

# SCHOOL RENEWAL

Spring 2021 | Volume 1, Number 1

## CONSCIOUS CHANGE

Exploring the Imperatives of  
Diversity, Equity, and Inclusion



A JOURNAL FOR *Waldorf* EDUCATION



## IN THIS ISSUE

|                                             |    |
|---------------------------------------------|----|
| STUDENT VOICES                              | 2  |
| CONSCIOUS CHANGE                            | 4  |
| COMMUNITY VISION                            |    |
| All the Colors of Waldorf                   | 5  |
| Cultivating a Collective Vision             | 6  |
| Finding Our Voices                          | 8  |
| CURRICULUM                                  |    |
| Bringing Inspiring Women into the Classroom | 10 |
| Creating Conscious Community                | 12 |
| Looking Back to Look Forward                | 14 |
| PERSONAL ESSAY                              |    |
| A Picture of a Portrait                     | 16 |
| ALUMS                                       |    |
| Shaan Merchant, Social Justice Changemaker  | 18 |
| Jessie White Face, Dream Chaser             | 20 |
| ANTHROPOLOGY                                |    |
| Guardians of Wonder                         | 21 |

## ON THE COVER



**Cover artist Soleil Liberta Mannion** was born in the Netherlands and studied at the Vancouver Waldorf School from Grades 1-12. She currently lives in Vancouver, British Columbia, and calls the cover image "Reflection," an invitation to put aside fear in favor of exploring creativity in search of peace, calmness, and harmony. As a Waldorf graduate and teacher, Mannion believes the goal of education is to give people the tools, strength, courage, and direction to follow their own destiny in the face of adversity.



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## SCHOOL RENEWAL

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ASSOCIATION OF WALDORF  
SCHOOLS OF NORTH AMERICA

“Human morality on Earth depends upon **THE INTEREST ONE PERSON TAKES IN ANOTHER**, upon the capability to see into the other person. Those who have the gift of understanding other human beings will receive from this understanding the impulses for a social life imbued with true morality.”

—RUDOLF STEINER 1922



### DEAR WALDORF FAMILIES AND COMMUNITY:

We are very pleased to share with you our first revised edition of the AWSNA magazine, *Renewal*, now titled *School Renewal, a Journal for Waldorf Education*, filled with information and inspiration geared specifically for Waldorf families.

It seems apropos that the launch of the new publication dovetails with the commencement of a century of Waldorf education, marking the beginning of a new era amidst unprecedented challenge, change, and opportunity. As we boldly step into the future, AWSNA commits to bringing to life our principles, as listed on page 22, vibrantly and innovatively in a manner that reflects the needs of our time and our place.

As we all grapple in 2021 with an expanding awareness of systemic racial injustice, especially in the United States, AWSNA Principle #2, **Waldorf® schools foster social renewal by cultivating human capacities in service to the individual and society**, provides us not only with a foundation, but also a guidepost, at the heart of which is an understanding that the social mission of Waldorf education can only be attained when equity and love are centered in every aspect of our work, and when we have the courage to challenge our assumptions and think anew.

In this edition of *School Renewal*, we share some of our community's successes and struggles in challenging these assumptions, aiming to provide inspiration and encouragement to resolutely reimagine Waldorf education for the future. Teachers, students, administrators, and parents write deeply personal accounts of their experiences with the Waldorf community, and share their carefully-researched efforts to effect transformational and inclusive change that also holds true to the heart of Rudolf Steiner's teachings.

In the same vein, AWSNA has taken this opportunity to revise, elevate, and accelerate our objectives relative to Diversity, Equity, and Inclusion (DEI). We invite you to review our commitment to social renewal, equity, and anti-racism, and our strategic priorities relative to DEI on our website at [waldorfeducation.org](http://waldorfeducation.org). We recognize that we have a great deal of important work to do as leaders of the association. We also recognize that our best chance to succeed in addressing systemic inequity is to meet the challenges as a community, united in our commitment. As such, we are counting on the collaboration, wisdom, and perspective of all in the Waldorf movement, and we welcome your questions and comments.

Change requires deep inner work and a radical reorientation. Only through interest and love can we ensure outer transformation. There is no quick fix.

The executive team of AWSNA looks to the future of Waldorf education with optimism, and we are excited about fostering school leadership in the service of a more inclusive and just world. We hope you will enjoy these pages, and join us as we move forward in fulfillment of the mission of Waldorf education where equitable and inclusive practices and policies are evident, and the dignity of each human being shines through our work.

Sincerely,  
Melanie, Beverly, and Stephanie

High-school students at the Waldorf School of the Peninsula in Los Altos and Mountain View, California, didn't let the pandemic stop them from gathering virtually this summer for the school's traditional opening retreat. As the students explored their chosen themes via film, art, and writing, they also studied a genre known as blackout poetry (see page 3).

## Space, Poetry, and Social Justice: A High School Retreat

By Alyna Johnson, Sohei Wu, Yu-Hsiang Wu, and Melinda Yang

Most years, at the beginning of every school year, high school students and faculty at the Waldorf School of the Peninsula embark on a retreat held under the towering redwoods of the northern California coast.

However, in the light of the pandemic, we needed to create a virtual format of this year's retreat to explore our initial theme of space. Space is not only the stars above us, but also the online retreat space, the six-foot space we were learning to keep between us, and the space that we all share.

We had been watching as conversations around race and social justice spread across the country, and we knew we also needed to create space for our own discussions of these topics.

To explore our multi-layered theme, we chose a book, wrote poetry, and continued the retreat tradition of watching a movie together. The movie *Hidden Figures* centered around a group of African-Ameri-

can women who tackled complex mathematical calculations at NASA in the 1960s. Entertaining as it was, the movie also provided an entry point into the discussion of race as it stands in relation to gender and opportunity. This led us to expand the discussion in our reading symposium on Jason Reynolds and

**“Race may be a difficult topic to talk about, but dismissing the concept of RACE also dismisses the experiences of those discriminated against.”**

Dr. Ibram Kendi's *Stamped: Racism, Antiracism, and You*. Every morning of the retreat, the high school separated into groups to reflect on *Stamped*, discuss current issues

such as racial discrimination and systemic racism, and to brainstorm a list of ideas to combat racism in our own community.

Our poetry workshop led by Phil Dwyer, our blacksmithing teacher and resident poet, dove even deeper into the conversation surrounding social and racial justice. In particular, we worked with a style of poetry called blackout poetry, also known as erasure poetry, which is where one takes a piece of already-written work and picks out words from the writing to create a new poem by “blacking out” the rest of the words with markers or pens. Each member of the workshop created one blackout poem from the introduction and/or the afterword of the book *Stamped*, in addition to any other blackout poems they wished to create from books or their own writing. Blackout poems leave lots of space for creativity. Some poems were only a few lines long, while other poems were much longer, with much less blacked out.



# Students Fly Flags to Stand With Diversity

Last fall, two Shining Mountain Waldorf School high school seniors, Olivia Jabari and Fiona Lovejoy, Class of 2021, led an initiative by the Student Leadership Group to purchase and display a set of rainbow Pride and Black Lives Matter flags around campus, reports school Spanish Teacher and Social Media Director Joshua Berman. Lovejoy, who has attended SMWS since first grade said, “We say we’re so inclusive and accepting, but it doesn’t *a/ways* feel that way to *everyone*, especially in such a small school.” The pair suggested the flags as a start, to say to their community, “We’re here for you, we support you,” while also stating to the Black Lives Matter movement, “We support you, we stand with you.”



Photo by Joshua Berman

Shining Mountain Waldorf School students (L to R) Mira Saliman, Frances Hilliard, Jacy Saad, Zuri Rose, Olivia Jabari, and Kate Wegner.

**“We SUPPORT you, we stand with you.”**

Though the retreat itself lasted for only three days, we knew that this was merely the beginning of a larger conversation on social justice and related topics. Race may be a difficult topic to talk about, but dismissing the concept of race also dismisses the experiences of those discriminated against. Or, as one student wrote in her poetry workshop piece, “to know is to know yourself.”

Melinda Yang, senior, Yu-Hsiang Wu, senior, Alyna Johnson, junior, and Sohei Wu, sophomore, (shown L to R opposite page) are all students at the Waldorf School of the Peninsula at the Mountain View campus in California.

do not.

Separate White and Black people . . .

Treat Black human beings like nothing . . .

Muzzle them . . .

Punish them . . .

**This is how racism works.**

— Poem by Sohei Wu, sophomore at the Waldorf School of the Peninsula in California

Dear Reader,

to know is to know yourself  
i write about me to understand you, and you’re holding my narrative.

history suggests wrong or right, superior or inferior,  
better or worse are ideas born in life.  
this i learned at your age. but i hardly wanted to.

i don’t think i’m a great writer, but i wrote  
with my anger, with my joy—always thinking.

i watched life. i watched killings.  
and i somehow managed to write the heartbreaking product.

ideas transformed people. ideas killed.  
and somewhere sitting in prisons are people dying.

people can be changed. and people need changing.

in writing i did not just want to write. i wanted to discover.  
i learned that powerful people produce ideas,  
and when people consumed these ideas, they became hateful.

think of it this way.

people were free and people were enslaved.  
and these ideas make people fully realize the extraordinary.  
there are wise and harmful individuals committed to this lifetime,  
while others thought irrelevant.

there will come a time  
when the only thing wrong with people is that.  
maybe, just maybe.

— Poem by Alyna Johnson, junior at the Waldorf School of the Peninsula in California



# CONSCIOUS CHANGE

EXPLORING THE  
IMPERATIVES OF  
DIVERSITY, EQUITY,  
AND INCLUSION

Betty Staley, author, veteran Waldorf educator, and a founder of the Rudolf Steiner College in Fair Oaks, California, tells a story about her early training at the Michael Hall School in England. Curious about how Waldorf can work in multiple cultures, she asked her instructor Francis Edmunds, “How does this wonderful curriculum, developed for the child of central Europe and then adapted for the English child, relate to the children of America?” Edmunds told her that: “I should address myself to the archetypal question behind the curriculum, relate it to child development, and find the appropriate material out of the culture in which the children live. . . . From those answers in 1960, I lived with these questions and sought for answers.”

Edmunds’ observation provides us with guidance as Waldorf communities look within for answers about how and when to make change. Staley, writing in the 1990 issue of *Multiculturalism in Waldorf Education*, outlines our goal in this work of inventory: “The beauty and uniqueness of Waldorf education is the ability to be universal and local at the same time because it understands the child to be born into a particular family and folk, while at the same time being born into the human race. . . . In order for the teacher to understand the child, it is essential to understand the being of the child within their environment.”

**“The beauty and uniqueness of Waldorf education is the ability to be UNIVERSAL and local at the same time . . .”**

## COMMUNITY VISION

Waldorf education, as Staley notes, is intended to be accessible and relevant for all children. It was founded on and espouses principles of respect for all human beings. Throughout the association and within Waldorf classrooms and teacher preparation institutes, we are working to understand where the past best serves the future, and, through research and collaboration, bring forth new impulses for Waldorf education in the next century.

The Community Vision articles share examples of how parents, teachers, and students have used courage and ingenuity to find new avenues to create more compassionate and inclusive classrooms.

