and optimistic place. Sincere, positive remarks from the teacher can help open up a child’s soul and perhaps elicit a smile or a courteous response. The morning interactions foster a sense of belonging. Researchers Gabor Maté and Gordon Neufeld, authors of *Hold On to Your Kids*, assert the importance of regularly collecting (or gathering) one’s children, “of drawing them under our wing, making them want to belong to us and with us. . . . We can no

longer assume ... that a strong early bond between ourselves and our children will endure for as long as we need it.”[†] In a school setting, the morning handshake and its greeting is a form of collecting. The teacher’s warmth, concern, and recognition convey that the teacher cares about and is interested in the child and will seek to meet his or her needs at school.

The practice of the morning handshake in Waldorf schools is based on Steiner’s understanding of

the *child* who then looks up to meet the teacher’s gaze—with a stretch and considerable effort in grade one—and who speaks first: “Good morning, Mr. Fertey.” After the child speaks, the teacher returns the greeting. This is the healthy, archetypal gesture of the grade school years.

I did not become aware of this handshake archetype until the third year of my first cycle of class teaching. Georg Locher had observed how my practice of the morning handshake lacked depth

The role of the teacher is to remain in place, upright, as a representative of the adult human being....

human development. One of my Waldorf mentors, the late Georg Locher, helped me understand the meaning and importance of the “right relationship” between teacher and student. Around the age of six or seven, coinciding with the first change of teeth, a child’s focus and interest naturally turn away from the home environment and the parents. For proper development, the child needs a loving, external figure of authority, just as a plant needs the sun for proper growth. The class teacher, who greets the child each morning hand in hand, eye to eye, provides that loving authority. According to Rudolf Steiner, a child who has not had the experience of genuine authority in the grade school years will have difficulty as an adult developing a natural respect and tolerance for his fellow human beings.

The teacher/student handshake is not unique to Waldorf Education. Other mainstream educators have promoted the practice as conducive to a positive, warm, communal school environment. In many quarters, it is considered a “best practice.” An adult’s typical impulse in shaking hands with a child is to bend down toward the child and initiate the exchange, to make it easier for the child. However, in a handshake that reflects and fosters the right relationship of teacher and student, the child is the initiator. The young child, out of his or her own volition, has come to school. He or she approaches the class teacher at the classroom door. The role of the teacher is to remain in place, upright, as a representative of the adult human being, and not bend and preempt the child’s effort. It is

and meaning. The children came in hurriedly, preoccupied with connecting with their friends, while I, anxious to get on with the class, let them slip by with a peremptory handshake. We were merely going through the motions. There was little or no experience of a threshold moment. It was a wasted opportunity to re-set a right relationship every day and work with that elusive principle of authority.

Mr. Locher, with his deep resonant voice and British accent, said, “You are the hardest-working person in the classroom, but you are not very effective. It needs to begin with the handshake.”



The first documented handshake in human history—the ninth-century BC kings of Babylonia and Assyria shaking hands in a public display of friendship

Heeding his advice, I changed my approach and made each handshake with each child a conscious and meaningful moment. A subtle but profound shift occurred. The children became more alert and present. They had to make the effort to greet me first, thus bringing them into their uprightness and closer to their higher selves. It was as if they were saying, “*Now* we have a teacher worth looking up to.” They began growing up each morning. I became a more effective teacher. The children were still interested in their peers, but it was a



Hera, the queen of Heaven in Greek mythology, shaking hands with Athena, the goddess of wisdom, depicted in a bas-relief of the fifth century BC

more modulated interest because I had found an effective way to “collect” them and renew my healthy relationship with each of them each day. This healthy relationship led to more collaborative work and productive learning.

Seeing the Child Grow Up Each Morning

After that class graduated from grade eight, I had the opportunity to take a class from grade one. Before the first day of school, the children came by the classroom informally for a “preview.” This included seeing where they would be storing their outdoor shoes, where they would find their desk ... and how we would greet each other! I told them, “Every morning, we will shake hands like this. We’ll look each other in the eyes, and you will say ‘Good morning, Mr. Fertey’ and then I’ll greet you. Let’s practice it.” And we did practice it, even before school had started.

Now those children and I are in seventh grade. The children no longer need to crane their necks to make eye contact or reach way up to grasp my hand or be prompted to begin the exchange. They greet me in an assertive, forthright manner, with a strength and clarity of intention that is impressive for children their age.

The Waldorf Difference

Years before becoming a Waldorf class teacher, I met Waldorf graduates and was struck by their confidence and self-assurance. They looked me squarely in the eye and spoke honestly and directly. That experience was striking and unforgettable. It was one of those initial observations that made our family, and no doubt many others, give Waldorf Education a closer look.

Now, twelve years on, I am more convinced than ever that the morning handshake is where it all begins. The idea of being in right relationship—with one’s self, with others, and with the world—begins with a simple handshake. James P. Comer, professor of child psychiatry at Yale University, famously noted, “No significant learning occurs without a significant relationship.” The morning handshake, with its kinesthetic, verbal, and visual aspects, is an important ritual. When carried out with the conviction of its archetypal gesture, it is both an expression of the spirit of Waldorf Education and one of its foundational aspects. ☉

[†] Gordon Neufeld, PhD, and Gabor Maté, MD, *Hold On to Your Kids* (Toronto: Alfred A. Knopf Canada, 2004), 217.

PHIL FERTEY was born in Switzerland and grew up in France, Australia, Turkey, Canada, and the United States. He has been a Waldorf class teacher for twelve years, and currently teaches at the Vancouver Waldorf School and at the West Coast Institute teacher training center. Prior to teaching, Phil spent eleven years in advertising as a writer, creative director, and corporate speechwriter. He holds a BA from Northwood University in Michigan and an MBA from York University in Toronto, and completed his Waldorf training at the Rudolf Steiner Centre in Ontario. Phil and his wife, Joanne King, moved to Vancouver in 2010 so that their daughter, Charlotte, could attend the Waldorf high school.

Teaching Medieval History in Grades Six and Eleven

BY DAVID BARHAM, MEd

Waldorf is a “developmental education.” The Waldorf curriculum and pedagogy are based on the archetypal phases of child development as understood by Rudolf Steiner. Steiner describes three seven-year stages in the development of the human being from birth through age twenty-one. Between birth and age seven, the child is a being of will and activity and learns primarily by imitation. From about age eight through age fourteen, the child is primarily a being of feeling and learns best through the engagement of the imagination and the aesthetic sense. Roughly between ages fifteen and twenty-one, the intellectual and conceptual capacities of the young person are developing, and learning can be more conceptual and abstract. During each period, what is taught and how it is taught seeks to meet the capacities of the students at that particular point in their development.

During the years with the class teacher, grades one through eight, when the children are between the ages of seven and fourteen, the primary approach

to education is through the feeling life. The teacher seeks to nourish the students with a rich banquet of stories and imaginations, rather than a meager diet of facts, dates, and intellectual theories. The teacher becomes the timeless storyteller and brings to life each subject, concept, and period of history in as artistic a way as possible. Using the tools of poetry and

recitation, singing and instrumental music, drawing and painting, dance and movement, the teacher immerses the grade school children in the many dimensions of the subject being studied. The teacher provides a rich and deep experience of each subject, unspoiled by abstraction or conceptual analysis. At this period in the children’s life, speaking to the heart, to the artistic sensibility, and to the emotions, rather than primarily to the head, lays a healthy foundation that later education can build upon.



Drawing from a sixth-grade main lesson book

In the sixth grade, when the children are in their twelfth year of life, the history and culture of the Middle Ages are studied. This subject engages twelve-year-olds very deeply. The students hear and are moved by stories of brave knights on noble, if often harrowing, quests and on chivalric paths to inner purification. Learning about the feudal system, the children develop a sense of what the lives of the peasants and the lords were like. Understanding the all-encompassing role of the Church in the lives of the people may arouse in them a sense of awe. The children sing songs and, on their recorders, play music of the period. They learn to replicate the beautiful calligraphy and illuminated letters of the scribes of the age. They paint colorful pictures of castles, make a model trebuchet (a catapult weapon used to hurl large stones), learn simple sword dances as well as the courtly dances of the aristocracy, and perhaps craft their own wooden sword. And they hear the biographies of significant individuals such as Constantine the Great, Joan of Arc, Charlemagne, King Richard the Lionheart, Saladin, and Hildegard of Bingen—whose lives demonstrate key values and attributes of the time. And they are told the story of the prophet Muhammad, his revelation in the desert, and the founding of the religion of Islam. Often, at the end of the year, the class play that the students put on is set in medieval times.



Drawing from an eleventh-grade main lesson book

Many Waldorf schools hold a Knighting Ceremony in connection with the medieval history block. The students create their own version of a chivalric code and commit to abide by it over a period of weeks or even months, doing good deeds at home and in the community, imbuing all that they do with knightly honor and beauty. At the end of this period of squirehood, each girl and boy is knighted in the solemn Knighting Ceremony.



Courtesy of David Barham

Sixth-grade calligraphy: "In their silence, they cry out."
—Cicero

Thus, in the sixth grade the children experience the Middle Ages through the imagination, the heart, and the hands, without the burden of concepts and abstractions. This type of learning goes deep. It ripens within the students and becomes part of the fabric of their being.

After this intense experience, the Waldorf curriculum allows the subject to "go to sleep." The students do not encounter the Middle Ages again in any substantial way for four years, until the junior year in high school. Asked what

he or she "remembers" of the Middle Ages from the immersion experience of the sixth grade, the now-sixteen-year-old may reply, "Nothing." Or, he or she may recall only the dancing or the knighting ceremony or the sixth-grade play set in the time period. However, because the lessons of grade six are not aimed at the head and the intellect, but rather at the emotions and the physical body itself, nothing has been really forgotten. This allowing a subject "to go to sleep" is a central aspect of Waldorf pedagogical theory.

In the eleventh-grade medieval history block, an entirely new approach is used. Aware of and grateful for the students' sixth-grade experience, the high school history teacher presents the subject in a totally different way. This is because the students are at a different stage in their development. They are ready to think in terms of cause and effect and to respond to teaching that addresses the head and the intellect and that deals with abstract concepts. Now the students are ready and excited to get

behind the external events and understand the changes in human consciousness that lie at the heart of the period.

In the eleventh grade, the young scholars hear the biography of Saint Augustine of Hippo. They learn how the philosophy of Plato helped shaped Augustine's worldview and his understanding of Christianity, and how this in turn deeply influenced the early Middle Ages, the period usually called the "Dark Ages." Students learn how Platonic philosophy—which holds that ultimate reality can be found only in the world of Universals and Forms—led Augustine and, through him, Roman Catholic Europe, to believe that ultimate truth and meaning are not to be found here on Earth, during the period between birth and death, but only in the transcendent reality of Christ and Heaven.

The students also learn about Aristotle, Plato's pupil. Lost to the West for centuries, Aristotle's writings were preserved by Jewish and Islamic scholars and introduced into Europe later in the Middle Ages. These writings influenced Saint Thomas Aquinas, as well as the Muslim Averröes and the Jewish scholar Maimonides. Aristotle's empiricism inaugurated a period during which truth was sought not only through faith—*supernatural revelation*—but also through observation and reason—*natural revelation*. Through the rediscovery of the empirical teachings of Aristotle, the three monotheistic faiths—Judaism, Christianity, and Islam—were utterly transformed. Yet later in Europe's history, this philosophic stream led to the development of the scientific method. The students at this age are able to comprehend all this and to see how what transpired more than a millennium ago still reverberates in our world today.