## CURRICULUM

The strength of Waldorf education in North America is predicated on member schools and institutes’ collective ability to address real issues facing our communities, and to develop school ecologies that are appropriate for the time and place in which we live. The heart of where this change occurs is in the classroom.

The Curriculum articles demonstrate how teachers have been inspired by their personal culture, students’ insistent questions, and explorations into pedagogical tradition as motivation to breathe new life into Waldorf pedagogy.

# All the Colors of Waldorf

By Sabine Josepfs

As the loving breath of the earth surrounds us each day, the opportunity to become aware of our beautifully diverse world is presented to us, to appreciate all its gifts of nature.

As a Black mother, the beauty of diversity lies within me everyday as I navigate our community representing one of the few families of color. Over the past few years, I have helped guide my family in embracing the pedagogy of Waldorf education, while working to expand diversity in the Waldorf community.

Along my journey, I began to explore my own artistic expressions with crayons. One day, my creativity led me to draw human forms, and upon arriving at the decision of skin color, I was left with one crayon choice: black. My daughter, who was only two years old at the time, began to imitate, and picked up the black crayon for drawing. Even at two years old, I realized I was creating an indirect line of communication that said, "The people that we will draw will only be drawn with this skin color—because, well, that is all we have to choose from." This inaccurate reflection of our world didn't sit well with me.

**“When we embrace the DIVERSITY of human beings, we are allowing ourselves to live fully and receive all the tools that connect us to joy, love, and true abundance.”**

I searched and searched, and was unable to find any beeswax-based crayons that held a loving consciousness for the earth but also honored the true skin tones of our children. Following the true nature of my being, I set out to create my dream skin tone crayons for myself. I posted about them on my Instagram page [@WaldorfinColor](#), and everyone loved them and wanted

them for their families too! It then became my mission to serve our children and expand their artistic opportunities. Day and night, trial after trial, I worked to create eight crayons that represented a handful of skin tones that opened the door to a wider range of possibilities. My company, All of Us Crayons, was born, and new artistic roads were paved and ready to be explored.

When we embrace the diversity of human beings, we are allowing ourselves to live fully and receive all the tools that connect us to joy, love, and true abundance. The mission of [@WaldorfinColor](#) and All of Us Crayons is to nurture the growth of the many seeds of inclusion that accompany me daily, as I navigate through the philosophies of Rudolf Steiner and Waldorf education. What are the challenges I face when moving through this pedagogy? How can I bring clarity to the benefits of my inner work, and also present the opportunity for others to embrace the benefits of their own inner work? It is when we commit to our inner work that we can truly come together, in full consciousness, to support the growth and development of the magical children in our community.

Sabine Josepfs lives in New York City with her husband and daughter Olivia, who attends the Waldorf School of Garden City. Josepfs' All of Us Beeswax Crayons have entered Waldorf schools across North America to represent a wide range of skin tones that honor our diverse world. She is also the creator of [@WaldorfinColor](#), a social media page bringing awareness to the challenges her family faces when working to adapt the philosophies of Rudolf Steiner and Waldorf education into their home.



Crayon photos by Courtney Smith Photography



## Cultivating a Collective Vision: Intergroup Dialogue with Parents at the Detroit Waldorf School

By Simone Shurney

As I was preparing to teach second grade for the first time, I attended a summer intensive course in July of 2018. Over the course of the week, I engaged in a close examination of the essential elements of the second grade curriculum in the company of my colleagues from many different regions of the United States and Canada. Though I might have guessed that my experience at a summer intensive would have an important impact on my understanding of the curriculum,

it never occurred to me that such an experience would also cultivate a profound transformation in my relationship with the parents of the students in my class.

Though many of Steiner's indications for the second grade curriculum closely resemble those in first grade, there is a clear distinction in the narrative content. Fairy tales in first grade make way for a wide diversity of cultural legends, nature stories, biographies, and fables in second grade. The contrast between stories of noble people and the picture of the animal world portrayed through fables reflects the child's inner experience of polarization and duality at this age.

Though for a very long time teachers in Waldorf schools brought stories of holy people of the Christian faith and Catholic saints as traditional representations of noble people, many teachers are reconsidering this approach in the context of our increasingly diverse society. In my summer intensive, we spoke extensively about the need to broaden the storytelling curriculum in second grade.

In a general sense, my cohort at the intensive course agreed that it is important that second grade teachers strive to keep certain essential qualities in mind when selecting figures for main lesson blocks on "noble" or "good, kind, and strong" people. These essential qualities include: compassion, courage, determination, selfless love, faith, generosity, kindness, and personal sacrifice. We also agreed that the miraculous quality of the life of each person in the story we are telling, and

the positive impact their lives had on humanity and the world, is the heart of the message we are trying to convey to the children.

Toward the end of the intensive program, our instructor provided a list of alternative people we might consider presenting to the children in second grade block studies. As we thought carefully about each person, our conversation turned to the possibility of including freedom fighters, activists, humanitarians, and political figures in our stories of honorable human beings in addition to the saints.

In response to this idea, one colleague remarked that what was beautiful about the saints' stories is that the impossible is made possible through the spiritual endeavors of holy people. They went on to say that the saints' lives are wonderful representations of the true essence of a miracle. Though people like Mahatma Gandhi, Dr. Martin Luther King, Jr., Rosa Parks, and Harriet Tubman were incredible people who accomplished remarkable things, we cannot name them as miracle workers in the same way we mean when we refer to the saints. Telling stories like these would politicize the children, and that, in this person's mind, was not the intention of the curriculum at all.

Though I agree that it is not the teacher's place—or anyone's place for that matter—to "politicize" children, I was taken aback by this statement. It was unfathomable to me that Harriet Tubman's deed of freeing so many of her people from enslavement would be considered anything less than a miraculous act. That the words and deeds of Mahatma Gandhi, Dr. Martin Luther King, Jr., and Rosa Parks were somehow outside of the realm of what we consider to be miracles.

Many sources account for Harriet Tubman's deep faith in God. Tubman believed that she was answering a call from her creator as she traveled the Underground Railroad and led people to freedom. I was astounded, to say the least, by how different my colleague's perspective was from my own. I felt uncertain about how I would navigate nuances in thinking like this one in my work with this part of the curriculum.

This experience, and my reaction to it, motivated me to spend the rest of the summer studying the indications for stories in second grade. I reflected upon my own perspective and the message that I felt compelled to bring to my students. That fall, in my first meeting with the parents of my class, I spoke about my experience at my intensive course and shared about what I believe a miracle truly is at its core. I assured the parents that it would never be my intention to



Photo of Simone by Focal Point Photography Studios

## **“Connecting with my very diverse group of class parents . . . serves the health of the school community, as we are **WORKING COLLECTIVELY** to address challenging societal issues for the benefit of the students in the present moment and their lives in the future.”**

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politicize their children, but I believed that it was critical to their development as human beings that they develop a picture of a miracle that extends beyond the definitions of conventional religious ideas.

Before the meeting, I was uncertain about the response I would receive. Yet, I knew that I needed to be open and honest with the parents about my reasons for presenting the curriculum in a nontraditional way. I felt that this was the only way I could remain authentic and true to myself in my teaching.

The response from the group was something I never imagined. In listening to my story, the parents received my words with love and understanding. They expressed their appreciation and trust in me, and in my work with their children. Following the meeting, I received many emails from parents expressing gratitude for what I shared in my presentation of my intentions for the year's curriculum.

One mother expressed her interest in continuing this conversation. Her initial request and our continued conversations led to the start of a series of intergroup dialogue sessions on race and ethnicity among the parents in my class.

### **Dialogue Sessions on Race and Ethnicity**

As the class teacher, I organized and facilitated the sessions. In preparing for our first meeting, I did not outline a clear set of intentions for the group, since my goal was that the session would be foundational in nature. It was important to me to begin by establishing a sense of ourselves by openly communicating the needs, expectations, and values we had as individual members of this group. What, for example, did each person need to feel safe and productive in this space? How could we approach our time together as a meaningful opportunity to learn about and from each other? After establishing a set of ground rules, we moved forward with the following opening questions. All participants had the right to refrain from sharing at any time.

### **Opening Questions for Dialogue:**

- Please briefly describe your own social identity. The central focus of our dialogues will be race and ethnicity, but you are welcome to share about any identities that you claim. Please also feel free to use your own language for your identity(ies). In addition to race, some examples of social identities you might like to speak on are (but are not limited to!): gender, sex, sexual orientation/attractiveness, religion,

socioeconomic status, age, (dis)ability, national origin/citizenship, tribal or indigenous affiliation, and body size/type.

- Please describe an experience or moment in time that brought issues of race, ethnicity, and cultural identity to your attention or changed your perceptions about these issues.
- What is your hope/vision/dream/wish for your own child's identity and cultural development? For the class as a whole?

As I reflect on these opening questions and my experiences in dialogue sessions with this group, I am able to recognize many important connections to the AWSNA's Principles for Waldorf Schools (see page 22), with perhaps the most important being Principle #5, that “the conscious development of human relationships fosters individual and community health”.

Connecting with my very diverse group of class parents in this way strengthens us in our partnership as we work together with care and purpose to guide the children on their life and educational journeys. This serves not only the health of the child, but the health of their families and the class as a whole. It also serves the health of the school community, as we are working collectively to address challenging societal issues for the benefit of the students in the present moment and their lives in the future.

In addition, deepening my understanding of the class parents' personal experiences and perspectives informs and enriches the image I hold of each child as a human being. This new consciousness helps me to realize the purpose of my work in both time and place. The parents' openness, interest, and support in working with me in this way serves to uphold my personal freedom in my teaching. I am forever grateful for these close connections and the path that led me to this opportunity. The challenges of the present time make the healing power of this kind of work all the more clear.

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**Simone Shurney** is both an alumna and class teacher at the Detroit Waldorf School in Michigan. She is also a member of the adjunct faculty at Mount Mary University where she serves as an instructor for the teacher training program at the Great Lakes Waldorf Institute in Milwaukee, Wisconsin.

### Finding our Voices

By Rebekah Hopkinson and Sebastien Mateo Baker-Djele

As Waldorf school communities around the US and Canada struggle to find the determination and strategies to see and disrupt injustices, I think of all the unaddressed moments that have long been taking place in the classrooms, recess fields, and parent meetings that are predominantly White. How many acts of aggression have been perpetrated? How many stories have been left out? How have toxic spaces been created that leave students feeling like eighth-grade student, Mateo, who joined my class in fourth grade.

Dear Waldorf,

I am new. I only know two people here and it seems that everyone else knows each other. I am scared, and shy, sitting on a rock by myself watching the clouds move by in the beautiful blue sky, inhaling the pollen that makes me sneeze occasionally. Suddenly the oldest boy here walks up to me. "Your hair is so light and fluffy," he says. "Thanks?" I say back. He goes back to putting on sunscreen. He comes back and touches my hair from behind. I move away from him and he gets his friend. He says to her, "Touch his hair. It's like black sheep's wool." He gives her permission to touch my hair. It's like I don't even have control over my body.

-Mateo, 4th grade, 2016

Mateo's experience is, unfortunately, not uncommon in school environments and many teachers and parents feel unprepared to address racism when we see it.

In the training that Lake Champlain Waldorf School faculty have received in recent years, we have heard again and again how important it is to practice how to address racism and bias in the classroom so that when we encounter it, we see it and recognize it for what it is, and have the language to address it in the moment.

We want to model identifying and disrupting injustice. We want to lead our students to understand how arts are deeply interwoven with social change. Perhaps most importantly, we want them to create an activist "toolbox" in preparation for their future. What do you say to the child who says the n-word? How do you

**"We want to model identifying and DISRUPTING INJUSTICE.**

**We want to lead our students to understand how arts are deeply interwoven with social change."**

hold the conversation in the classrooms when a non-binary community member is referred to as "it"? What is our response as parents and teachers when kids make racist impressions?

Dear Waldorf,

Moments ago we were doing our school projects on botany. We were talking, working, fooling around. Then my friend got up and started doing an impression of a Chinese person. The fluorescent lights made me a little dizzy. The only place I could look was at the carpeted floor. My friend apologized to me and I feel even worse. Everyone who laughed says, "Yeah, sorry Mateo." Inside I feel so different. Like I'm not a fifth grader but an alien who looks like he's out of this world. Out of their world. All they saw was the color of my skin.

-Mateo, 5th grade, 2017

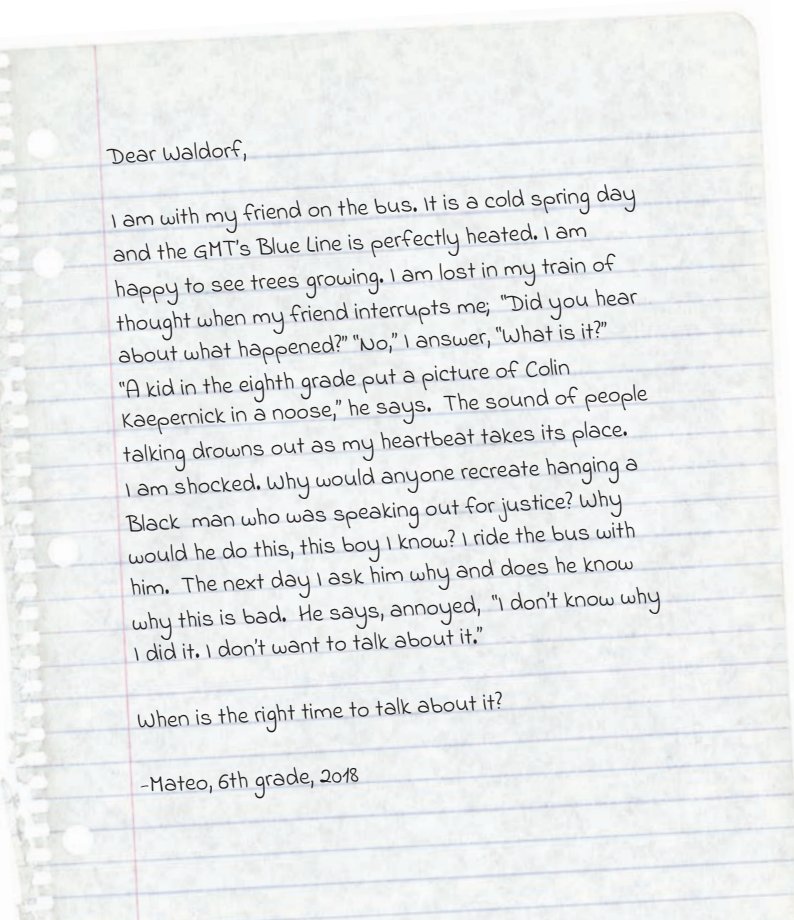
When do teachers talk to kids about issues of social justice? Like many Waldorf schools, Lake Champlain prides itself on protecting childhood. But whose childhood is referred to by that term? Certainly not the brown boy whose body is violated by peers. The students who look at our gendered bathrooms and don't see themselves represented are not protected. The childhood of the girl with two fathers who doesn't hear any stories that represent the structure of her family is not protected.

Defining the safeguarding of childhood often starts with archetypes: the archetypal childhood and the archetypes in the traditional stories told in which children are supposed to find themselves. This kind of protection can leave children unsupported in finding and shaping their identities in a world that is vastly different from the one in which Waldorf education was created, and in which we can now recognize injustices that were once hidden. Naming the injustices and telling new stories is protecting children in ways our silence did not.

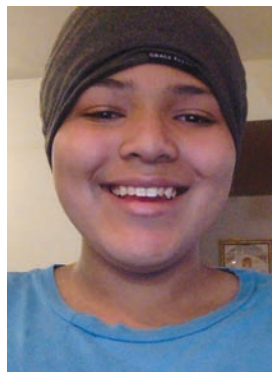
Though the work is slow, it is important to sit in discomfort and continue to engage, to look for themes in each grade and stage, and tell new stories. In third grade, for instance, we have combined the threads of exile and farming in a study of migrant farm workers and a read-aloud of the book *Return to Sender* by Julia Alvarez, about Mexican dairy farm workers in Vermont. We look for justice issues in our communities and help children work with them in age-appropriate ways: When orchard workers in a neighboring town became sick with COVID-19, we talked to the third-grade students about the important work of picking apples, who does it, their housing conditions, and the health and safety issues they face on a daily basis. With their teacher's support, children made get well and thank you cards for the apple pickers.

In the older grades, we explore themes in migrant justice, fair trade, food and farm justice, LGBTQIA+ justice, climate change, bias, and anti-racism. We speak about the ways racism manifests individually, internally, institutionally and structurally, and we work to identify the places in our schools where we can enact policy and curricular changes to empower our students to be agents of change.

It seems to me one critical step is to be more explicit. For those of us working in institutions steeped in White tradition, this means breaking free of the roots that bind us to our racist past. For anti-racist education to work, White teachers and parents have to be willing to look for every opportunity to learn, to understand we will get it wrong, and still be brave enough to keep going and keep trying. This combination of humility and courage is something to be modeled for our students and children each day.



One of the greatest gifts of Waldorf education is the ability for teachers to see what is living in the student body, to recognize what individuals need in the context of their relationships, their school, and curriculum. In response to the incident Mateo describes, our Middle School team created a two-week block we called Exploring Race, Bias, and Identity. We covered topics of race and racism, Whiteness, and White supremacy culture, as well as gender identity and expression.



Grade 8 student Sebastien Mateo Baker-Djele (above) and Class teacher Rebekah Hopkinson (right)



Photo by Lindsay Francescutti

The students looked at short biographies of activists throughout American history and named character qualities of these strong leaders. We went on a memorable field trip to Vermont's Rokeby Museum where students engaged in an investigation of 19th-century abolition posters from the museum collection. We worked with guest teachers from the Peace & Justice Center of Vermont to create "fingerprint poetry," which examined their own identity and privilege.

As White teachers and parents find their voices as agents of change, they need to hold the experiences of BIPOC (Black, Indigenous, and People of Color) students and parents to not let that learning be at their expense. White teachers and parents need to do the work so that they are not creating toxic spaces. As we all reimagine Waldorf education, this work needs to be done alongside the young people in our community. Students today are ready! They want to be vulnerable in ways that adults still hesitate. They want action.

Mateo asks, "When is the right time to talk about it?" The answer is clear: That time is now.

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**Rebekah Hopkinson** is a class teacher at the Lake Champlain Waldorf School in Shelburne, Vermont, where **Sebastien Mateo Baker-Djele** is an eighth grade student.

# Empowering Students: Bringing Inspiring Women into the Classroom

By Charlotte Jacklein



We were walking down the echoing stone hallways of Parliament Hill in Ottawa, the seat of the Canadian federal government. At the end of the tour, one Grade 8 student raised her hand and politely asked our tour guide: “Excuse me, why aren’t there more female prime ministers?”

The tour guide paused for a moment of thought, then responded: “Well, historically, politics wasn’t a field that many women went into.”

“But why aren’t there more now?”

The tour guide shrugged his shoulders helplessly: “Um, there was Kim Campbell.”

“Just one? That’s ridiculous. We need a few more if this country is going to go anywhere.”

The other students nodded in agreement. We stepped out into the bright sunlight.

As so often happens, I was delighted with the student’s astute question and the supportive agreement of her classmates—and simultaneously disheartened that many in society struggle with barriers that perhaps could have been torn down long ago. Why haven’t we done better, why aren’t we doing better, and how do we do this?

As a teacher, I feel it is my job to teach about the past, yet not in a way that limits how students will shape the future. I don’t have answers. I do my best and often feel it isn’t good enough, but I can do something.

To bring more diverse role models into my classes, I do research, talk to people with different experiences, and invite speakers who know more than I do; but these are baby steps. At

times I feel overwhelmed. The injustices in the world can feel as if they are too much to bear witness to or to include in our teaching. Yet it is our responsibility to explore these topics with students and hopefully foster questions that lead to positive change.

I am encouraged by the inclusivity and fierce sense of justice I see in my students. If I can bring them lessons from history, current events, and literature, where diverse and courageous individuals have taken action in their lives, I trust that my students will take these sparks and fan them into bigger flames with outcomes we cannot yet anticipate.

**“I am encouraged by the INCLUSIVITY and fierce sense of justice I see in my students.”**

When I started teaching, I remember being slightly horrified at the lack of women in traditional Waldorf resources. New to teaching, I went with what was recommended to me. I remember going through an entire book of biographies only to reach the end, astonished at the dismal underrepresentation of women. While I recognize that resources—like people—are a product of their times, I do not want to pass this sense of limitation on to my students.

At minimum, for whatever subject I teach—mainly social studies, with some English, drama, music, and outdoor education thrown in for good measure—I strive to have an equal number of inspiring men and women.

When we are learning about Hadrian’s Wall and the Roman empire, you can be sure we will learn about Queen Boudicca who led the Iceni to war against the invading Roman colonizers. For Canadian history, we begin with the two creation stories of Haudenosaunee “Sky Woman” and the Haida “How the Raven Stole the Sun,” and explore what we can learn about the values and worldviews that conceived these stories.

For our unit on Canadian governance, we start with the Iroquois Confederacy (considered the first and longest lasting democracy in North America) and discuss life in a matriarchal society.

As part of their Revolutions block, the students each choose an inventor from the Industrial Revolution and give a “sales pitch” for their new invention. One of my favorite memories from this block is of a student costumed as inventor Maria Beasley, standing in a real life raft while she gave a passionate sales pitch on how her invention will save millions of lives—and it did!

For World War Two history, I obviously touch on Stalin, Hitler and the “big name” historical figures, but my students also learn about Sophie Scholl, co-founder of the White Rose pacifist resistance movement against Hitler, Noor Inayat Khan, a British Indian resistance fighter, and Polish nurse Irene Sendler who courageously smuggled Jewish children out of the Warsaw ghetto.

When our teaching went online this past spring due to COVID-19, I invited speakers to talk about their careers, and made sure to find an equal number of men and women (four each, in case you were wondering) who shared about their different career choices.

Hopefully my students will now think there were inspiring women in history—and more to come in the future!

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**Charlotte Jacklein** teaches high school humanities and outdoor education at the Whistler Waldorf School in British Columbia. As an alumni of the Halton Waldorf School in Burlington, Ontario, Charlotte is grateful that this education gave her a strong foundation and inspired a deep commitment to lifelong learning.