In the eleventh-grade study, the feudal system is looked at as a unique social, political, and economic phenomenon. In studying the various ecumenical councils of the Church, the students see the gradual shaping of Christianity by the decisions of human beings. The Crusades as an example of Christian "Holy War" are explored. The circumstances of the rise of Islam, the Sunni-Shiite split after the death of the Prophet, and the rapid spread of the faith thereafter are analyzed, not only as historical fact, but as a lens to view the challenges of our own age. Dark chapters in European history, such as the Albigensian Crusade,



Courtesy of Sylvia Holland

Eleventh-grade student rendering of the title page of the Heidelberg Codex of the Scivias of Hildegard of Bingen (1098–1179)

which the Church waged against the heretical Cathars, as well as the establishment of the Inquisition, can be brought to the students. The rise of guilds and the transformation of towns into cities can now be understood.

According to Waldorf pedagogy, teaching to the emotions and the heart in grade six and to the head and the cognitive functions in grade eleven are both wholly

appropriate. Each approach, meeting the capacities of the students at a particular point in their development, immerses the students in the fullness of the subject. We have seen how this applies to the study of the Middle Ages as part of the history curriculum. But the approach is applied throughout the Waldorf curriculum in the way that every subject is taught in every grade. This pedagogy is based on an understanding of the development of the human being that allows teachers to relate to the children in the appropriate manner and language at each point in their journey of incarnation.

A developmental approach to education means to dance and sing when it is time to dance and sing and to dig down deep and analyze when the time is ripe for that undertaking. ☉



DAVID BARHAM encountered Anthroposophy when he was just out

of college. Since then, the Waldorf movement has been his home. David earned a master's in Waldorf Education from Antioch New England and has served as a subject, class, and high school teacher, an AWSNA delegate, college chair, adult educator, and school evaluator. David's older children are Waldorf alumni, his son Adriel is in the ninth grade at the Maine Coast Waldorf School, and his wife directs the nursery program there. With the world as it is, David feels Waldorf Education is more vital for the planet and its vulnerable inhabitants than ever.



Illumination Eleven of the Scivias, "True Trinity in Unity"

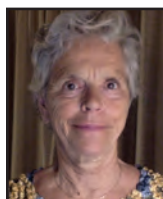
Schneider, continued

Activities for Children of Any Age

The child does various two-handed chores involving working at and crossing the vertical midline, such as wiping counters, washing the car, erasing the blackboard, sweeping, raking, and digging. Many integrating, two-handed kitchen activities such as grating, slicing, mixing batter, kneading dough, and washing dishes can be fun as well as helpful. To maximize integration, the child should be correctly positioned for each of these tasks, so that he can easily and fully cross the vertical midline while efficiently using both the worker and helper hands.

Crossing the vertical midline helps build pathways between the two hemispheres of the brain. These various exercises and activities, especially if carried out in a playful and rhythmic way, can help the

child develop the bilateral capacities necessary for ongoing healthy development. ☉



INGUN SCHNEIDER has been working with and teaching about the Waldorf-based Extra Lesson approach to learning difficulties for over thirty years. In support of healthy child development, she gives parent and/or teacher workshops in countries around the world. She has written many articles on movement development and educational support. Beginning in November 2017 in San Francisco, Schneider and her colleague Kris Boshell will be offering a three-year, part-time Waldorf Learning Support training, sponsored by the Arcturus Rudolf Steiner Program.

Computer Science in a Waldorf Ninth Grade

BY CHARLES WEEMS, PhD

In my article in the previous issue of *Renewal*,[†] we saw that Rudolf Steiner advised Waldorf schools to educate adolescents about the technologies of their times. In this article, I explore an example of computer science education in the ninth grade.

In high school, each year brings new perspectives and capacities in the students. Hence, each subject should be revisited with an appropriate approach to teaching. Doing so develops a richer understanding than would a single, more intensive course and also allows the teacher to reinforce and gradually build up concepts. Thus, a developmentally based progression of technology classes is appropriate, and the class described here is just the first in a four-year sequence.

As in all Waldorf high school teaching, the content of a course should arise from the teacher's expertise, combined with an understanding of Anthroposophy. Thus, there can be no standard curriculum. Attempting to replicate another teacher's approach can easily lead to a dead form, rather than a living experience for the students. Because technology is advancing very rapidly, the content of the curriculum must also steadily evolve.

This article, then, is not meant to be a prescription but rather an outline of just one example of how ninth-grade computer science may be taught, based on my own experience. The course is taken by all the students in our school and is taught in two forty-five-minute periods per week, over a trimester.

Ninth graders tend to be concrete in their thinking and see the polar opposites in phenomena. They also focus on basic questions of "What?" A common refrain is "What does that mean?" While there is more at work, pedagogically, these are the basic gestures that set the tone for courses in this grade.

In computer science, then, we consider the question, "What is a computer?" Students begin by describing what a computer can and cannot do. After discussing possible definitions, we consult multiple dictionaries and find there is no single answer! Students discover that older dictionaries define "computer" as a person who computes and that there is a steady evolution of meanings over the last century. However, common threads emerge, leading to a description of a device

with certain attributes: an electronic, binary, digital, programmable machine that stores, retrieves, and processes data.

But what do these terms mean? We know computers use electricity and run programs. Students also know that a digit is a single place within a number. But its connection to electricity and the term "binary" is not so obvious.

Here we encounter a deeper aspect of mathematics. If I write 617 on the board and ask if it is a number, most will say "yes." However, it is actually just chalk, applied in a funny pattern. There is only one place where numbers exist: in our minds. The "617" written on the board is a representation of a concept. It serves to convey that concept between human beings only because people have agreed on the meanings of the symbols. Ninth graders appreciate this, often recalling, with considerable pain, how we adults spend hours drilling those meanings into the minds of young children.

Going back to the basics of counting, we see that it merely involves progressing through an ordering of the digit symbols, and that when we run out of symbols, we return to the beginning of the sequence and advance to the next symbol in the place to the left. For example, in our decimal system, if we start counting at 16, the digit symbol on the right advances to 7, then 8, then 9, then returns to 0, and the symbol on the left advances to 2, giving us 20.

We could still count—that is, follow this process—if we had different digit symbols. Try holding down the shift key on a keyboard while typing 0 1 2 3 4 5 6 7 8 9 10 11 12 13 14. The result will appear nonsensical because the symbols are not what you are used to, but they are following the same pattern that we use for counting.

In fact, counting still works even if there are more or fewer symbols than ten. A number system with just two symbols (0 and 1) is called binary. Because this system runs out of digit symbols when it gets to 1, counting from 0 to 3 follows the pattern 0, 1, 10, 11.

In computers, the 1 and 0 symbols can be represented by the simplest form of electric circuit: on-and-off. The

Binary Numbers

In the representation of a binary number, as in that of a decimal number, the rightmost column represents the number of 1s in the number. However, the next digit to the left represents the number of 2s, rather than the number of 10s, which is the case in the decimal system. The third digit represents the number of 4s, the fourth the 8s, the fifth the 16s, and so on. Thus, the binary number $1111 = 8 + 4 + 2 + 1$, the decimal number 15.

47 as a Binary Number

32s	16s	8s	4s	2s	1s
1	0	1	1	1	1

$32 + 0 + 8 + 4 + 2 + 1 = 47$

two light switches in the classroom have four possible on-off arrangements that I can choose to number zero (both off) through three (both on), so that they represent those numbers. There are some great opportunities here to reflect on the polar nature of “0” versus “1” (nothing and unity) and of “on” versus “off” (no current and the most the circuit can handle). There are no confusing gray areas between these.

Thus, we have a representation (circuit state) of a representation (binary number) of a human concept (a number). Students see that computers don’t contain numbers—just circuits that represent them. The on-and-off patterns only have meaning because we agree on how to interpret them.

Further consideration of this representation reveals a deep truth. Because the computer has a finite number of circuits, it cannot represent every possible number. It can only have a limited quantity of digits. Conceptually, people can work with irrational numbers like π , but in the computer we can only approximate π . Thus, we arrive at the distinction between continuous and discrete representations of numbers—another form of polarity.

Integers, for example, are discrete. There is a space between 1 and 2 that cannot be more finely divided. In contrast, between the real numbers 1.0 and 2.0, there are an infinite number of other real numbers. There is no gap between 1.0 and 2.0 that is not continuously filled with numbers.

To see how profound this distinction is, consider the distance from point A to point B. If we must travel on

vertical and horizontal paths, and B is one unit down and one unit over from A, then the distance is two units (figure 1a). If we make the grid finer, we can go in half steps, but the distance is still two (figure 1b). As fine as we care to make the discrete steps of the grid, the distance remains the same (figure 1c).

Yet we know from the Pythagorean theorem that the diagonal distance from A to B (figure 1d) is the square root of two, which is an irrational number that is approximately 1.414213562373095. Not only is this a completely different kind of number, but it is also a significantly different value.

Using discrete numbers, the computer can often get close enough to a continuous representation of a certain phenomenon to achieve a given purpose (eventually the steps in the line will be small enough that we won’t see them), but when viewed from another perspective (the calculated distance), the distinction can still be great. Humans conceive of numbers and most of reality as continuous, while computers can only represent discrete values. That’s a big difference.

Given a phenomenon in the world, if we want to represent it in a computer, we must first convert it into numbers, a process called digitization. So next we explore different forms of digitization. For example, turning text into numbers requires a character code. Students invent their own code by listing the letters A to Z and assigning them numbers. When asked to write “Hello” in their code, they realize that lowercase letters also need numbers, so the table is extended. Trying to digitize the Mel Brooks quote, “86 is a funny number!” reveals that they need to add codes for numbers, punctuation, and even spaces. By then, the table of numbers is looking a bit messy.

Figure 1a: Distance = $1 + 1 = 2$

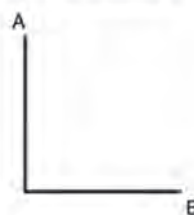


Figure 1b: Distance = $0.5 \times 4 = 2$

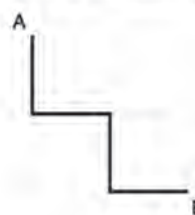


Figure 1c: Distance = $0.0625 \times 16 = 2$

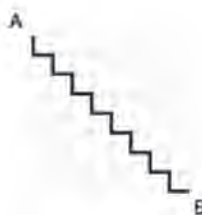
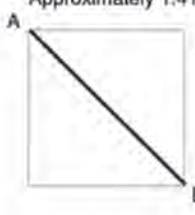


Figure 1d: Distance = square root of 2. Approximately 1.414213562373095



Having a complete code at last, the students each digitize their street address. But when their coded addresses are collected and handed back at random, they realize that we can only exchange meaningful messages if everyone agrees on the same code. On the one hand,

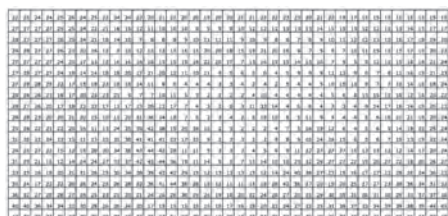
computers free us to pick whatever code we like, but on the other hand, we have to give up that freedom if we want our messages to be useful. Standardization is a common aspect of digitization, and establishing a standard is a purely human activity.