Above: Queen Elizabeth I by Kaia Achenbach; drawing of British spy Noor Inayat Khan by Ruby Laverdiere; Mira Alden-Hull's reenactment of first wave feminism and suffragettes; and hip hop “Break the Cycle” poster by Mira Alden-Hull. Left: drawing of anti-Nazi activist Sophie Scholl by Mya Steeves; and a 20th century history main lesson block cover.



## Community of Color Affinity Group Offers BIPOC Support

The Waldorf Community of Color Affinity Group, facilitated by Christina More, parent at the Green Meadow Waldorf School, has been created for Waldorf BIPOC (Black, Indigenous, and People of Color) community members to support one another in racial conversations. The group's focus is to better understand how, as people of color, to use our collective energy towards more inclusive and diverse spaces.

Open to current and past Waldorf parents of color and any individual of color affiliated with Waldorf education in North America, the group meets on the second Sunday of the month from 8-9:30 pm ET. The group warmly welcomes new participants. For more information and to register, visit [waldorfeducation.org](http://waldorfeducation.org) and search for Community of Color Affinity Group.

More, a women's circle facilitator and life coach, is the parent of a seven-year-old daughter, hails from Nigeria, and grew up in London. She now resides in New York.



# Creating Conscious Community Through Ubuntu

By Mashobane Moruthane



My strong connection to Waldorf stems from its relationship to my personal culture. I was raised in a village in rural South Africa; I grew up working with the earth. When I encountered Waldorf education, I experienced anthroposophy as the intellectual expression of what I had lived in a traditional African cultural upbringing. As a child I absorbed the culture through feeling, instinct, and tradition. I learned it from what was modeled by my elders, what was expected and done in the community, and what was passed down.

I have been teaching children in Waldorf schools full time for my entire adult life. Being a Waldorf teacher is my vocation, my deep calling. It is my lifelong joy and I value it immensely.

And . . .

The whole of my time in Waldorf institutions has been me trying to fit the Waldorf picture, re-shaping myself to fit into a prescribed space. But in all my 22 years doing this work, I have not yet felt the picture trying to fit me. The Waldorf picture seems finished; it is not in an active process of growth. If the picture was in the process of being created, then I could add to it, and it would develop around my addition. Instead, there is a specific space which is given and I must change to fit into it. Just to be accepted I must change who I am.

Last year was a very tough year for the whole world, especially for people of color. There has been much pain, however, I am encouraged to see the collective raising of consciousness that has arisen from this suffering. I now see many Waldorf institutions putting particular focus on diversity, equity, and inclusion, which has been sorely needed in our communities for so long. We have come to accept, on an intellectual level, the fact that our communities are not very diverse, that they are not environments where children of color can feel secure enough to truly unfold themselves. They are not places where families of color can fully bring their strengths and gifts to enrich the community.

To make progress we need to deepen our understanding. We need to feel it. It is not enough to simply understand that there is a problem if it isn't my problem. It is for this reason that I started teaching a concept from my culture, that of *Ubuntu*. Ubuntu means "I am, because you are." It is the recognition of the vital role of community for human beings. A person is fully a person only through other people. Ubuntu is the "We" rather than the "I."

To have a strong community we must each see ourselves in the other. If we could let go a little bit of

our "I" and start thinking about the "We," we would move closer to Ubuntu. For example, if I see a member of my community failing, that is my failure, just as their success is my success. I must always ask myself, "What can I do to better support the endeavors of my community members?" Bringing a cup of coffee to an overworked colleague could make all the difference to the success of their teaching and thus our school as a whole. This is the "We" thinking, the Ubuntu mentality.

How do we move from an intellectual recognition of the problem, to an intuitive understanding of it? How can we educate our feeling and create openness in our hearts? Activity! Clear, intentional activity will move our understanding from the intellect into the feeling.

In my village, we lived this idea of intentional activity. Everyone was important and everyone had a role. When I saw that my grandmother was doing something, I knew there was a reason and I looked for what I needed to do in response. She sensed that it was going to rain and took action; she didn't explain or give us instructions. We children saw what she was doing and did our part. The rain barrels were moved under the corners of the house and we created furrows to direct the water to the corn fields.

We are connected to the rhythms of nature, to everything in life, through action. Nature inspires the rhythm of the culture, and the rhythm of the culture in turn supports the nature which nourishes us. The soul and the spirit are nourished and stabilized by these rhythms which enrich the intuition, not through our intellect, but through our engagement with nature. Rhythm connects us as a community and allows us to work together, to amplify the strength of each individual, to move together as one. This oneness is Ubuntu.

## Movement in Waldorf

When human beings move together, there is an energy between them. When members of a group make the decision to move together, they think less about themselves and more about others. How you move into the space created by the person next to you, and how you create the space for the one beside you is an active way of building community. When we are open to

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those around us, sensing their movements rather than focusing on our own intentions, we will naturally move towards the space which is created by their movement. And once we enter that space, it is no longer our neighbor’s movement; it is our collective movement. We are all responsible for co-creating it.

If you watch a eurythmy performance, you can see this happening. No individual is initiating the movement; they are all moving as one. Any games concerned with sharing space or moving together build trust and strengthen the capacity for openness. Rhythm activities develop flexibility of soul, teaching us to make constant subtle adjustments to find a communal flow. A drumming circle encourages us to find each other through rhythm.

#### **My Experience in Waldorf Institutions**

I was inspired to become a Waldorf teacher by the apartheid regime of South Africa. I wanted to be a different kind of teacher than the ones that I had. I experienced Rudolf Steiner’s work as an intellectual

distillation of my soul experience. He created a system to reconnect the materialistic, intellectualized cultures with the soul feeling and the spiritual life. He was putting into words what I had experienced as the soul wisdom of my culture.

As the Waldorf community looks at our schools and sees a lack of diversity, we ask, “How do we get more families of color to come to our schools?” And here exactly is the problem! We are always looking for something to come towards us, to be added to us, but we aren’t open to receive it.

#### **Expanding our Communities**

What is needed to become open? We need to take an interest! We cannot just cherry-pick the fruits of a culture for our own without being willing to go into that culture and risk letting it change us. We need to learn about other cultures and then, let that learning affect us. It is time to create a legitimate connection to that which is outside of our knowledge and experience. Yes, Waldorf schools are open to the wonders and the beauty of other cultures, but if we wish to open the Waldorf community, we must actively seek to understand other cultures in a holistic manner. We must see them as living organisms, whole trees that grow and change as they adapt to their own ever-changing environments. We cannot just consume the exotic fruits of those other cultures. We must learn to cultivate new and different trees, and make space in our orchard for them to flourish.

It is time to develop an understanding of the heart. To build conscious communities, we must progress from an intellectual concept of the community that we want to be, toward a feeling-understanding of the community that we are. The path to awakening and developing this heart-understanding is through active and intentional engagement. Ubuntu is an action. The feeling intuition will evolve out of action—action which is sustained by rhythm. The practice of Ubuntu can strengthen and diversify our Waldorf communities.

**Mashobane Moruthane**, a 22-year Waldorf veteran teacher, grew up in Limpopo Province in rural South Africa during the apartheid regime and studied Waldorf education for three years at the Baobab Community College before moving to the United States to study at Sunbridge College and Spacial Dynamics Institute. He currently teaches at Emerson Waldorf School in Chapel Hill, North Carolina, and is the founder of the Mashobane Ubuntu Initiative, whose mission is to build conscious communities through joyful intentional movement.



Photos by Nathaniel Steinruck

## Looking Back to Move Forward: Updating the Literature Block

By Marina Budrys

Studying Rudolf Steiner’s writing reveals many things, some stunningly valuable and some difficult to reconcile. I acknowledge that his writings contain problematic components, but one valuable part that has settled itself into my understanding of the pedagogy is that I can only teach what feels alive to me. Someone might hand me an amazing curriculum with the most fascinating lesson plans, but if it doesn’t somehow arise from within me, it won’t be alive for the students.

There is no “set” Waldorf curriculum, although certain classes have become somewhat canonized and expected. Instead, principles inform the development of the content. Waldorf high schoolers typically encounter some combination of the following in their literature courses: *Parzival* by Wolfram von Eschenbach, Shakespeare’s plays, Dante’s *Divine Comedy*, Steinbeck, Chaucer, and any one of the Russian greats. These “staples” are regularly reimagined by individual teachers and sometimes classes are changed altogether. We are in a time where representation is crucial to an education seeking to inspire an understanding for the other, and Waldorf pedagogy presents an opportunity to take this reimagining a step further.

I am a new teacher and taught Russian Literature for the first time last winter. It was December, cold for California. My students warmed up by dancing a Russian folk dance before dragging their feet into Dostoevsky’s *Brothers Karamazov*. Okay, there were a few who trotted into the text, but even the typical, self-proclaimed “readers” struggled. I tried to engage the students through summaries, storytelling, historical contexts, biography, and self-reflection. They humored my questions, respected my approach, but I could feel somewhere in my soul that it wasn’t reaching them. I blamed myself. Here I was, a new teacher who just didn’t know what she was doing. I couldn’t engage my students.

The truth was I loved (still love) Russian literature. My favorite short story in college was “Family Happiness” by Leo Tolstoy. I listened to *The Gambler* on tape for fun. I was enlivened by these authors. But I did have questions as to why, out of all the books in the world, would the seniors, for their last literature block of their high school career, be reading Russian literature? I knew why I liked the writing but I didn’t know why they should be reading it for a class.

My question began to gain momentum: “Why Russian Lit?” So I started asking. I first asked the teachers at my school. Other Waldorf graduates. Teachers at other Waldorf schools. Google. As the months crept along

and searing inequities were making the front page, I felt a pressure to figure that main lesson out. I could not, without ignoring a deep-in-my-gut feeling, teach that block again. I was all over the place trying to find a replacement. Maybe *Beloved*—Toni Morrison was a genius! Or a fairy tale block with stories from around the world? *One Hundred Years of Solitude* by Gabriel García Márquez? Anything by Chimamanda Adichie? Colson Whitehead’s *The Underground Railroad*?

There are so many amazing books written by a plethora of diverse voices. How could I, a young, White teacher, make the right decision? What if this was the last novel these students ever read? What if my choice made the difference between them ever picking up a book again or not? What if my choice was the reason they didn’t think reading was essential?

**“We are in a time where REPRESENTATION IS CRUCIAL to an education seeking to inspire an understanding for the other.”**

At some point, one of my colleagues suggested talking to Douglas Gerwin, executive director of the Center for Anthroposophy and its high school teacher training program. She vaguely remembered him mentioning the impulse behind the Russian Lit Main Lesson block in the first place. “Maybe,” she said, “if you knew what the initial impulse was, you would find the right path forward.”

My conversation with Douglas was short but noteworthy. What I gathered was that during the Cold War, there was a need for students to understand a culture that was only represented with one narrow story. Russia’s artistic “Golden Age” was ignored by the fear created by the global political scene. There was no room to understand the nuance and complexity of this culture. Christy Barnes, a legendary Waldorf high school teacher at the Rudolf Steiner School in Manhattan, understood this and voilà, the idea of a Russian Literature main lesson in



Photo by Alanta Budrys

12th grade was born. While there might be many other reasons for the development of this block since then, this one instantly resonated with me. Suddenly, I knew what question to ask to narrow my search: what part of the world, right now, is lacking nuanced exploration? What part of the world is shoved into a narrow narrative? Whose identities are lost by politics?

The answer I came to is Islam and the Middle East. America was and is heavily involved in Middle Eastern geopolitics, and where is America, perhaps, the most involved ideologically and politically? With Israel and Palestine. I knew this would be a tricky thing to encounter with the students. There would be disagreements and questions of identity, of homeland, of immigration, of America's right to meddle, of military aid, of who deserves what. There would not be a single answer to any of these questions.

Multiple sources indicated different books to read. I eventually settled on Hala Alyan's *Salt Houses*. A historical novel following the displacement of a Palestinian middle class family through the Six Day War (1967), the First Intifada (1987), the Gulf War (1990), the Second Intifada (2000), 9/11 (2001), and the 2006 Lebanon War. Alyan complicates the traditional narrative of what it means to be a refugee. The Islamic faith is explored within a variety of contexts, with some characters choosing to engage deeply with tradition while others challenge and resist gender roles. The language is stunning as the world of the refugees is brought to life through dishes, interior spaces, temperatures, and relationships. The novel is a remarkable exploration of the cost that comes with losing a homeland. As an increasing number of people move or flee across the globe for various reasons, students would be well prepared to have a multiplicity of understandings of what it means to be a refugee so that they might, one day, listen and empathize.

This class emboldened me. There is a way to embody the impulses of the Waldorf curriculum without adhering to the content that came before me. This class might change and evolve as I continue to grow as a teacher, but I now know where to start when I need to reimagine curriculum. I need to dig deep enough, past who is read, and get to "why was this class brought forth in the first place?" From there, I think anyone can find the inspiration to bring different voices to the curriculum. By acknowledging and listening to the hard work that teachers have done before me, I can freely and respectfully adjust the curriculum content to meet this current moment. Mourning the losses of not reading the "great writers" is looking backward without moving forward. I strive to find what the students need for the present moment and for their future. There are many great writers who represent diverse experiences.

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**Marina Budrys** is a high school teacher at the Mountain View campus of the Waldorf School of the Peninsula in California. A Waldorf graduate herself, Marina studied literature at the University of California-Santa Cruz and is completing her MFA in Creative Writing at the University of San Francisco this fall.



## SUGGESTED READING

### BOOKS THAT CELEBRATE DIVERSITY, EQUITY, AND INCLUSION

*Suggested by Margarita Hawk, Red Rose Kindergarten lead teacher at the Sacramento Waldorf School in California*

Hawk searches for stories to read to her students that demonstrate examples of kindness, respect, and open, honest communication. By regularly exposing the children to these positive qualities, she believes that teachers and families can instill these same virtues in children.

#### Kindergarten to Grade Three

- *Brave Girl: Clara and the Shirtwaist Makers' Strike of 1909* by Michelle Markel
- *Dreamers* by Yuyi Morales
- *Ida B. Wells: Let the Truth Be Told* by Walter Dean Myers
- *Introducing Teddy: A Gentle Story About Gender and Friendship* by Jessica Walton
- *Julián Is a Mermaid* by Jessica Love
- *Last Stop on Market Street* by Matt de la Peña
- *The Name Jar* by Yangsook Choi
- *Preaching to the Chickens: The Story of Young John Lewis* by Jabari Asim
- *Radiant Child: The Story of Young Artist Jean-Michael Basquiat* by Javake Steptoe
- *The Sandwich Swap* by her Majesty Queen Rania Al Abdullah
- *Shining Star: The Anna May Wong Story* by Paula Yoo
- *Six Dots: A Story of Young Louis Braille* by Jen Bryant
- *Who Are You?: The Kid's Guide to Gender Identity* by Brook Pessin-Whedbee

#### Grade Three to Grade Six

- *Funny Bones: Posada and His Day of the Dead Calaveras* by Duncan Tonatiah
- *A Poem for Peter: The Story of Ezra Jack Keats and the Creation of The Snowy Day* by Andrea Davis Pinkney

#### Middle and High School

- *March* (trilogy) by John Lewis
- *Rad Women Worldwide: Artists and Athletes, Pirates and Punks, and Other Revolutionaries Who Shaped History* by Kate Schatz
- *Turning 15 on the Road to Freedom: My Story of the 1965 Selma Voting Rights March* by Lynda Blackmon Lowery

# A Picture of a Portrait: An Ongoing Journey Toward Inclusivity

By Lisa Babinet, PhD

I realized early in my career that I don't teach mathematics, I teach students. As one of my Waldorf mentors, Marty Levin, coached me, it is my job to see the world from my students' perspective; to understand how they are thinking and constructing their own mathematical understanding so that my teaching is responsive to this understanding.

As I have striven to see the world through their perspective, it turns out my students have also been my teachers in more ways than how they think about math. Over my nearly 40-year teaching career, there have been moments, as fleeting as dandelion seeds scattered by a child yet so powerful that the seed from the encounter took root, that left me forever changed, shaping me as a teacher and as a human being.

One of these seed moments occurred in the 1980s after the Iranian Hostage Crisis. It was early in my career, and I was teaching a young, recent immigrant from Iran. Asim appeared in my AP Computer Science class, a small-framed, huge-hearted, wickedly-smart delight, whom everyone loved. He loved learning, was proud of being a nerd, and was so full of eagerness for all that his new country was offering. One day he came in and announced that his beautiful Persian last name was changed, shortened as his family Americanized their name. This gave me pause and a peek into their desire to be fully accepted in their new country, as well as an awareness that they might not be.

I now realize that I had the luxury of what writer Isabel Wilkerson calls the "dominant caste's" privilege of not needing to know the trials of being an Iranian immigrant in the 1980s. However, I am also Jewish and have the experience of being on the outside with a cultural history of persecution. Jews sometimes joke about our holidays: "They tried to kill us, they failed, let's eat." I went to an orthodox Jewish day school growing up, and when I was in second grade, one day we were all brought into the cafeteria to see a film. I still remember the hum and ticking of the projector and the flickering light on the screen. It was a graphic black and white documentary of the liberation of the concentration camps in Nazi Germany. As my pre-nine-year-change self took in the images of piles of dead bodies, shoes, clothes, and the stares of haunted, emaciated humans, we were admonished that we needed to be careful, as what happened in Nazi Germany could happen anywhere, even in our precious Jewish neighborhood. I was thrust from childhood into an adult world which was filled with horror.

I remember, as vividly as if it were this morning, in the stall of the bathroom after the film, as the veil of safety

I grew up with was shattered and the seed of fear took deep root in my being.

I rushed home and found my hiding place from the Nazis, and I practiced hiding regularly. When I was in Waldorf teacher training and was presented with the impact of visual images on the young child, I did not need to be told; I knew as I had lived it. No matter how gruesome the fairy tale, the child can only create a picture out of their experience, but visual images, as found in such films, can be indelibly implanted on the consciousness of a child and stay with them throughout their life, as was my destiny.

As a White-bodied human, I can pass as a member of the dominant caste. As a Jew, I know that I am not. When I moved to California, about to wed and change my last name, I actually contemplated not telling anyone I was Jewish so as to be free from that deeply seeded fear. At times it seems silly, but as an adult, the fear those images planted in my tender being is as much a part of me as my family, and I need to bring Michaelic courage to conquer it over and over again. Like a dandelion seed, it resprouts without us noticing.

When there was the shooting at the Tree of Life Synagogue in my childhood neighborhood in Pittsburgh, Pennsylvania, down the street from my grandmother's house, I was worried that this fear would overtake me again. It didn't. The reaction from the community, from our Muslim sisters and brothers to the Steelers changing their logo to a Jewish star and the words "stronger than hate," was healing. It was a picture of hope that this world is different than the Nazi Germany that haunted my youth.

Our demons also come with gifts, and mine came with a sensitivity for those not part of the dominant caste. In graduate school, I was influenced by the book *Women's Ways of Knowing* which gave me my first picture of how African Americans can tell you a lot about White culture. People in the non-dominant caste must know about the rules of dominant culture in order to survive in a White world. White-bodied people have the luxury of being able to be ignorant of other cultures. When I teach math, I tell students about the



## “My heart soared as I had found a way to . . . bring a more **CULTURALLY DIVERSE** picture of history to our students.”

“light bulb effect,” where someday a light bulb will go off and they will then say to me something like, “Is that all there is to fractions? They are so easy!” This book provided the first of many light bulb moments of seeing how non-dominant castes need to function in our society. Even decades later, I am still uncovering areas of darkness and ignorance within myself.

Another light bulb moment was when Asim shared a story with me while we were hanging out in my computer lab. He said, “You know when I get on the subway and sit down, people get up and move away from me.” I gasped! I had no idea this was what his life was like, and I could not fathom why anyone would do this to such a sweet, small, boyish teenager. This light bulb provided me a window into his version of hiding from the Nazis. I was crushed for him. The same thing happened when Deiondre, another student, told me how many times he was pulled over on the highway simply because he was Black. As a very young and naive teacher, my students of color taught me what life was like for them and it opened my heart.

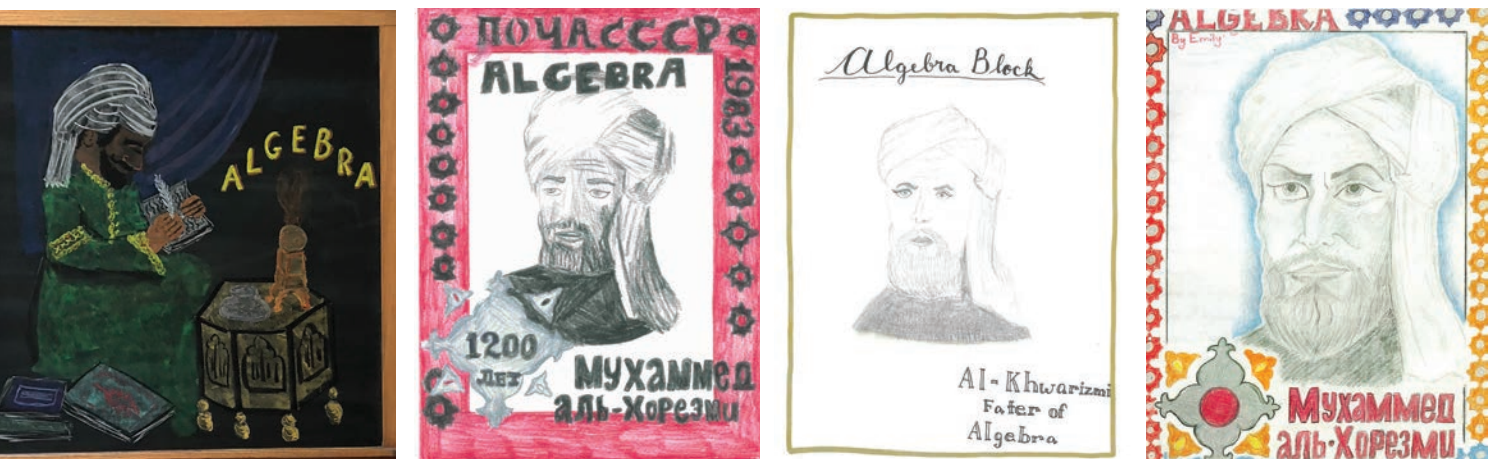
Decades later, I find myself as a teacher in a Waldorf school, having first joined as a parent. During our first year of kindergarten, we made friends with a Muslim family. It is not unusual for non-dominant religion members to find each other. Sitting through Christian-based festivals, seeing pictures of Mary and baby Jesus on the kindergarten walls, or singing Christmas carols at winter concerts brings those of us on the outside together in a subtle and unspoken way. I found myself hiding my heritage to fit in, even when I became a member of the faculty.