While symbols can be converted to numbers directly, natural phenomena need

additional steps. Sounds, for example, must be converted from air pressure into an electrical signal using a microphone. Then that signal is measured repeatedly to generate a series of discrete numbers. After seeing a sound waveform on an oscilloscope, students get the idea of the analog signal, draw their own waveforms on graph paper, and convert them to numbers. They then graph each other's numbers to see the reverse process used for sound reproduction.

Although their drawing is close to the original, it's not perfect. Making the grid finer gives a better result but means more numbers with more digits. So then we have a tradeoff: a more accurate representation means more data, but that takes up more memory space and more time to transmit over the Internet. Thus, when humans will tolerate lower quality, we make things easier on the machine by compressing the data.

Students can also experience image digitization (figure 2a) by drawing a black and white image from a grid of pixel values (figure 2b). It is an easy step to see how video can be formed from a series of images. In both cases, the relationship of quality to quantity is clear. We can easily calculate the staggering amount of data in uncompressed video to see why compression is needed. That leads to the distinction between "lossless" and "lossy" compression methods.



Figures 2a and 2b: In the digitization chart, the number in each box indicates the gray tone of the pixel. The eye in the box below is the resulting image.

Returning to binary arithmetic, students are often shocked by how simple the binary addition and multiplication tables are. After a little practice, someone usually exclaims, "Why don't we just use this? It would have been so much easier to learn!"

To understand subtraction, we have to relearn the process using an older, simpler method called ten's complement, which avoids borrowing. In its binary form, this method of subtraction is extremely simple. In computers, simple arithmetic is preferred because it



Students see how a digitized image is made visible by filling in a grid of numbers corresponding to a scale of gray tones.

Binary Addition

In base two or binary addition, there are only two digit symbols 0 and 1. If there are two 1s in a column, they result in a 0 in that column with a 1 being carried over into the next column to the left.

$$\begin{array}{r} 101 \quad 5 \\ + 101 \quad + 5 \\ \hline 1010 \quad 10 \end{array} \qquad \begin{array}{r} 00011010 \quad 26 \\ + 00001100 \quad + 12 \\ \hline 00100110 \quad 38 \end{array}$$

Binary Multiplication

The principle of binary addition applies to binary multiplication. Two 1s to be added in a column yield a 0 in that column with a 1 carried over to the next column to the left.

$$\begin{array}{r} 1110 \quad 14 \\ \times 11 \quad \times 3 \\ \hline \text{carry } 111 \quad 42 \\ 1110 \\ \hline 101010 \end{array}$$

Ten's Complement Subtraction

The ten's complement method of subtraction does not involve borrowing from one column to another. In the subtraction of the subtrahend 245 from the minuend 504, the ten's complement process is as follows:

- Subtract each digit of the subtrahend from nine.
- That is, subtract 245 from 999, yielding 754.
- Add one to 754, giving 755, which is the ten's complement of 245.
- Add 755 to the minuend (504), resulting in 1259.
- Discard the high order digit, giving 259, which is the correct answer.

leads to simpler circuits that are easier to build and less expensive.

Using some basic combinations of buttons and lights, students then see how a few switches are all that is needed to create a pattern of “on” and “off” that mimics the pattern of 1s and 0s in the addition table. There is no magic in how the computer computes. It involves common switches, albeit a lot of them.

To see what is meant by a programmable machine that stores, retrieves, and processes data, we use a cardboard simulation of a computer. The process takes students instruction by instruction through a program. The experience is totally mechanical and incredibly tedious. I often have to remind students to not skip ahead, even though they can see what happens next. The fact that they have to turn off their own thinking to accurately simulate a computer makes it clear that the computer does not “think” like us. Thinking and computing are completely different activities.

At the end of the trimester, students are asked to write a first-person essay, working from their notes, as if they are a computer that is explaining what it is. It is an opportunity to creatively summarize all they have experienced and learned in the trimester.

After the essays are done, we discuss what it would be like for this computer to know that a human will soon reboot it into being a normal computer. Inevitably, the ninth graders try to invent ways for the computer to save itself—printing messages to the human, transferring its programs to another computer, and so on.

But given no such options, the students will finally admit that for this computer it would feel like awaiting

death. This clarifies at last that, in reality, the computer is dead. In spite of all the science-fiction depictions, lifelike computer-game characters, and the hyperbole that often surrounds artificial intelligence, the truth is that there is no life in the machine.

The most important polarity that we have been working toward is this distinction between living beings and dead technology. If we want our children to be masters of their machines, if we are really striving to educate them toward freedom in a technological world, then taking this dichotomy to heart is a foundational experience that they must always carry with them.

From here, it becomes possible to view the computer as a tool that is devoid of magic, a tool that anyone can learn to apply in service of humanity. And that's where we are headed

over the next three years. In tenth grade, we will see how the computer works. In eleventh grade, we explore why software and the Internet act as they do. In senior year, we consider who we are as individuals and as a civilization with respect to our technology. ☉



Ninth graders work with the CARDLAC cardboard computer simulator.



CHARLES (CHIP) WEEMS is an associate professor in the College of Information and Computer Sciences at the University of Massachusetts, Amherst, and a teacher of earth science and computer science at the Hartsbrook (Waldorf) High School. He has been teaching at the college level for thirty-nine years, and at the high school since it began fifteen years ago. Chip is a member of the Association for Computing Machinery (ACM), the Institute of Electrical and Electronics Engineers (IEEE), the Anthroposophical Society, and the Pedagogical Section of the School for Spiritual Science.

Waldorf High School Education Results of an International Survey

BY DOUGLAS GERWIN, PhD

The International Forum for Steiner/Waldorf Education (also known as The Hague Circle) is an organization of Waldorf educators dedicated to the support and development of Waldorf Education around the world. In 2016, as part of a long-term study, the International Forum sponsored a statistical survey—the first of its kind—of Waldorf high schools around the globe. Douglas Gerwin volunteered to spearhead the project. Following is a summary of the results of the survey.

—R.E.K.

Out of approximately 1,100 Waldorf schools in some 55 countries worldwide, roughly 500 have high schools. A reader may be tempted to conclude, on a purely statistical basis, that nearly half of Waldorf schools have high schools. However, of all Waldorf high schools worldwide, more than 40% are located in Germany. If Germany is removed from the total, the percentage of Waldorf schools in the rest of the world with a high school drops to 25–30%. There are 50,000–55,000 students in Waldorf high schools worldwide. Of that total, about 30,000 are enrolled in German Waldorf schools.

A Statistical Caution

Concerning the starting and ending year of high school, there is quite a wide range of definition.

In some countries (Argentina, Holland, Spain), high school is defined as starting as early as grade 7. In other countries, high school is defined as starting as late as grade 10. In some parts of the Canadian province of British Columbia, high schools start in grade 8; in other parts of the same province they start in grade 9. In



Photo by Randy Trica and courtesy of MNWS

*Tenth-grade handwork class,
Michael Mount Waldorf School,
Johannesburg, South Africa*



Britain, some Waldorf high schools end in grade 10, while other high schools begin with grade 10. Many schools around the world define grade 13 as the end of high school. These differences make a more detailed analysis of the following statistics a tricky enterprise.

A further cautionary note concerning these statistics: Only schools whose nation or region has a representative on the International Forum were polled for updated numbers. These schools comprise the great majority of Waldorf high schools that operate in the world. The statistical results, however, include estimates for the unrepresented schools that were not polled for updated information.

Countries with the largest number of high schools and students (student numbers are all approximate):

- Germany: 222 high schools with 30,000 students (This is 40% of the total number of Waldorf high schools and 55–60% of students in Waldorf high schools worldwide.)
- United States: 39 high schools with 3,000 students
- Netherlands: 19 high schools with 5,000 students
- Australia: 14 high schools with 3,000 students
- Hungary: 12 high schools with 1,500 students

These five countries, taken together, account for about 60% of Waldorf high schools and 75–85% of Waldorf high school students worldwide. The remaining 40% of Waldorf high schools and 15–25% of Waldorf high school students are located in some 50 countries on all continents (except, of course, Antarctica). In some parts of the world—for instance, Namibia, Georgia, and even China—there is only a single Waldorf high school in an entire country.

Distribution of Waldorf high schools by continent

(all numbers are approximate):

Europe 375 / North America 43 / Asia/Mideast 25 / Australia/New Zealand 20 / South America 25 / Africa 10

Waldorf schools having a high school:

In Germany, 90% of Waldorf schools have high schools—the highest percentage. Sweden has the lowest percentage, about 20%. Worldwide (excluding Germany), the percentage is 25–30%.

Class size:

The number of students in main-lesson classes (as distinct from elective courses) was as small as 11–15 students (Norway) and as large as 36–40 students (Britain). About a third of the countries were in each of the following class-size categories: 16–20 (e.g., United States), 21–25 (e.g., Argentina and South Africa), and 26–30 (e.g., Germany and Netherlands).

Percentage of students who continue from Waldorf lower school to Waldorf high school:

About three-quarters of responding schools reported that at least half of their Waldorf lower school pupils moved up into their high school. Of these, a quarter said that 91–100% of pupils moved into the high school (e.g., Germany), and a further quarter said that 76–90% of pupils moved into their high school.

Percentage of Waldorf high school students who had gone to a Waldorf lower school:

Three-quarters of responding schools reported that at least half of their high school students came, if not from their own school, then from another Waldorf lower school. Of these, just under a quarter said that 91–100% of their high school students came from a Waldorf lower school. A further third said that 76–90% of their students came from a Waldorf lower school.



Students at the Island Oak High School, Duncan, BC, Canada, perform a comic skit.

Length of students' sojourn in Waldorf schools:

Schools were asked to estimate how many of their high school students started out in a Waldorf kindergarten (so-called “Waldorf lifers”), how many

Beyond the Numbers

(by D.G.)

A few weeks after sharing this survey in November 2016 with my colleagues at a meeting of the International Forum in Dornach, I had occasion to address a conference in Kassel of some 250 teenagers from Waldorf high schools across Germany on the theme of “human identity.” While these students had been carefully chosen for this conference—they had been required to write application essays for this gathering and to secure endorsements from their schools—it was heartening to realize how vividly they embodied the goals and ideals of Waldorf Education. Here was a roomful of energetic, articulate, warmhearted, respectful, yet outspoken young people bursting with interest in the world and an appetite to explore it.

In more than thirty-five years of teaching teenagers and adults in Waldorf school communities, I have rarely been so mobbed after giving a talk nor subsequently buttonholed in the hallways and cafeteria by students with comments and follow-up questions as I was that weekend in Kassel. Far more than any statistical analysis could show, these students represented a ringing endorsement of their education.

joined in first grade, how many joined during the elementary school grades, and how many joined in high school.

On average, an estimated 40% of Waldorf high school students joined in kindergarten. A further 20% joined in each of the following—first grade, later in elementary school, and high school.

These percentages are significant, given the study in Europe conducted some years ago that suggested the most striking effects of Waldorf Education were to be found among those students who joined a Waldorf school no later than fourth grade. After this grade, the effects of Waldorf Education—for

instance, changes in health and physical development, such as delayed second dentition and onset of puberty—were less evident, compared to students who had not gone to a Waldorf school at all.

The highest-scoring country responding in this area of research was New Zealand, which reported



Photo courtesy of HWS

Eurythmy performance by high school students in the Harduf Waldorf School, Israel

that 90% of its Waldorf high school students began their Waldorf career in a Waldorf kindergarten. The highest percentage of students joining Waldorf as late as high school was reported in Slovenia (60%) and the Czech Republic (50%).