When I first started teaching the algebra block to our seventh grade class, the wound of 9/11 was still fresh in our collective memory, and the backlash toward Muslims was rearing its ugly head again. I stumbled upon a gift when I discovered Muhammad ibn Musa al-Khwarizmi, a ninth-century Islamic mathematician and astronomer, known as the “father of algebra.” My heart soared as I had found a way to celebrate a Muslim man and bring a more culturally diverse picture of history to our students. My students and I honored what our Arab and Persian ancestors have given us, from our numbering system to more complex mathematics. I drew al-Khwarizmi’s portrait for my board drawing and my students drew the same for their main lesson book covers (see photos below). My students and I continue this practice every time I teach the block.

I send a prayer of gratitude to Asim and Deiondre, and all my students of color for sharing their experiences with me, turning on light bulbs and planting seeds in my heart. Being able to bring al-Khwarizmi into my math class and our hallway fills me with hope that in some small way I can help move us forward in creating a more accepting and inclusive world.

Reflecting on who I, as a Waldorf teacher, choose to center and highlight in my lessons has inspired me to find more ways to include a wider array of cultures. I am heartened by the sharing of stories and resources by Waldorf teachers everywhere, which supports all of us in doing this important work.

**Lisa Babinet** has been teaching since 1980, and has been at the Mountain View campus of the Waldorf School of the Peninsula in California since 2002. Lisa also serves on the AWSNA Leadership Council as the leader for the Northern California Region.



Babinet’s chalk board drawing and main lesson book covers by students in Babinet’s algebra block of Muhammad ibn Musa al-Khwarizmi, a ninth-century Islamic mathematician and astronomer, known as the “father of algebra.”

# A Conversation with Shaan Merchant, Social Justice Changemaker

By Nita June

Shaan Merchant, a 2011 graduate of the Linden Waldorf School in Nashville, Tennessee, has been described as “inquisitive, outgoing, and deeply thoughtful.” Since his time at Linden, he went on to study political media and Spanish literature at Tufts University, from which he graduated in 2019. Merchant, 23, currently works at the media company, OZY, and recently authored “The 30-Day Social Justice Plan,” which can be found at [ozy.com](http://ozy.com).



**When did you arrive at the Linden Waldorf School and how long were you there?** I started as a student in first grade and went all the way up to eighth grade, which is as far as Linden goes. I had the same main lesson teacher the entire time, Mrs. Ross, which was wonderful. One other classmate was there with me for all eight years.

## **What attracted your parents to Waldorf education?**

It's interesting. When we moved to Nashville, I think it was a big culture shock. Both my parents grew up in New York, and we moved to the suburbs of Nashville because the public school there was supposed to be the best. My sister started first grade at the local public school, and by luck of the draw she had a horrible teacher who was really demeaning. There were definitely racial insensitivities. My parents pulled her out and put her in Linden for what they kind of thought was the temporary solution.

I, in the meantime, was going to a very well-known, established K-12 prep school in Nashville. My parents planned that after she finished first grade, my sister would come to my school. But my sister loved it at Linden, and my parents fell in love with the education when they saw the difference. I, as a kindergartner, had homework and was using a computer. She was playing outside all day and was eager to go to school, while I was not nearly as excited. So then, they definitely thought Linden was the best place for both of us.

**Did they know much about the Waldorf philosophy before sending you there?** No. Over time they learned more. My dad served on the board and my mom ended up working there for five or six years, so they definitely got heavily involved.

**You went on to attend Tufts University where you designed your own major (how Waldorfian of you!) in Media and Political Science, through a sociological lens. What brought you to that focus?** I knew I loved politics. I love writing. I love media, which I guess is a bit ironic for a Waldorf grad. But I think what was really missing, and seems to be missing in a lot of education, is a critical look at media. And for me, political media is so important and shapes how all of us process things, right? If you're watching Fox News, you have a very different experience than if you're watching MSNBC. I thought it was important to think critically in a sociological way about what our political media is informing us about, how we consume it, and then, how all that plays out in who we are as people and how we act politically. I had an incredible mentor throughout the process, the sociologist Sarah Sobieraj, and we designed the major. I took classes in political science, film and media studies, sociology, and other classes at the Tisch School, which is the Tufts school of civic life.

**You've noted that you're deeply curious about how human factors and biases affect our communication interpersonally and in the news. How did you go about exploring and analyzing something so rich and so broad?** Sociology felt like a great way to kind of explore this, in that at its core, it is all about understanding people and why we do what we do. If I think about myself and how much going to a Waldorf school shaped me, how much being from Nashville shaped me, how much my family's ethnic heritage shaped me, and the ways all of those things kind of mingle together into how I see the world, I can see similarities and differences to others' world views. Right now, I feel like understanding where other people are coming from and having that sense of empathy is really important.

**You have helped to shape some media contributions and communications for Trevor Noah, the *Daily Show*, *Full Frontal*, and Samantha Bee. Can you share about what work was like?** I was an intern and production assistant over a couple summers. The work ranged from doing research on, say, our borders and children in cages, to finding the best news clips, to “Trevor Noah needs a child's desk for this new segment he's running. Here's \$800. Go into New York and find one!” What originally drew me to those jobs was my interest in the power political comedy can have because it's

## “Understanding where other people are coming from and having that sense of **EMPATHY** is really important.”

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news that people actually want to listen to. I ended up writing my thesis on political comedy and, specifically, the way race and gender shape political comedians' ability to present themselves. I looked at Stephen Colbert, Samantha Bee, and Trevor Noah, and the freedom they had in terms of what they covered politically and whether they were pigeonholed.

**You recently authored “The 30-Day Justice Plan.” When and why did you begin this work? How has the reception of it been?** I work now for OZY, which is a modern media company. We have news and features, and produce TV shows and podcasts. In the wake of the George Floyd murder, we had a lot of late night meetings as we thought about our role in covering this. It's a journalistic company, and so we are trying not to necessarily take a political side, while still being a resource.

**How do you think your Waldorf education influenced you in becoming the person you are today and the work that you are doing?** That's a great question. I think Waldorf dramatically influenced me, there's no doubt. I'll talk to my friends about what I did in my Waldorf education, and I'm pretty sure I've convinced all my friends to send their kids to Waldorf schools. It's really special. I feel at Waldorf that I never had roles assigned to me or had walls put around what I was good at, or what mattered to me, or what my passion should be. As you go through high school and college, that happens more, to some degree naturally. But I think Waldorf really allowed me to think of things in that “third” way; not going under, not going over, not going through, but finding the other path. I think of things in a way that feels unique. I also think it prepared me to do a lot of things—not that I sing or knit



L to R: Merchant with Linden Waldorf School classmates at 8th-grade graduation, with Professor Sarah Sobieraj at his Tufts Graduation, and at a family wedding.

Our CEO sent out a letter asking for our audience's thoughts. So many of the comments coming in were by people wanting to engage and unsure of how to help. We felt people trying to have conversations: “What are action steps I can take? How can I better educate myself?” So, they asked me to write something to try to continue those conversations.

It was definitely difficult. Since I recently was out of college and so many great resources were being spread by young people on social media, I felt I had my finger somewhat on the pulse of what might be out there. I don't think the result was perfect, but for people who are thinking about these issues in a really critical way for the first time, I hope it provided some steps to help them get started. It was received pretty well and has been one of our top articles in the past several months.

or do woodworking that much anymore—but I have the confidence to approach anything new without hesitation, with the idea that I can do it.

Waldorf can have a stigma of being just an “art school,” but I was able to transfer from a place like Linden to a great prep school in Nashville and then to a place like Tufts, and thrive in all those environments. Going into ninth grade, I didn't feel behind at all. And I graduated close to the top of my class at both places. In the meantime, I got to have a childhood. I got to learn to knit and draw and play outside. And that was just a very different experience than I think a lot of people had, so I am forever grateful.

---

**Nita June** is the AWSNA Director of Alum Relations

In 2020, the Lakota Waldorf School in Kyle, South Dakota, graduated its first eighth-grade student, Jessie White Face. Although COVID-19 prohibited a live celebration with the entire school, teachers worked to make it memorable. White Face received her diploma outside on school grounds under a colorfully decorated arch. The ceremony was witnessed by her grandparents and parents and afterward, she commemorated the first LWS graduation by planting a cottonwood tree near the new school building. Below, White Face reflects on her experiences at LWS.



Photos: Isabel Stadnick

## Moving on to Chase My Dreams

by Jessie White Face, 8th Grade Class of 2020, Lakota Waldorf School

Hello! My name is Jessie White Face, I am 14 years old and I grew up in Kyle, South Dakota, on the Pine Ridge Reservation. But through the school year 2020-2021, I am going to live in Rapid City, South Dakota, with my aunt and cousins, just so I can try a school off the reservation.

My experience with my Waldorf school is one that I will never forget. Waldorf is a school where I can be me and I do not have to worry about tests or stressing over how

to dress. Everything I do and say is from me, and the art in the school is what I love the most. I like to be creative and I can do that here at the school.

### “Waldorf is a school where I CAN BE ME.”

I was three years old when I started kindergarten at the Lakota Waldorf School, and I attended until I was in the second grade, because that was as high as the grades went at the time. I started at another small school after leaving here, which was the **Lakota Woglaka Wounspe**, at the Oglala Lakota College, which was an immersion school for the language.

I went there until fifth grade when they closed, and then I went to another small school which is called the **Anpō Wicaŋpi Girls School**. I went to school there until two of my favorite teachers left, then I decided to come back to Lakota Waldorf because grades classes had been added up to eighth grade. This past May, I graduated from the eighth grade.

I looked into continuing with Waldorf high schools but they are all so far away and I'd never been away from my family, so I decided to look at high schools off the reservation that were close by.

My cousin in Rapid City goes to the public high school there, so this is where I registered and was accepted, and so that is where I am going to school my freshman year. I've always attended small private schools, so I am a little afraid of going to a big crowded high school.

When I was in the seventh grade, my goal was to be a neurosurgeon. Last summer, I changed my goal to becoming a lawyer. And I would also like to attend an art school in New York City. I love to draw and be creative in my drawings.

Today, my thinking is to get away from the reservation and chase my dreams, I will have to fight hard to get what I want out of life. I'm still young, I have my whole life ahead of me and I will reach these goals. And when I reach these goals I want to come back to the reservation and see my family and help young children chase whatever goals they are chasing.



Jessie planting her graduation tree.