If one combines the categories of kindergarten and first-grade joiners, the top country is Taiwan, which reported that 95% of its Waldorf high school students started either in a Waldorf kindergarten or first grade.

Retention of high school enrollment:

Waldorf high schools reported strong rates of retention. About 30% of schools said they retained 91–100% of their students in high school, and a further 40% of schools said they retained 76–90% of their students in high school. That means that roughly three-quarters of Waldorf high schools retain at least three-quarters of their students until their graduation in grade 12 or 13.

Sports:

Of those responding, half said their high schools did offer sports as part of their school program; half said they did not. The activities most commonly offered are basketball and volleyball.

Computer technology:

Among the schools responding, about three-quarters said their high schools did offer courses in computer technology; about a quarter said they

did not. Classes were either offered as main lessons or as “track” classes for a portion of or for the entire year, spread across grades 9–12.

Courses in human sexuality:

Of those schools responding, a strong majority (85%) said they did offer courses in human sexuality; only 15% said they did not. Courses in some schools began as early as seventh grade. The greatest number of courses were offered in tenth grade, with the number then gradually decreasing in the remaining years of high school.

Eurythmy and other Waldorf arts:

Contrary to reports that eurythmy is being dropped in Waldorf schools, all schools responding to this question reported that schools in their country or region offer eurythmy as a required course all year in all grades, or at least as an elective. However, anecdotally we heard that individual high schools are not offering eurythmy because of a lack of trained teachers and/or insufficient finances. Perhaps it is telling that several schools left this question unanswered.

There was far less presence of Bothmer gymnastics, speech formation, and Werbeck singing. Only a handful of schools reported that these arts, unique to the Waldorf curriculum, were offered in their country or region.

Intrusion of state exams:

Of the schools answering this question, about two-thirds said that state exams did interfere at some point with the high school curriculum, while about one-third said these exams did not. Of those saying that state exams did interfere, the rate of interference increased steadily from seventh (least amount of interference: 8%) through twelfth grades (greatest amount of interference: 31%). It should be remembered that in some parts of the world, governments impose no required state exams on independent schools.

Life after high school:

Schools were asked to say what their Waldorf students do after graduating from high school. On average, 55% go directly into institutions of higher learning; 15% go on to trade school; 10% directly enter the work force; 10% take a “gap year”; and 10% enter military or civil service.

In the United States, 80% of Waldorf graduates go on to institutions of higher learning. A

further 10% take a gap year. Only 5% of German graduates are reported to go directly to an institution of higher learning, with a further 30% taking a gap year. However, 30% of Germans do go on to what is called “trade school,” which is akin to an institution of higher learning in American parlance. In Israel, 95% of Waldorf graduates are obliged first to undertake military or civil service before continuing their academic education.

In the final sections of the questionnaire, respondents were asked to give narrative answers to questions, including a list of their school’s perceived strengths and greatest needs. Bulleted highlights of responses to these questions are listed below in descending order of frequency—from most frequent to less frequent:

Strengths:

- social relations between teachers and students
- community relationships
- developmental curriculum
- experiential, hands-on learning and instruction
- successfully meeting government educational guidelines, requirements, and exam results
- rich and varied arts curriculum
- also: articulate students, professional teachers, beautiful campus, freedom in shaping curriculum, small size of school, and low tuition



Players from the San Francisco Waldorf High School playing in a regional tournament. Volleyball is a sport offered at many Waldorf high schools.

Needs:

- teacher training (by far the greatest number of responses)
- money
- higher enrollment (related to money, of course)
- greater visibility in the community
- more and better teaching spaces
- also: building better relationships with colleagues, educating parents, retaining teachers (especially in the sciences and math), planning succession and handover to younger teachers, building up the science program, deepening Anthroposophy, “getting to know one another.” ☺

The Morning Verse

Contrary to rumor, almost all Waldorf high schools around the world retain the ritual of beginning the day with Rudolf Steiner’s *Morning Verse*. Schools in all but two countries—Finland and Hungary—responded that 100% of the Waldorf high schools in their region or country begin the day with this verse.

Morning Verse

I look into the world
In which the sun is shining
In which the stars are sparkling
In which the stones repose
Where living plants are growing
Where sentient beasts are living
Where human souls on earth
Give dwelling to the spirit.
I look into the soul
That lives within my being.
The World-Creator weaves
In sunlight and in soul-light
In world-space there without
In soul-depths here within.
To Thee, Creator-Spirit
I will now turn my heart
To ask that strength and blessing
For learning and for work
May ever grow within me.



DOUGLAS GERWIN is the director of the Center for Anthroposophy in Wilton, NH, where he oversees adult education programs, including one that prepares Waldorf high school teachers. He is also executive director of the Research Institute for Waldorf Education and a member of the International Forum. A longtime Waldorf high school teacher, Gerwin is currently active as a mentor and international lecturer. Since 2012, he has been chair of the Teacher Education Network, a circle of fourteen teacher training institutes belonging to the Association of Waldorf Schools of North America (AWSNA).

Childhood Vaccinations

An Anthroposophic Medical Perspective

BY PETER HINDERBERGER, MD

*Anthroposophic Medicine is an integrative, holistic approach to healing that was developed by Rudolf Steiner and the Dutch physician Ita Wegman in the early 1920s. It is based on the same view of the human being as that upon which Waldorf Education is founded—that the human being is a creature of body, soul, and spirit and that these three components are deeply interrelated. The Fall/Winter 2016 issue of *Renewal* included an introductory article about Anthroposophic Medicine.*

In this article, Peter Hinderberger, MD, examines the issue of childhood vaccinations from the viewpoint of Anthroposophic Medicine. Dr. Hinderberger's approach is cautionary and is shared by many, though perhaps not all, physicians practicing Anthroposophic Medicine.

On page 34 are links to websites offering various perspectives on childhood vaccinations and to an article by Tiffany Baer, MD, about the strict mandatory vaccination law that was passed in California in 2016.

—R.E.K.

In the United States, every state regulates and mandates childhood vaccinations by law. The vaccine requirements are based on recommendations from an expert panel of representatives from the American Academy of Pediatrics (AAP), the Centers for Disease Control (CDC), and the American Academy of Family Physicians (AAFP). All states allow medical exceptions, but these exempt a child only from a single vaccine that caused serious side effects such as anaphylactic shock.^{1,2,3} All states allow exceptions based on philosophical or religious beliefs, except West Virginia, Mississippi, and, most recently, California.

The recommended vaccine schedule in the United States differs significantly from those in other countries. It is the most aggressive vaccination schedule in the world. In the first eighteen months of life, twenty-five shots of thirteen different microbes are recommended, plus flu shots. These include shots for polio, measles, whooping cough, chicken pox, and diphtheria. This vaccination regimen has not had an obvious, salutary effect on infant mortality: In Japan, where vaccination is entirely voluntary, the mortality rate is 3.2/1000 for children under age five, while in the United States the rate is more than twice as high: 7.5/1000.⁴

There are significant reasons for concerns about childhood vaccinations. No vaccine consists of only natural ingredients. All contain chemical additives such as stabilizers, preservatives, antimicrobial agents, and enhancers. Some of these adjuvants are neurotoxic or carcinogenic. Others are allergenic, such as animal and human protein, aluminum, aluminum hydroxide,

phenoxyethanol (antifreeze), potassium chloride, neomycin, thimerosal (mercury), polymyxin, sodium deoxycholate, squalene, and formaldehyde.⁵

In his or her early life, the infant is going through rapid and critical growth and development. The number of neurons and synapses in the brain is increasing greatly and rapidly. The foundations of a healthy nerve-sense system—for healthy vision, hearing, speech capacity, and learning ability—are being laid. At the same time, the immune system, which protects the organism from harmful external factors, is also developing. This process is based on the precisely timed proliferation of pluripotent stem cells and is very sensitive and vulnerable to chemical substances introduced into the body. In recent decades, the number of vaccines and the number of doses recommended for young children has steadily increased. In 1953 the Centers for Disease Control recommended 16 doses of 4 vaccines between 2 months and age 6. In 1983 it recommended 23 doses of 7 vaccines between 2 months and age 6. In 2013 the CDC recommended 49 doses of 14 vaccines between birth and age 6 and 69 doses of 16 vaccines between birth and age 18! The current vaccination program in the United States is based on the idea that all vaccines are safe and that all infants will respond in the same way to the shots.

During this period, health problems in children and young people have increased dramatically. There is a significant correlation between the increase of numbers of mandatory vaccinations⁶ and an increase in autoimmune diseases, allergies, chronic infections,

cancer, developmental disorders, and other neurological conditions. In 1976, 1 child in 30 was learning disabled—today, about 1 child in 6. In 1980, 1 child in 27 had asthma—today, about 1 child in 9. In the 1990s, 1 child in 555 developed autism—today, 1 child in 50 is on the autistic spectrum. In 2001, 1 child in 500 had diabetes—today, about 1 in 400.

Of course, there are other possible contributing factors besides vaccinations. These include infant formulas promoted instead of nursing, GMO food, a massive increase in antibiotics in agriculture and medicine, fluoridation of the water supply, and PCBs, BPA, Aspartame, MSG, glysophate, and other chemicals in the environment and food supply. It is difficult to isolate one factor such as vaccinations and to establish a causal link responsible for the decline in child health. This difficulty is the main reason why there is not a single published study linking the increase in the number of mandatory vaccines to the increase of autoimmune diseases, allergies, chronic infections, cancers, and developmental disorders. Unless there are scientific epidemiologic studies proving this link, the American Academy of Pediatrics will not change its

The task of the Association of Waldorf Schools of North America is to promote the wholesome education of children. The Association makes no claim to being qualified in the realm of medicine. Member schools comply with state regulations regarding vaccinations and encourage parents to consult with their child's physician about their personal preferences regarding immunization.

—AWSNA Executive Team

recommendations, the CDC will continue to implement them, and Big Pharma will continue producing vaccines with neurotoxic and carcinogenic additives.

Anthroposophic Medical Concerns

Anthroposophic medicine views vaccinations and the standardized schedule of shots with deep concern. Obviously the neurotoxic adjuvants in vaccines are a problem. They can very easily hinder the healthy development of the nerve-sense system.

Also, anthroposophic medicine views a standardized, one-size-fits-all approach that dictates certain dosages of certain vaccines at specific ages as basically flawed. Every child is absolutely unique. In childhood, the Ego,



In 1796 Edward Jenner inoculated an eight-year-old boy, James Phipps, with cowpox (here depicted). When Jenner later inoculated the boy with the more virulent smallpox, Phipps did not develop the disease.

the spiritual/psychic essence of the individual child, is gradually entering the physical organism. This process is closely related to the development of the immune system. To vaccinate against a particular disease on an arbitrary schedule can undermine the natural development of immunity.

For example, natural immunization against *Haemophilus influenzae B* (Hib) starts at around age 18 months, and the timing differs somewhat for each child. Giving Hib vaccines at 2, 4, 6, and 12 months, as is recommended, and in conjunction with other vaccinations, provokes an immune response that is too early. Besides, vaccines given by injection bypass the natural physiological pathway for immune response that occurs when pathogens enter the body through the mucus membranes of the respiratory system or the digestive tract. The ill-timed introduction of pathogens into the infant's body and by unnatural means drives the ego organization too early and too deeply into the body through the nerve-sense system. This may lead to a premature hardening process in the whole organism.