# Guardians of Wonder: What Might the Future Be Asking of Waldorf Education?

by John Bloom

The events of 2020 have brought significant focus to the function and processes of educating children for the future. Online learning, unexpected home schooling, highly visible racial injustice, political tension, and schools in deep reflection on best ways to fulfill their underfunded missions are contributing factors in a great reassessment. What is effective inclusive education for our time? What are the wellsprings of inspiration from which we can draw? What is education's purpose in an uncertain world? What have we learned, what are we learning, what have we forgotten, and what is waiting to be discerned?

My purpose here is to raise the question of the deeper intention of education and to imagine the next 100 years of Waldorf education. The central question is: What does it mean to be a human being now—not in the 19th or 20th centuries, but in the early stage of the 21st century? What have we forgotten or unintentionally left behind along the way to where we are now? Have we really answered the question anew about who education is for, and how it can be meaningful, inclusive, and effective for everyone?

One particular word comes to mind when I think about the essence of education: wonder. A truly successful education leaves a child's sense of wonder intact. Wonder is an openness to experience that everything in the world holds possibility for unfolding meaning through an inexhaustible pathway guided by interest. Education is the cultivation of wonder even as it provides a flexible set of tools to understand the world and to develop a sense of shared meaning. Wonder is supported in learning by understanding that for everything we can know, there is still the unexplainable unknown. At the same time, wonder is also integral to the process of becoming oneself—self-discovery, a spiritual journey, a formative narrative—in a social context. It is for this last reason why diversity and inclusion are important aspects of the student, parent, and teacher population.

The transformational mission of Waldorf education serves as a centerpiece of co-creating a more just culture into the future. Learning, engaging in activities of the mind, heart, body, and in social relationships are essential aspects of human development which long predate the notion of schools. Rather, these important aspects have their roots embedded in the communities and cultures we inhabit.

It is important and necessary work for teachers, administrators, and trustees to build the kind of community

around their schools that is a reflection of organizational values and principles and, also, of the culture in which they operate. Independent Waldorf schools have an opportunity and responsibility to shape curriculum to meet the needs of children today through discerning what is coming towards them from the future, and then fostering the innate capacities the children bring with them. Though this is the task of the teacher, this discernment is also shaped in the light of current educational research, informed by the school communities, and centered on fairness, equity, and inclusion. This process can be one important way to recognize how interdependent independent schools are in their local communities.

Though there may be variance in the values that different Waldorf schools stand for, it is clear that at the center for all is recognition of the dignity and destiny of each individual. Waldorf education, grounded in its foundational view of the human being, guides its students through the grades and high school through a spiritual and social awareness founded in justice and compassion. This is an ideal, and one that can be continually renewed, revised, and deepened out of the reality of contemporary society and the insights of the teachers whose task it is to inspire the future.

**“Have we really answered the question anew about who education is for, and how it can be MEANINGFUL, inclusive, and effective for everyone?”**

From an education that was initiated one hundred years ago in central Europe, Waldorf education has become a constantly evolving worldwide school movement and, at the same time, a highly localized expression of a shared core view of human development—the idea that every human being is on earth at this time with both a spiritual and a social mission. As complicated and diverse as it is, this two-fold mission reaches into the heart of childhood and guides a central quest for meaning in the march toward maturation. How this is woven into the educational process is what is so particular to Waldorf education. One Waldorf school has the following statement of purpose: “Know yourself; know the world.” In some ways this says it all, the individual in reciprocal relationship with the wider community. What the future is asking of Waldorf education is to make increasingly accessible the wonder and wisdom that are at its heart, not only for Waldorf schools, but also for the children waiting in wonder and for the field of education—all for the sake of inspiring a more human, co-creative, and just future.

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**John Bloom** is the general secretary of the Anthroposophical Society in America. He serves as a spokesperson for the society and country representative in the international movement.

# AWSNA Members

We express our gratitude to the dozens who registered as individual members of AWSNA last year, with the expressed intent of supporting initiatives related to equity, racial justice, and inclusion. Gifts received make a difference in transforming our work. If you would like more information, please visit the Individual Membership page on [www.waldorfeducation.org](http://www.waldorfeducation.org), or email Beverly Amico at [bamico@awsna.org](mailto:bamico@awsna.org).

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## AWSNA MISSION STATEMENT

The Association of Waldorf Schools of North America was founded in 1968 to support schools and institutes. Our vision is to strengthen and nurture Waldorf education and to advance Waldorf principles worldwide.

Today, there are more than 1,090 Waldorf/Steiner schools in 64 countries, and 1,857 Waldorf kindergartens in more than 70 countries, plus Waldorf associations and teacher-training centers for Waldorf educators and Waldorf teachers around the world. In North America, there are more than 160 member schools and 14 teacher education institutes.

AWSNA's mission is to support schools through collaborative regional work, professional and resource development, accreditation, community outreach, and advocacy.

AWSNA is committed to a policy of nondiscrimination and equal opportunity without regard to race, color, religious creed, ancestry, age, gender, marital status, national origin, disability or handicap, protected genetic information, veteran status, sexual orientation, or any other factor protected by law.

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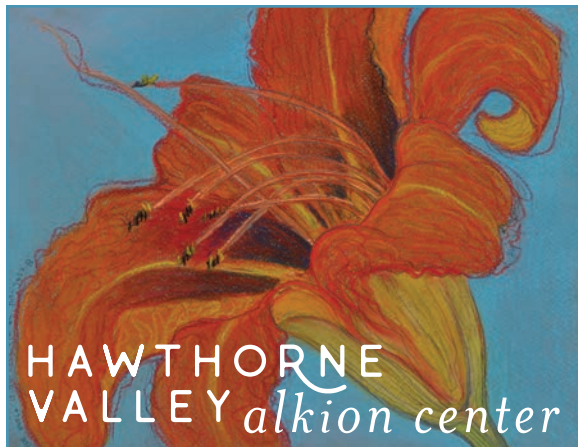
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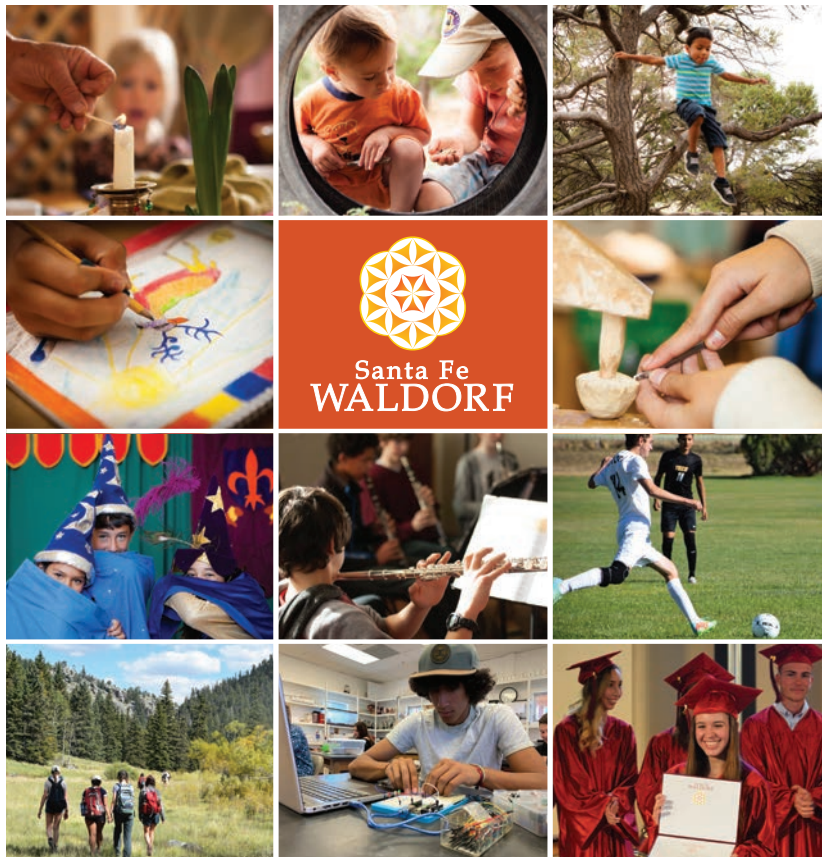
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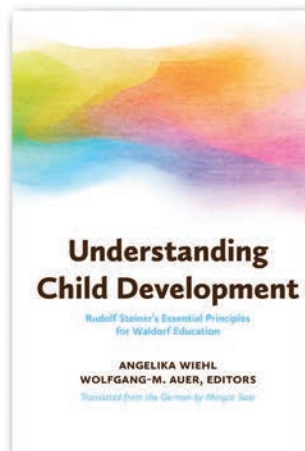
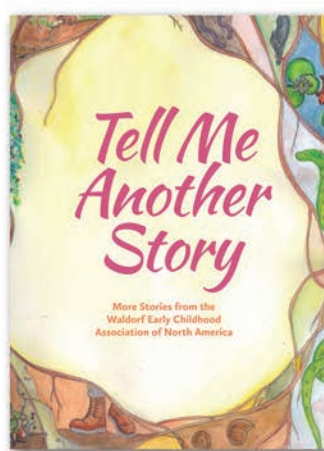
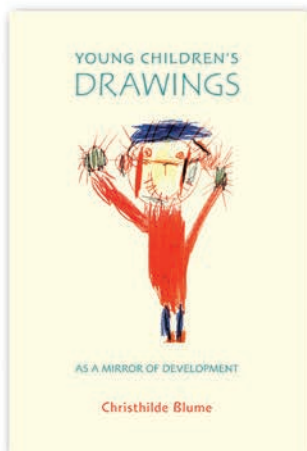
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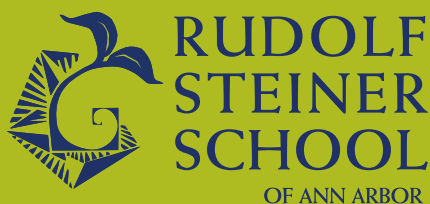
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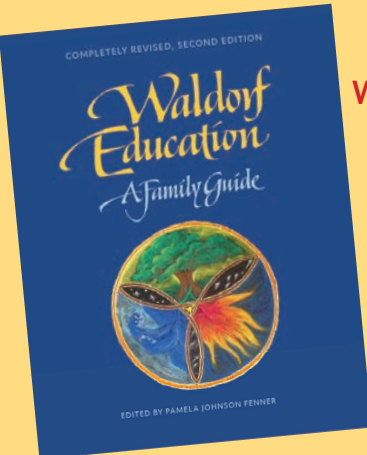
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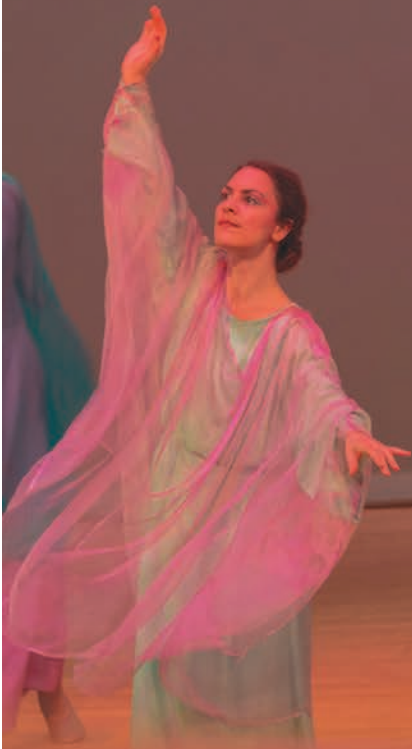
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## NEW CERTIFICATE PROGRAM BEGINS 2021

### It takes Courage to “Know Thyself”

I highly recommend this program!  
The instructors bring so much knowledge, wisdom, practical experience and genuine love to the mysteries of the human spirit, soul and physical body – revealing the wonder of what it means to be truly human. I have benefitted both as an individual and as an educator: applying what I have learned to even better meet the needs of young children.