In contrast, an infection that is allowed to follow its natural course may actually strengthen the child. Each time a pathogen enters the body through natural means (the so-called host invasion), there is an individualized pathophysiologic chain of events: incubation period, prodromal (forerunner) symptoms, acute manifestation of disease, detoxification, elimination, and acquisition of immunity. In this process, all four members of the human organism, as described by Rudolf Steiner—the physical, etheric (energetic), and astral bodies, and the Ego—are fully engaged. The result is a strengthening of the whole organism.

Vaccinations do not elicit this rhythmic, natural chain of events. They force the organism to respond even

though it is ill-prepared to do so. The buildup, the acute phase with fever and systemic symptoms, and the breakdown processes do not take place. The four members of the human organism are poorly orchestrated in this event and not fully engaged. The result is a predictable, uniform “silent” response, which confuses the child’s immune system rather than strengthening it. Since vaccinations take the unprepared human organism by surprise, these repeated attacks can result in post-traumatic stress disorder of the body. The nerve-sense and immune systems are on constant alert, resulting in a chronic mental/emotional fight-or-flight mode and in autoimmune diseases and allergies.⁷

Our hope for our children is that they will grow up to be fully conscious and self-aware human beings, that they will be able to realize the ancient dictum, “Know thyself!” For that hope to be fulfilled, our children will need a healthy body and particularly, for clear thinking, a healthy nerve-sense system. They will need also a healthy immune system, which supports a strong sense of self and in which their Ego, or higher Self, can properly function. We should view with great caution vaccinations that may undermine the healthy development of the nerve-sense and immune systems of our children. ○

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2. <http://www2.aap.org/immunization/>
3. <http://goo.gl/JrGIXW>

4. <http://data.worldbank.org/indicator/SH.DYN.MORT>
5. <http://www.ganfyd.org/index.php?title=Neurotoxins>
6. <http://www.cdc.gov/vaccines/vac-gen/additives.htm>
7. <http://www.anthromed.org/Article.aspx?artpk=247>

Resources

- <http://www.vaccines.com/why-vaccinate.cfm>
<https://www.cdc.gov/vaccines/schedules/>
https://www.vaccines.gov/who_and_when/infants_to_teens/
<http://vaccines.procon.org/>
<https://raphaelmedicine.leadpages.co/3-vax-mandate-myths-mail/>
<http://vaccinepapers.org/>

The article by Tiffany Baer, MD, is available at:
<http://www.waldorfresearchinstitute.org/trouble-paradise-california-enacts-strict-mandatory-vaccination-law/>



PETER HINDERBERGER *was born and raised in Switzerland and attended medical school there. In medical school, he realized that conventional medicine does not take the individual’s needs into consideration, something that is essential to the practice of medicine. In 1978 and 1983, he did internships at the Lukas Klinik in Arlesheim, Switzerland. In Cambodia in 1981, he served as a surgeon’s assistant on a German medical team working in a refugee camp. Late in 1981, Dr. Hinderberger and his wife came to the United States. In 1984 he opened a practice at the Ruscombe Community Health Center in Baltimore, Maryland.*

Vaccinations and Autoimmune Inflammatory Disease

Yehuda Shoenfeld, an Israeli physician and medical researcher, is perhaps the world’s leading authority on autoimmune diseases, those conditions in which the immune system destroys healthy cells in the body.

Five years ago, in an article in the *Journal of Autoimmunology*, Schoenfeld asserted that certain vaccine adjuvants, particularly aluminum, are a causative factor in triggering a variety of autoimmune diseases. These conditions include arthritis, chronic fatigue, lupus, diabetes mellitus, Guillain-Barré syndrome (involving tingling and weakness in the extremities), and macrophagic myofascitis (a muscle disease). This constellation of diseases is now referred to as ASIA (Autoimmune inflammatory Syndrome Induced by Adjuvants), or Shoenfeld’s syndrome.

Shoenfeld counseled against vaccinations for any child or adult

1. who has had a previous autoimmune reaction to a vaccine
2. who has a medical history of autoimmunity
3. who has a history of allergic reactions or
4. who has risk factors such as family history of autoimmunity, presence of auto-antibodies in the blood, vitamin D deficiency, and smoking.

The issue of vaccinations is usually associated with infants and young children. However, the current recommendations of the CDC include young people through the age of eighteen. And there are various circumstances that cause older persons to be vaccinated. Members of the military, Peace Corps volunteers, new schoolteachers, and others are typically required to have the full set of vaccinations recommended by the government agencies.

Book Review

What Are We Going To Learn Today? *How All Children Can Become Enthusiastic Lifelong Learners*

BY ANNE CUMMINGS JACOPETTI Reviewed by Betty Staley

At a time when teachers are under pressure to introduce academic learning in the earliest years, when test scores have become the means by which teachers are ranked, and when teachers are being blamed for children's low academic skills, *What Are We Going to Learn Today?* by Anne Cummings Jacopetti offers a refreshing view. She incorporates neuroscientific research in child development and the learning process, describes what it means to be a teacher who respects and loves children, and shows a deep commitment to engaging in the mutual process of teacher and student learning from each other.

The author draws from her wide experience as a teacher in varied situations to focus on how children learn. Her basic premise is that children are born with innate capacities and that these capacities develop on a somewhat predictable timetable through childhood and adolescence. The teacher's task, then, is to foster children's capacities and inspire creativity and enthusiasm for learning at each stage of the child's development.

Jacopetti lists nine key elements through which the teacher can implement this goal: strengthening relationships, building community, using stories as stimuli for imagination and as guides to the world, integrating the arts, inspiring learning by asking questions, strengthening learning by doing, reconnecting children with nature, working with the seasons and the festival life, and valuing the importance of play as a catalyst for learning.

The author draws many of her examples from her years as a Waldorf teacher. However, she also taught in public schools and highlights programs and approaches other than Waldorf that recognize and develop these important aspects. She provides examples that teachers in any school can use and adapt to their situation. To help teachers implement these nine aspects of teaching, administrators need to offer teachers the same interest, caring, and support that teachers are asked to give to the children in their care.

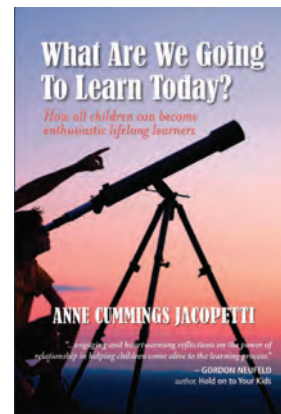
She demonstrates her points by including poetry by students and teachers, detailed descriptions of conversations with students, as well as examples of

student work. In addition to clearly identifying these key elements, she draws the readers in so that we feel we are in the presence of a gifted, loving teacher. This teacher is reflecting as much on what she has learned from the students as on how she has been able to inspire them to love learning.

Whereas each of the areas the author cites is important, the beauty of this book is in its demonstration of how the teacher can integrate them over multiple years. One of her strongest points is the emphasis on relationship—the bonding of the teacher with her students—an opportunity that is present every moment, every day, and every year as the teacher creates a quality of recognition and respect. Jacopetti highlights the insights of Rudolf Steiner and Waldorf Education as her guiding principles. She also introduces the reader to the Waldorf curriculum and pedagogy, which are practiced in thousands of schools around the world, and she offers the fruits of this work for any teacher in any school who is committed to teaching as an art.

Since the 1980s, teachers have not been respected as knowing how to teach and therefore need to be guided by “experts” such as textbook companies and corporate testing services. Jacopetti states, “I believe that such policies are responsible for the poor standing of American students on international educational norms and the exodus of many talented teachers from the public schools.” She cites the Common Core test as an example of an approach that disregards what has been learned through neuroscience about children's development and instead focuses on an expectation of premature analytical thinking. This has been shown to be a cause of increasing anxiety and stress in children.

Jacopetti's book *What Are We Going To Learn Today?* offers another way of teaching, one that brings health to children and inspires them to love learning. For parents and teachers involved in Waldorf Education,



continued on page 41

Protecting Our Children (and Ourselves) Against EMF Exposure

BY MICHELLE BOYNTON

Three years ago, the Spring/Summer 2014 issue of Renewal included two articles about possible concerns associated with WiFi systems. The articles were motivated by increasing awareness in the public health and medical communities about the effects of certain types of electromagnetic radiation on the health of children (and adults). Not long before, the World Health Organization had classified electromagnetic fields, including those produced by pulsed radio frequency radiation, as a class two carcinogen. A class two classification means that, although there is not conclusive scientific evidence about the danger of a certain factor, there is enough evidence to cause serious concern.

One story described the decision by the City of Lakes Waldorf School in Minneapolis to minimize the exposure of students, teachers, and staff to ambient electromagnetic radiation created by WiFi systems and other electronic devices. A companion piece by Waldorf high school science teacher Michael D'Aleo offered practical advice on how to reduce exposure from WiFi systems, cell phones, and laptop computers.

The Waldorf high school science teachers who have studied the possible impact of *extremely low frequency (ELF)* and *electromagnetic fields (EMF)* recommend that schools take precautionary measures to reduce the

exposure of students, faculty, and staff. There are five main areas in which precautionary measures should be taken:

1. Wired Local Area Networks (LAN)—a network in which computers are connected to the Internet via wires
2. Wireless Local Area (WiFi) Networks (WLAN), transmitters, and devices
3. Computers and workstations
4. Telephones
5. Other building and campus electrical equipment

Since then, a small group of Waldorf teachers have researched precautionary practices based on professional guidelines for schools. Michelle Boynton was one of those teachers. Through her previous experience in the high-performance building industry, Boynton was familiar with the Collaborative for High Performance Schools (CHPS). The organization is a leader in the “national movement to improve student performance and the entire educational experience by building the best possible school.” (Their website is www.CHPS.net.) The following is an adapted version of the CHPS guidelines that Boynton revised for the Waldorf School of San Diego and that were subsequently approved by the board and the full faculty.

—R.E.K.

3. Computers and workstations
4. Telephones
5. Other building and campus electrical equipment

In each area, there are recommended “immediate actions,” and also measures that can be implemented in the future as the school budget permits. The building committee should work in collaboration with the full faculty to inform and educate students and parents about these measures and their importance.

1. Maximize wired Local Area Networks (LAN)

- Lower school and high school: Evaluate and document existing administrative and public areas with wired LAN (Local Area Network).
- High school: Evaluate and document existing classrooms and student support areas with wired LAN.
- Provide LAN throughout school as identified in evaluation. The high school will have needs in classrooms and in support areas, such as administrative offices.



Precautionary measures can be taken in outdoor areas.



2. Minimize Wireless Local Area Networks (WLAN), transmitters, and devices

- Inspect and document the location of WLAN access points.
- Minimize the number of access points and adjust the power output to the lowest level required to meet needs.
- Relocate access points a minimum of thirty-two feet from spaces regularly occupied by students and staff.
- Disable all wireless transmitters on all WiFi-enabled devices.
- Clearly label access points with instructions and warning signs.
- Provide a limited WiFi access zone where cell phones and WiFi-enabled devices may be used. The high school may have need for multiple zones.
- Post clear signage at the school entrances requesting that personal electronic devices be in power off or airplane mode.

3. Computers and workstations

- Desktop computers, laptops, notebooks, and tablets must be operated on a desk.
- Workstation equipment must be more than two feet from occupants.
- All wireless transmitters must be disabled on all WiFi-enabled devices.
- New purchases of desktop computers, laptops, notebooks, and tablets must be TCO-certified to meet mandate A.4.2 for EMF emissions. TCO certification means that certain ecological and sustainability standards have been met.
- New purchases of laptops or notebooks must have an Ethernet port and a physical switch to conveniently disable all wireless radios at once.



A WiFi router makes wireless connection to the Internet possible in a given area, but also fills that area with continuous pulsed electromagnetic radiation.

4. Telephones

- Evaluate and document the locations of easily accessible hard-wired phones for teacher and student use.
- Prohibit use of cell phones and other personal electronic devices in instructional areas.
- Cell phones and other personal electronic devices are required to be powered off or in airplane mode (not sleep mode).
- Install easily accessible



Signage in a high-use area at the Waldorf School of San Diego

hard-wired phones for teacher and student use as identified in evaluation.

5. Other building and campus electrical equipment

- Inspect, evaluate, and document common wiring errors per CHPS criteria EQ 15.1.
- Inspect and document the locations of cell phone towers, base stations, and above-ground transformers on or within fifty feet of school buildings or school property.
- Inspect and document locations of electrical supply rooms and building power supply.
- Inspect and document locations of utility meters and smart meters.
- Correct common wiring errors as identified in evaluation.
- Revise building occupancy so that low-occupancy areas are adjacent to electrical supply rooms and building power supplies.
- Request that the utility company replace smart meters with “non-smart” meters. ☉

Resources

<http://www.bioinitiative.org/>

<http://goo.gl/d7osII>



MICHELLE BOYNTON is an engineer turned educator. She received a degree in architectural engineering from Pennsylvania State University in 1991. During ten years of industry experience in the design and analysis of high performance buildings, she held the LEED AP certification and taught at the Design Institute of San Diego and the New School of Architecture and Design. Michelle received her Waldorf high school teacher certification through the Center for Anthroposophy in 2011 and has eight years of classroom experience teaching math and physics. She is currently a graduate student at the University of San Diego, pursuing her MEd in STEAM (Science, Technology, Engineering, Arts, Mathematics).

Old School, New School

Two Versions of the Ideal Waldorf Teacher

BY JACK PETRASH

Last year was a sad year. Two exceptional teachers passed away, and I miss them both. The first was Kathy Faltin. She had been a colleague of mine for more than twenty years at the Washington Waldorf School and was our daughter's class teacher. An extraordinary teacher, Kathy devoted her life to Waldorf Education and the well-being of children.

Kathy was decidedly "old school." We used to joke that she was a dinosaur, an endangered species of Waldorf teacher that would soon be extinct. She painted her own classroom in the summer and



*Kathy Faltin
November 21, 1950–
February 25, 2016*

prepared her lessons for the year without taking a week-long class on how to teach the next grade. Kathy wrote her own plays, and when her class put on a play, it was customary for Kathy to do it all—costumes, sets, and props. She cleaned her own classroom and changed her blackboard drawings more than once a week. Her room was always special, the kind of classroom that helped grade school

children experience that the world is indeed beautiful. So many days I would stop by at lunchtime on my way out to recess and I would see her walking down the aisles with her bright, red carpet sweeper, colorful in the way everything was in Kathy's classroom.

For Kathy, everything was in the details. I remember a day years ago when I was teaching first grade and setting up for painting. Kathy walked by my room and looked at the metal cans that held the water. She considered the cans, and then looked at me, and said, "You can't use those." "Why not?" I asked. "They're ugly," she replied. The next day a box with a dozen glass mason jars was on my desk. She was the "Queen of Supplies." At the end of the year when the supply forms were

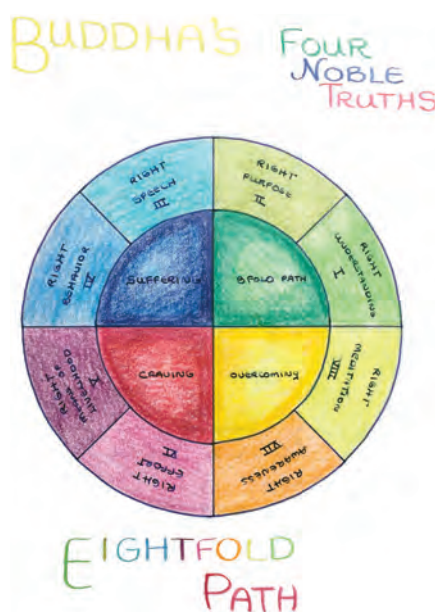
given out at faculty meeting, one colleague of mine would simply say, "I'll have what Kathy ordered."

"Old school" is a sports term, and it means playing the game the way it was meant to be played. It is about honoring tradition. Kathy was old school, and as a Waldorf teacher that meant committing to the daily preparation. In teacher training, Kathy and I were told that most people work from 9:00 to 5:00 (at least back then), but that we as teachers would work from 9:00 to 3:00, so from 3:00 to 5:00 we should prepare for the following day. Two hours of daily preparation became the benchmark. The understanding was that you put in your time every day, even following faculty meeting. This was always seen as "the work before the work."

Old school also meant being willing to learn, not just delegate. Veil painting, calligraphy, and alto recorder were subjects that Kathy thought were supposed to be taught by the class teacher in the

middle school. She believed it was her job to acquire these skills and she did just that.

But most importantly, Kathy held the belief that the inner work of the teacher mattered deeply. Meditative verses, the six basic inner work exercises recommended by Rudolf Steiner, being in the Christmas plays, and reading Steiner were part of her assignment and she took this to heart. That helped make her the teacher she was—one of the best.



One of the many beautiful drawings Kathy did to guide and enrich her teaching

Photo at top right: a mural of birch trees at the Calgary Waldorf School, painted by some of Virginia Smith's ninth-grade students

The other extraordinary teacher was Virginia Smith, a talented colleague from the Calgary Waldorf School. Ginny was just as fine a teacher. Like Kathy, she was dedicated to Waldorf Education, to her school, and to her children. She worked hard and had a remarkably high standard for what should take place in a school. Her insight into children was obvious. She had the energy and dedication of old school teachers, but she was from a different generation.

Ginny read Rudolf Steiner, but she also read Parker Palmer, Rumi, and Mary Oliver. She completed Consciousness Studies with Dennis Klocek and studied Spatial Dynamics with Jaimen McMillan. She received her master's degree from Ruskin Mill in England and had tremendous enthusiasm for and interest in this new "hands-on" way of working with young people in forest kindergartens and farm schools.



Virginia Smith
January 31, 1966–
April 7, 2016

In this way, Ginny was "new school." Like younger teachers, she needed a broader approach. And unlike the pioneer Waldorf teachers from the '60s and '70s who carried the work that needed

to be done on their own shoulders, she could enlist the help of others from the wider community.

A number of years ago, Ginny helped to organize a three-summer teacher training at her school. Needless to say, there were artistic activities for the teachers as part of this training. But Ginny also saw these activities as an opportunity to beautify the school. She enlisted a local calligrapher who came in and helped the teachers letter and paint a statement from the German poet Schiller over the doorway to the assembly hall. A silk artist led a workshop in which teachers made beautiful banners that were displayed in the hallway. Everywhere at the Calgary school there are signs of Ginny's work. Trees were planted, a mural was done by her students, and a lovely stained glass image was hung in the main entrance. She had a hand in all of these projects.

Both Ginny and Kathy worked tirelessly to help their schools move into new buildings. Anyone

who has moved a school knows just how much work that entails. And then they worked to beautify and bring life to the new school space (Kathy at two schools—Washington Waldorf and Potomac Crescent). They were both practical people as well as idealists. They were strong women who were willing to work hard. But, above all, they helped to create a culture at their schools by demonstrating all that it takes to be a Waldorf teacher. In doing so, they created a high standard and provided a remarkable example to which others could aspire. Ginny and Kathy were master teachers and special colleagues and friends. They gave much to their schools and to the children they taught.



Stained glass depicting Saint Michael subduing the Dragon. The project was organized and spearheaded by Virginia Smith and was carried out by Virginia, other adults at the Calgary Waldorf School, and a local mosaic artist.

I recently visited both of their schools, and I could feel their presence still. I could hear their distinctive voices within me and sense how they would respond to some of the things I said. It is truly comforting to know that their loving concern and support for their schools and for our work is ongoing. ☺



JACK PETRASH was a class teacher at the Washington Waldorf School, where he took four classes from first grade to eighth. He is the founder and director of the Nova Institute, an organization that

works to build a bridge between mainstream education and Waldorf Education. He is the author of three books on Waldorf Education and parenting, including Understanding Waldorf Education—Teaching from the Inside Out. Jack's commentaries have appeared in the Washington Post and on National Public Radio.

Helping Our Children and Schools through Group Inner Work

BY MONICA GOLD

One morning last spring, I awoke with a feeling of almost painful unease about something that I could not identify—a personal problem, perhaps. Slowly, I realized that this feeling was connected to the increasing presence of technology in our lives and its effect on our children.

The daily lives of most children today are largely shaped by electronic devices. Cell phones, smart phones, computers, texting, and social media typically now become part of a child's life from an early age. In public schools, computers are used beginning in the kindergarten classroom. Family life is also affected. As parents and children pursue their particular interests on their separate screens, once-common aspects of home life—family meals and discussions, playing music together, and family walks—fail to take place. So-called quality time has vanished, and children are left more and more to themselves and their electronic companions. They may wind up watching movies that because of sexual and/or violent content are inappropriate for them. Or they may spend their time playing video games that glorify violence. If a child does participate in an actual sport activity, such as youth soccer, the emphasis is on competition—on asserting oneself and defeating the other.

This present-day life in school and home develops primarily the intellect and selfish will. The emphasis is on cold intelligence and also speed, and there is little regard for the child's emotional and social life. Important capacities such as empathy, the ability to work with others, and the ability to process information to distinguish the essential from the trivial are not cultivated. There is a danger that a young person who has developed only the cold intellect through overuse of today's technology, who has little experience of the arts, who has seen much violence shown on the media, and who has not experienced concern and affection from an adult, may, in some situations, resort to violence.

Waldorf schools provide a living and effective antidote to the pressures on our children and young people today. Waldorf schools seek to develop the three soul capacities of thinking, feeling, and willing in the child at the right time and in the

appropriate manner. The aim is that the student will acquire the ability to think clearly and deeply, to feel compassion and empathy for others, and to form and to realize a vision of a meaningful and positive life.

Today Waldorf schools are faced with a variety of problems. They are often attacked from outside by critics who know little about them. The schools feel pushed toward more academically focused goals. Some schools suffer from a lack of qualified teachers with the necessary background in Anthroposophy. As a result, students' inner needs are perhaps not being fully met. In many families, both parents must work to be able to pay their children's tuition.

My concern for our children and young people and for our Waldorf schools led me to initiate a regular meeting of interested persons associated with the Vancouver Waldorf School. Each month, a group of parents, teachers, staff, alumni, and friends of the school meets and works on themes related to Anthroposophy and Waldorf Education. In our work, we appeal to the spiritual world for help and guidance. We hope that the spiritual beings will protect and direct us, will give strength and inspiration to teachers, and will create harmony in the schools. We hope we will develop courage and inspiration to make Waldorf Education and Anthroposophy better known in the world. At the beginning and at the end of our meetings, we recite the following verse:

A Verse Uniting All of Us

Faith, Love, and Hope
Will lead me in my willing
When I light a candle and unite
With the ever-present Love of the Almighty
And His Creative Force.
It works in me when I in love embrace all people
Who come to me with
Faith, Love, and Hope.