*Veronica Oliva-Clour,  
Waldorf Early Childhood Educator*

[anthroposophicpsychology.org](http://anthroposophicpsychology.org)



ASSOCIATION FOR  
ANTHROPOSOPHIC  
PSYCHOLOGY

**Week 1:**  
June 27th to July 2nd

**Virtual Courses:**

**Daily Lectures**

Christof Wiechert will offer daily lectures to all participants

**Daily Sessions**

Conversations on Decomposing the Colonial Gaze with Chérie and Petna Ndaliko

**Curative Education**

with Robyn Brown

**Teaching Grade 1:**

**One Whole Class**

with Lori Ann Kran

**Teaching Grade 2:**

**From Form to Solid**

**Foundation**

with Michael Gannon

**Teaching Grade 3:**

**Becoming a Steward of the**

**Earth: Awakening to Self**

**and Surroundings**

with Kris Ritz

**Teaching Grade 4:**

**Landing on the Earth**

**with Both Feet**

with Tara DeNatale

**Teaching Grade 5:**

**The Golden Age:**

**Feet upon the Ground,**

**Gaze toward the Heavens**

with Jen Kershaw

**Teaching Grade 6:**

**From Chaos and Coldness to**

**Order and Compassion**

with Anne Clair Goodman

**Teaching Grade 7:**

**A Year of Awakening**

**and Exploring**

with Alison Henry

**Grade 8:**

**Awakening to Adolescence**

**in a Rapidly Changing World**

with Sarah Nelson

**Also Featuring:**

- **Singing** with Meg Chittenden
- **Movement** with Leonore Russell
- **Eurythmy** with Cezary Ciaglo



**Welcome to Renewal 2021**

For Waldorf teachers and administrators—along with parents, trustees, artists, and thinkers seeking to deepen their lives through Anthroposophy



Painting by Karine Munk Finser

Renewal Courses sponsored by

**Center for Anthroposophy**

Wilton, New Hampshire

Karine Munk Finser, Director

Register online:

[centerforanthroposophy.org](http://centerforanthroposophy.org)

Phone: 603-654-2566

**Week 2:**  
July 4th to July 9th

**Virtual Courses:**

**Sacred Hospitality:**

**Sacraments for our Futures**

with Orland Bishop

**Waldorf 101**

with Signe Motter

**The Journey Held By Love:**

**Biography and Social Art**

with Jennifer Fox and Sandra LaGrega

**Teaching the Physical Sciences**

**in Grades 6,7, and 8**

with Roberto Trostli

**Face-to-Face Courses:**

**Waldorf Administration:**

**The Human Encounter**

with Torin Finser

and Carla Beebe Comey

**Living Thinking**

with Michael D'Aleo

**Strengthening the Whole Class**

with Jeff Tunkey

**Honeybees and the Heart**

**of the Consciousness Soul**

with Alex Tuchman of Spikenard Farm

**Introducing Kairos Institute**

**Emergency Pedagogy**

Inauguration of 12-Module

International Certificate Training at

CfA/Antioch University New England

**Modules 1 and 2** (of 12 modules)

with Bernd Ruf

**Trauma Outreach Workshops**

with Reinaldo Nasimento

(Special Needs)

and Katrin Sauerland (Art Therapy)

**Other part-time programs offered by Center for Anthroposophy:**

**Explorations Online:**

**Monthly Workshops in the Arts and Contemplative Practices**

**Waldorf High School Teacher Education Program**

June 27 - July 30, 2021

Three-summars program specializing in Arts/Art History • Biology • English History • Math • Physics & Chemistry

# WALDORF SCHOOLS & INSTITUTES IN NORTH AMERICA

## CANADA

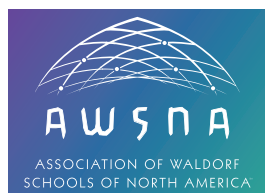
**ALBERTA** Calgary Waldorf School • Waldorf Independent School of Edmonton (WISE) **BRITISH COLUMBIA** Nelson Waldorf School • Okanagan Waldorf School • Squamish Waldorf School • Sunrise Waldorf School • Vancouver Waldorf School • West Coast Institute for Studies in Anthroposophy • Whistler Waldorf School **NOVA SCOTIA** South Shore Waldorf School & Kindergarten **ONTARIO** Everlasting Tree School • Halton Waldorf School • London Waldorf School • Mulberry Waldorf School • Rudolf Steiner Centre Toronto • Toronto Waldorf School • Trillium Waldorf School • Waldorf Academy **QUÉBEC** Ecole Imagine • Ecole Rudolf Steiner de Montréal • Institut Pégase • Institut Rudolf Steiner au Québec

## MEXICO

**AGUASCALIENTES** Colegio Waldorf Amanecer / Waldorf Aguascalientes **BAJA CALIFORNIA** Semillero Comunalidad Educativa **MEXICO CITY** Colegio Inlakesh **GUANAJUATO** Colegio Yecan Waldorf **HIDALGO** Jardin Coporillo **JALISCO** Amantolli, S.C. • Waldorf de Guadalajara • Waldorf Steiner Educación **MEXICO** Comunidad Educativa Elhilar **MORELOS** Centro de Desarrollo Antroposófico • Escuela Waldorf de Cuernavaca **NUEVO LEÓN** Comunidad Educativa UMAI **OAXACA** Papalotes Oaxaca • Papalotes Puerto Escondido **PUEBLA** Escuela Raíces Puebla AC **QUINTANA ROO** Ak Lu'um Waldorf Community • Del Mar Waldorf Initiative Cancún • Ximbal, Iniciativa Waldorf Cancún **QUERÉTARO** Colegio Waldorf Lila K'erendarhu **VERACRUZ** Comunidad Educativa Calli

## UNITED STATES

**ALASKA** Anchorage Waldorf School **ALABAMA** Alabama Waldorf School **ARIZONA** Tucson Waldorf School **CALIFORNIA** Bay Area Center for Waldorf Teacher Training • Berkeley Rose Waldorf School • Camellia Waldorf School • Cedar Springs Waldorf School • Davis Waldorf School • East Bay Waldorf School • Highland Hall Waldorf School • Live Oak Waldorf School • Maple Village Waldorf School • Marin Waldorf School • Pasadena Waldorf School • Rudolf Steiner College • Sacramento Waldorf School • San Francisco Waldorf School • Sanderling Waldorf School • Santa Cruz Waldorf School • Sierra Waldorf School • Summerfield Waldorf School & Farm • Valley Waldorf City School • Waldorf Institute of Southern California, Los Angeles • Waldorf Institute of Southern California, San Diego • The Waldorf School of Mendocino County • Waldorf School of Orange County • The Waldorf School of San Diego • Waldorf School of Santa Barbara • Waldorf School of the Peninsula • Westside Waldorf School **COLORADO** Boulder Valley Waldorf School • The Denver Waldorf School • Shining Mountain Waldorf School • Tara Performing Arts High School • Waldorf School on the Roaring Fork **CONNECTICUT** Housatonic Valley Waldorf School **FLORIDA** Waldorf School of Palm Beach • Waldorf School of Tampa Bay **GEORGIA** Academe of the Oaks • The Waldorf School of Atlanta **HAWAII** Haleakala Waldorf School • Honolulu Waldorf School • Malamalama Waldorf School **IDAHO** Sandpoint Waldorf School **ILLINOIS** Chicago Waldorf School • Da Vinci Waldorf School • Urban Prairie Waldorf School • The Waldorf School of DuPage • Waldorf Teacher Institute of Chicago **KANSAS** Prairie Moon Waldorf School **KENTUCKY** Waldorf School of Louisville **LOUISIANA** Waldorf School of New Orleans **MASSACHUSETTS** Berkshire Waldorf High School • Berkshire Waldorf School • The Hartsbrook School • Waldorf High School of Massachusetts Bay • Waldorf School at Moraine Farm • Waldorf School of Cape Cod • Waldorf School of Lexington **MARYLAND** Waldorf School of Baltimore • Washington Waldorf School **MAINE** Ashwood Waldorf School • The Bay School • Maine Coast Waldorf School • Seacoast Waldorf School **MICHIGAN** Rudolf Steiner School of Ann Arbor • Detroit Waldorf School **MINNESOTA** City of Lakes Waldorf School • Minnesota Waldorf School **MISSOURI** The Waldorf School of St. Louis **NORTH CAROLINA** Emerson Waldorf School • Asheville Waldorf School **NEW HAMPSHIRE** Center for Anthroposophy • Center for Anthroposophy, Antioch University New England • High Mowing School • Monadnock Waldorf School **NEW JERSEY** Waldorf School of Princeton **NEW MEXICO** Santa Fe Waldorf School **NEVADA** Mojave Springs School • Nevada Sage Waldorf School **NEW YORK** Alkion Center • Aurora Waldorf School • Brooklyn Waldorf School • Green Meadow Waldorf School • Hawthorne Valley Waldorf School • Ithaca Waldorf School • Lakeside School at Black Kettle Farm • Mountain Laurel Waldorf School • New Amsterdam School • The Otto Specht School • Rudolf Steiner School (NYC) • Sunbridge Institute • The Waldorf School of Garden City • Waldorf School of Saratoga Springs **OHIO** Cincinnati Waldorf School • Spring Garden Waldorf School **OREGON** Cedarwood Waldorf School • Corvallis Waldorf School • Eugene Waldorf School • Portland Waldorf School • Shining Star Waldorf School • The Siskiyou School • Swallowtail Waldorf School and Farm • Waldorf School of Bend • Waldorf Teacher Education, Eugene **PENNSYLVANIA** The Camphill School • Kimberton Waldorf School • River Valley Waldorf School • Susquehanna Waldorf School • The Waldorf School of Philadelphia • Waldorf School of Pittsburgh **PUERTO RICO** Escuela Aurora • Escuela Micael **RHODE ISLAND** Meadowbrook Waldorf School **SOUTH DAKOTA** Lakota Waldorf School **TENNESSEE** Linden Waldorf School **TEXAS** Austin Waldorf School **VIRGINIA** Charlottesville Waldorf School • Potomac Crescent Waldorf School • Richmond Waldorf School **VERMONT** Lake Champlain Waldorf School • Orchard Valley Waldorf School • Upper Valley Waldorf School **WASHINGTON** Bright Water Waldorf School • Madrona School • Olympia Waldorf School • Seattle Waldorf School • Sound Circle Center for Arts and Anthroposophy • Sunfield Biodynamic Farm & Waldorf School • Whatcom Hills Waldorf School • Whidbey Island Waldorf School **WISCONSIN** Great Lakes Waldorf Institute • Madison Waldorf School • Pleasant Ridge Waldorf School • Prairie Hill Waldorf School • Tamarack Waldorf School • Youth Initiative High School



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