This verse may lead us on our path
To create a circle of light around the world.
It will unite us and disperse loneliness.
It will open our minds to imagination,
Strengthen our inspiration,
And bless us with intuition.

Association, continued from page 2

will continue to ask pertinent questions, consider varied research and differing points of view, and reflect deeply on our organizational values. Holding the belief that a quality education is a right for all children, we will work to ensure that choice is provided in a way that is equitable and that supports the improvement of public schools. This will involve expanding our advocacy reach at the

state, provincial, and national levels and presenting our principles and mission and our ideas about school choice to lawmakers and policymakers at all levels of government. We will continue to be a voice for Waldorf Education on matters concerning the interests of our schools, the broader community, and areas of educational reform. ☉

Book Review, continued from page 35

this book gives an inside view of how to practice this art; how the curriculum addresses the child's stages of development; how parents, teachers, and children form living and viable communities; how the arts are not an addition to the curriculum, but a necessary means to awaken capacities of trust, enthusiasm, and knowing; why stories are so central a part of the Waldorf curriculum; how learning through questioning and practical experience draws children to awaken their own learning; and how the life of rhythm, celebration, and connection with nature serves to help youngsters connect with the wider world of meaning.

What Jacopetti offers through this book is a gift to all parents and teachers who are concerned about children and their needs. Her book describes how to counter the materialistic, dehumanizing approach found in many schools under pressure and how to create a healthy community in which all members thrive.

BETTY STALEY *has been a leader in Waldorf Education for over half a century as an early childhood educator, class teacher, high school teacher, educator of Waldorf teachers, author, and lecturer.*

Gold, continued

Our hope is that similar groups will form at Waldorf schools around the world. Each group would meet regularly to study together, to meditate, to send positive and loving thoughts to our children and to their schools, to send these same positive and loving thoughts to all children in all schools all over the world, and to enlist the support of the spiritual world. Each group would be welcome to use the verse above or to create another verse appropriate to their particular situation.

In our local group, we encourage members to light a candle each evening and direct that light to our school. If people at Waldorf schools around the world were to do this, it would create a continuous band of loving light encircling the globe. It would help children in Waldorf schools and also all children in all schools. ☉

Those interested in this initiative can contact the writer at Waldorf.globallightinitiative@gmail.com



MONICA GOLD *was born in Germany and attended the Waldorf school in Hamburg in the years after WWII. She is a trained Waldorf teacher and art therapist, and has done extensive practice of eurythmy.*

Monica is also a writer, translator, and lecturer. From 1988 to 2006, she traveled to Russia each summer to teach about Anthroposophy and Waldorf Education. Since 2016, the Circle of Light has "taken over" her life. Monica lives in Vancouver, Canada.

Book Reviews

How to Raise a Wild Child *The Art and Science of Falling in Love with Nature*

BY SCOTT D. SAMPSON Reviewed by Ronald E. Koetzsch

Scott Sampson is a dinosaur paleontologist, chief curator at the Denver Museum of Nature and Science, and host and science advisor of the PBS KIDS television series *Dinosaur Train*. In *How to Raise a Wild Child*, Sampson makes a significant contribution to the movement that sees a return to an experiential and appreciative relationship to nature as crucial to the health of our children and our society.

In recent decades, the average North American child has gone from spending several hours a day in unstructured outdoor play to spending seven hours a day staring at screens and little or no time in nature. Sampson's main purpose in this book is to give parents the tools to help their children develop an ongoing, enjoyable, and fruitful relationship with the natural world. Recent research indicates that regular exposure to nature can relieve stress, depression, attention deficit problems, bullying, and obesity, and promote wholesome emotional, cognitive, and social development.

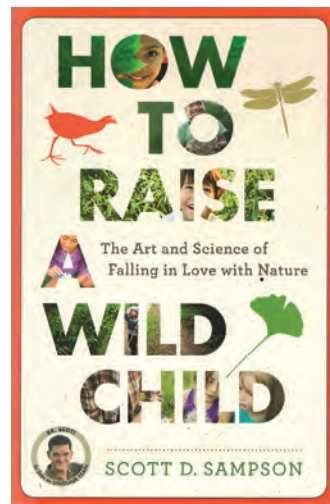
Sampson offers much practical advice on how adults can be effective “nature mentors” for children. This advice includes:

- Accompany children on regular and frequent forays into nature.
- Find opportunities close to home as well as in rural or wilderness areas. Discovering dandelions and anthills in a vacant lot in the city is a valid experience of nature.
- Wander and explore the natural environment, being open to new discoveries.
- Give the children time for free play and discovery.
- Practice and teach “sit spotting,” e.g., sitting quietly in a spot for thirty or forty minutes and observing and listening to what is going on around. Cupping one's hands behind the ears can increase what one hears.
- Practice and teach “venturing into the bubble.” This involves imagining what it is like to be a particular creature, a slug perhaps—to be “in its

bubble” and experience the world as it does.

- Be a questioner. After an outing, ask the children, “What did you see? What did you hear? What did you feel?”
- Become a storyteller about phenomena in nature (e.g., the life cycle of the butterfly), of indigenous stories, of your own stories, even of the “cosmic story” of how we are all part of one immense, interrelated world.
- Encourage children to become storytellers, to share their experiences of nature. Storytelling can be a verbal narrative or can take the form of a journal entry, artwork, a poem, or a nature table on which items found in nature are displayed.
- Grow a garden on whatever scale is possible. Even a few herbs in a flowerpot can help children experience that “food is nature.”
- Visit a local farm.
- Go into nature—to a beach perhaps—at dusk and stay until it is dark, to have a special experience of the place.
- Do a “bioblitz”—a brief (less than twenty-four-hour) survey of all the living species of plants and animals in a given area.
- Form a family nature club to enjoy excursions into nature with other families.

These suggestions are just a part of the guidance that the author provides for parents interested in enhancing their children's and their own relationship with nature. *How to Raise a Wild Child* is a valuable resource that can be consulted again and again.



Boston/New York: Houghton Mifflin Harcourt, 2015 • 327 pages • \$25.00

A Good School—A History of Michael Hall A Steiner Waldorf School

BY JOY MANSFIELD with Brien Masters and Stephen Sheen

Reviewed by Tom Stevenson, school parent

Michael Hall Steiner Waldorf School, now located about thirty-five miles south of London, founded in 1925, was the first Waldorf school in the English-speaking world. The Rudolf Steiner School of New York, the first Waldorf school in North America, was founded in 1929.

—R.E.K.

Sunday, the 23rd of November 2014, was a spectacularly miserable day, teeming with rain and cold, but it would have taken more than dismal weather to deter a diverse group of Old Scholars (graduates and former teachers), parents, and students who gathered in the Long Room and theater of Michael Hall. They were there to celebrate the publication of *A Good School*, a history of Michael Hall's first ninety years.

This manuscript by Joy Mansfield had been a long labor of love. The first draft was completed as long ago as 1974. It tells the remarkable story of the pioneering teachers and parents who founded the English-speaking world's first Waldorf school in Streatham in London, in 1925, their move to Minehead in Somerset during the Second World War, and their ultimate settling in Forest Row in Sussex in 1946.

An afternoon of music, reminiscences, and tea brought together people with first-hand experience of all three phases of Michael Hall's existence. This provided a wonderful insight for us relative newcomers into the dedication and determination of those who carried our school through the many challenges—financial, social and pedagogical—of its formative years.

Bob Wills carried his ninety-one years lightly as he remembered the contrast between his unhappy early years in a state school and the care and warmth he experienced in Streatham. Laurence Harwood picked up the story with accounts of the evacuation to Somerset, far to the west on the seacoast near Bristol. He spoke of the novelty of long walks and bicycle rides into the Somerset countryside and the glamour of gum-distributing American GIs. Angela Locher described the move to Sussex after the war and the establishment of the school that we know today.

The title, *A Good School*, is a reference to Rudolf Steiner's guidance to the founding teachers. He exhorted them to make a "good school that must not fail." Stephen Sheen, who, with the late Brien Masters and photographer Michael Cockerham, brought the story up to date, asserts in the introduction that both Steiner's aims have been achieved. He writes: "Michael Hall has a life and destiny which will continue into the future, and its history is far from over."

He added: "It behooves everyone connected with the school and its impulse, both now and in the future, to be aware of its past and to acknowledge the amazing work and sacrifice that the founding teachers and parents, together with all who followed, have made to this unique enterprise."

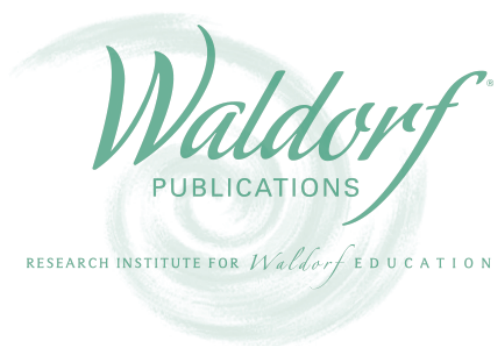
The book is beautifully illustrated with many historical black-and-white photographs, as well as more recent photos in color. One meets in its pages some of the great pioneers of Waldorf Education, including Caroline von Heydebrand, Francis Edmunds, and Cecil Harwood.

A Good School would be an appropriate addition to any North American Waldorf school's library. It gives a fascinating look into the long and distinguished past of one of the flagship Waldorf schools in the English-speaking world.

The book is available from the school office at Michael Hall for US\$20.00, plus postage and packing. Email: contact@michaelhall.co.uk



Mansion Market, a public event that takes place seven times a year on the school grounds



News from RIWE – The Research Institute for Waldorf Education A New Collaboration in Waldorf Education Publishing

Rudolf Steiner, founder of Waldorf Education, had a vision of the renewal of human culture, not only in education but in virtually every sphere of human activity. Steiner proposed new approaches in agriculture (biodynamic agriculture), medicine (Anthroposophic Medicine), curative education (the Camphill movement), and the arts—including drama, painting, sculpture, architecture, eurythmy, and music. Each of these initiatives is founded on an understanding of the human being as ultimately a spiritual being.

Steiner also had a vision of how human society might be organized. He called his approach the “threefold social organism.” According to this view, there are three areas of human social activity—the cultural, the political, and the economic. Each has its distinctive role and each its controlling ideal or principle. The cultural sphere should be infused with the ideal of freedom, the political with the ideal of equality, and the economic with the ideal of collaborative association, or what in the French Revolution was called “fraternity.”

According to Steiner, there can and should be free associative cooperation between institutions in each sphere. And, while the activities within each sphere are unique to it, there can also be cooperation and support between spheres. Steiner said, for example, that cultural institutions such as Waldorf schools can and should be supported by contributions from the economic sector.

The Association of Waldorf Schools of North America (AWSNA) was founded in 1967 so that Waldorf schools could accomplish together what a single school might not be able to accomplish on its own. As a voluntary association among institutions in the cultural-spiritual sphere, AWSNA is in keeping with the ideals of the threefold social order. A key task has been to present and promote Waldorf Education within the broader, mainstream world of education.

Shortly after this founding, a similar association of early childhood programs and kindergartens was formed—the Waldorf Early Childhood Association of North America (WECAN). As AWSNA does, WECAN similarly seeks to provide a forum for the exchange of information and experiences among Waldorf early childhood educators and seeks to encourage, support, and guide research and other initiatives regarding early childhood development and education. WECAN also aims to inform mainstream educators and the public about its mission and goals.

Both AWSNA and WECAN understood from the outset the importance of publishing high-quality materials related to their missions. AWSNA's book publishing arm was initially called AWSNA Publications. It is now Waldorf Publications and is managed by the Research Institute for Waldorf Education (RIWE). AWSNA's individual member schools have provided consistent and generous support of its publishing ventures. Today, Waldorf Publications also receives significant support from the Waldorf Curriculum Fund, from full-member AWSNA schools, from other foundations, and from individual donors who recognize the value of publications in deepening the understanding of the practices in Waldorf Education.

WECAN Publications publishes books and the semiannual journal *Gateways*. It is supported by grants from the Waldorf Curriculum Fund, by organizational members' dues, and by donations and volunteer efforts. The publishing efforts of both organizations have provided authentic, high-quality Waldorf resources for teachers and parents. The Online Waldorf Library (OWL) now makes many of the publications of both initiatives available online for free download.

Over the years, the two publishing enterprises have been in communication but have traveled parallel paths, each working primarily on its own. Recently, new forms of association and cooperation have been initiated. Waldorf Publications will now offer the full list of WECAN publications on its online store, which is featured both on AWSNA's website at https://waldorfeducation.org/news_resources/waldorf_books_resources and on RIWE'S website at <https://www.waldorfpublications.org>. An extensive library of books and other resources will then be available on each of the two sites. This endeavor aims to increase understanding of the Waldorf curriculum from preschool through twelfth grade through an integrated “snapshot” of the combined publications, while remaining consistent with the shared goals of providing all Waldorf teachers with high-caliber, authentic, anthroposophically based materials. We hope this effort will also generate income to increase publication and outreach efforts.

This voluntary collaboration of Waldorf Publications and WECAN is an example of the wholesome functioning of the threefold social order. Two distinct economic entities, working together, exemplify the principle of “brotherhood.” And they do so in service to Waldorf Education and to Waldorf schools, which exist within the cultural sphere and which can pursue their own goals in freedom.

—Patrice Maynard (RIWE) and Donna Miele (WECAN)

Week 1:

June 25th to June 30th

The Child Study: Deepening Our Understanding of the Mysteries of the Young Unfolding Human Being (part 2)
With Christof Wiechert

Grade 1: Once upon a Time...
The Journey Begins!
With Regine Shemroske

Grade 2: Joy in the
Waning Days of Innocence
With Robert Lanier

Grade 3: From Paradise to the Earth
Food, Shelter, and Clothing
With Christopher Sblendorio

Grade 4: Ragnarok and
the Birth of a New World
With Neal Kennerk

Grade 5: The Golden Bridge
from Childhood to Adolescence:
Lower School to the
Upper Elementary School
With Patrice Maynard

Grade 6: Cause and Effect as
Backdrop to Chivalry
With Lynn Thurrell

Grade 7: A Year of Exploration
and Renaissance
With Alison Henry

Grade 8: The Crowning of
the Waldorf Grade School
With Signe Motter

Archetypal Inspiration:
Finding Insight through
Storytelling and Puppetry Arts
With Janene Ping

Eurythmy Mentoring Seminar:
Strengthening Eurythmy Teaching
in our Waldorf Schools
With Leonore Russell

Also Featuring:

Movement with Peter Sheen
(weeks 1 and 2)

Eurythmy with Cezary Ciaglo
(weeks 1 and 2)

Science with Roberto Trostli (week 1)

Music with David Gable (week 1)
and Jeffrey Spade (week 2)

Clay Modeling with Elizabeth Auer (week 2)



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Week 2:

July 2nd to July 7th

The Courage to Heal. About the
Mighty Gift of Anthroposophy in the
Age of Destruction.
With Peter Selg

Cosmic Cycles, Earthly Rhythms:
The Lost Art and Necessity of
Finding Ourselves as Cosmic Beings
With Mary Stewart Adams

**Conducting for Class Teachers and
Music Teachers:** Behind the
Podium and Before the Class!
With Jeffrey Spade

**Dialogue Between the Senses and
the Soul:** A Writing Workshop
With Paul Matthews and Patrice
Pinette

Spiritual Life in the Digital Age:
Forging a Path in the New World of
Ubiquitous Computer Technology
With Gary Lamb and Michael
Howard

**Joy in the Classroom as the
Foundation of the Handwork Class:**
Creating Dolls
With Sandy Pearson and Glynn
Graham

**Musical Experience as Light on the
Path:** Guidance and Healing through
Rudolf Steiner's Six Auxiliary Exercises
With Gotthard Killian

**Social and Organizational
Leadership and Renewal:**
With John and Cat Cunningham,
and Barbara Richardson

Life Cycles and Self-Development:
The Power of our Life to Heal
and to Transform
With Linda Bergh

Veilpainting Techniques:
Creating Images with Light,
Color, and Darkness
With Charles Andrade

Living Thinking
With Michael D'Aleo

Visit us online for details of our part-time
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Barbara Richardson, Coordinator
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www.centerforanthroposophy.org

July 2nd to July 29th
Waldorf High School Teacher Education Program
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See www.wism.org for full information and registration forms



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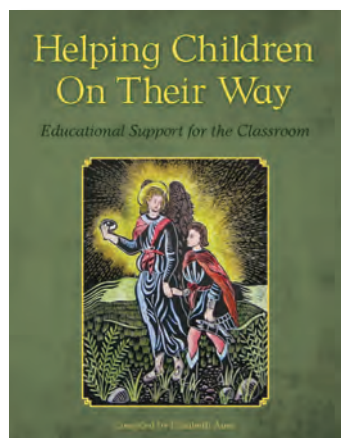
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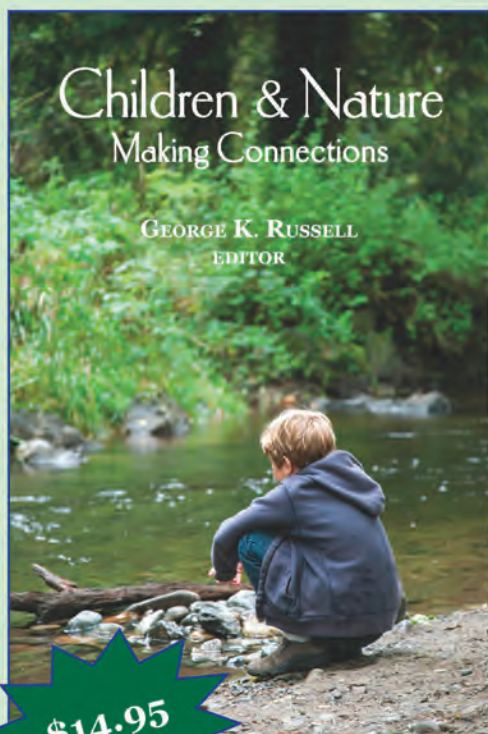
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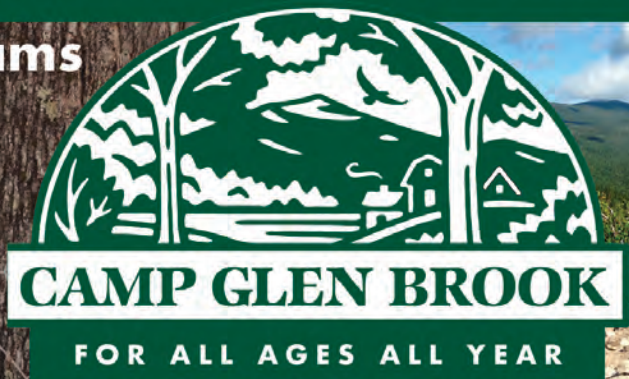
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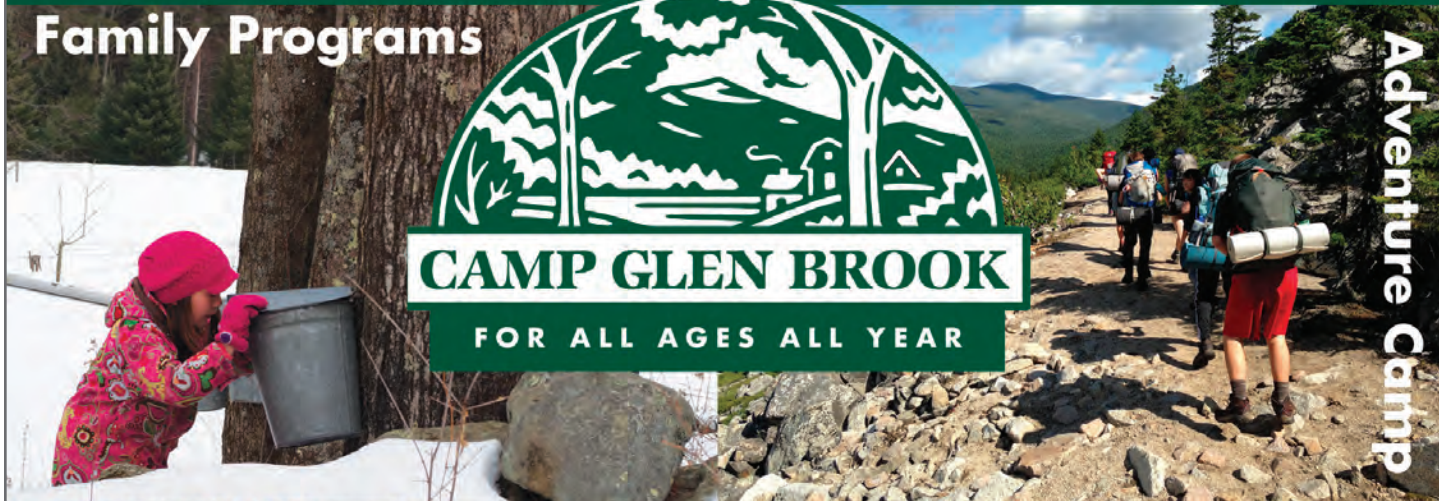
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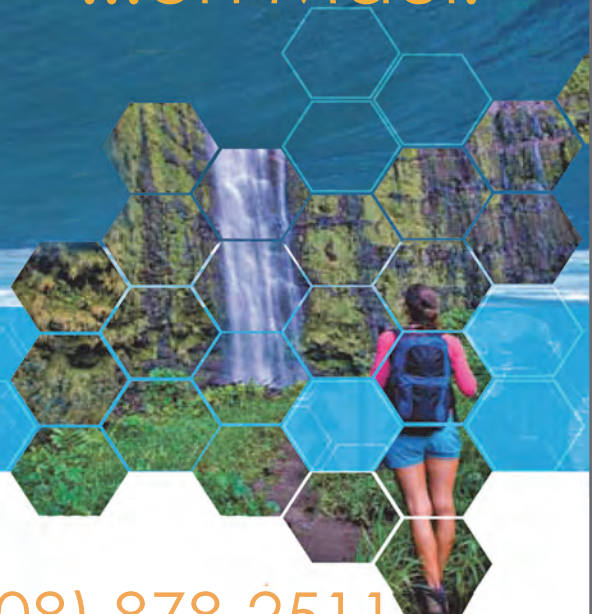
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